Encyclopedia of Canonical Ḥadīth

G.H.A. Juynboll

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By

G.H.A. Juynboll

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To the late ʿAbd aṣ-Ṣamad Sharaf ad-Dīn

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Preface

When I was still an undergraduate, I was employed for half a year by Leiden University Library. I was to take temporary charge of the Oriental reading room in order to relieve its keeper who was going on leave. One of the great privileges of this job was that I was granted free access to the otherwise closed stacks of the oriental collection, enabling me to browse to my heart's delight. Some years later, on one of my wanderings amid the stacks, I was one day intrigued by volume one of a series published in India, *Tuḥfat al-ashrāf bi-maʿrifat al-aṭrāf* by Yūsuf b. ʿAbd ar-Raḥmān al-Mizzī (d. 742/1341). Upon opening it I was astonished to find that it contained virtually only names found in chains of ḥadīth transmitters. This series, once completed, was supposed to list all the *isnād*s of Prophetic traditions brought together in the Six Books, eventually Islam's revered canonical hadīth corpus. But the traditions were only referred to in this work by text snippets or a few salient features. At that time I thought that I probably would never have use for a book seemingly solely devoted to *isnād*s and for the next few years I forgot about it. However, as from the mid-seventies I was working on designing a method for identifying the originators of ḥadīths which were (rightly or wrongly) attributed to the Prophet Muḥammad. Gradually it began to dawn upon me that the common link phenomenon, as recognized in the fifties by J. Schacht, might come in handy. Thus, as from June 1993, I embarked upon reading all the thirteen volumes of the work. Mizzi's *Tuḥfa* and subsequently the usefulness it proved to have for my research prompted me to dedicate the present volume to the late ʿAbd aṣ-Ṣamad Sharaf ad-Dīn, the *Tuḥfa*'s Indian editor. For the *Tuḥfa* turned out to be the indispensable sourcebook for finding plausible answers, at least in my eyes, to my questions.

At this point I should like to acknowledge my indebtedness to J.J. Witkam, Leiden University Library's erstwhile keeper of Oriental manuscripts. Throughout the years during which I have been researching and writing this book he, together with his staff, has always been most helpful in accommodating me and my private trolley of various yards of books in the Oriental reading room. Finally, I should like to express my gratitude to all those friends and colleagues who have helped me in one way or another or otherwise encouraged me in all those years it took me to compile this book, especially L.I. Conrad and W. van der Molen.

The index/glossary, which can at the same time be utilized as a concordance of prominent words and phrases, is intended to be exhaustive, but it is probably not faultless. I would be grateful for any mistakes and shortcomings to be brought to my notice.

September 2007 — Gautier Juynboll

List of technical abbreviations

* and °	=	symbols of two categories of traditions associated with Mālik b. Anas, for which see the introduction to his *tarjama*
# or ##	=	signs that a certain tradition occurs more than once on that page
CL	=	common link
ICL	=	inverted common link
MC	=	*matn* cluster
PCL	=	partial common link
SCL	=	seeming common link
(S)CL	=	(seeming) common link
(S)PCL	=	(seeming) partial common link
SS	=	single strand

List of (shortened) bibliographical references

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Bay. = Bayhaqī, *As-sunna al-kubrā*, Hyderabad 1344

BiOr = *Bibliotheca Orientalis*

BSOAS = *Bulletin of the School of Oriental and African Studies*

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—, *Siyar* = Dhahabī, *Siyar aʿlām an-nubalāʾ*, ed. Shuʿayb al-Arnaʾūṭ, 4th impr., Beirut 1986

EI 2 = *Encyclopaedia of Islam*, 2nd edition (English)

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— *Lisān al-mīzān*, Hyderabad 1329

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IJMES = *International Journal of Middle Eastern Studies*

ILS (I) = G.H.A. Juynboll, (Re)appraisal of some technical terms in *ḥadīth* science, in *Islamic Law and Society*, VIII, 2001, 303-49

IS = Ibn Saʿd, *Kitāb aṭ-ṭabaqāt al-kabīr*, ed. E. Sachau et alii, Leiden 1905-17

IS² = idem, ed. I. ʿAbbās, Dār Ṣādir, Beirut [n.d.]

IS *qm* = idem *al-qism al mutammim*

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JAOS = *Journal of the American Oriental Society*

JESHO = *Journal of the Economic and Social History of the Orient*

JNES = *Journal of Near Eastern Studies*

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MW = *Muslim World*

Mz. = Yūsuf b. ʿAbd ar-Raḥmān al-Mizzī, *Tuḥfat al-aṭrāf bi-maʿrifat al-aṭrāf*, ed. ʿAbd aṣ-Ṣamad Sharaf ad-Dīn, Bhiwandi 1965-82

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Tāj = Zubaydī, *Tāj al-ʿarūs*

Ṭay. = Ṭayālisī, *Musnad*, Hyderabad 1321

TB = al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, Cairo 1931

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WI = *Die Welt des Islams*

WKAS = *Wörterbuch der klassisch arabischen Sprache*

WZKM (I) = G.H.A. Juynboll, The role of *muʿammarūn* in the early development of the *isnād*, in *Wiener Zeitschrift für die Kunde des Morgenlandes*, LXXXI, 1991, 155-75

ZDMG = *Zeitschrift der deutschen morgenländischen Gesellschaft*

Zurqānī = Muḥammad az-Zurqānī, *Sharḥ ʿalā 'l-Muwaṭṭaʾ al-imām Mālik*, edition al-Maktaba at-tijāriyya al-kubrā, Cairo 1954

General introduction*

A—Old and new technical terms. Mizzī's *Tuḥfa*

This encyclopedia of Muslim ḥadīth proposes to present in English translation most of the major traditions of the canonical collections, simply called the Six Books (*al-kutub as-sitta*). In addition to those, it draws upon a number of other, earlier, non-canonical collections. The traditions were selected on the basis of a—sometimes merely tentative—identification of their respective originators, who are enumerated in alphabetical order below, each with the tradition(s) for which he conceivably is, or possibly may be held, responsible. The originators form the backbone of this book and constitute together at the same time some sort of chapter division. Every ḥadīth within the corpus—or *tarjama*—of every transmitter/originator is followed by a list of loci where it can be traced in the collections. An analysis of the chains of transmitters (*isnād*s) of each is added as well in an attempt to justify, or the case so being speculatively postulate, the identification of that originator.

In the Islamic world such an identification exercise was—and still is—generally held to be otiose. After the introduction of the *isnād* as authenticating device had been accomplished, and after this device had become accepted everywhere among the orthodox of Islam, it was believed that the religion had in this tool a more or less foolproof instrument to determine the origin of the sayings and deeds ascribed to the Prophet Muḥammad. After a tradition with its supporting *isnād* strand had found a place in those ḥadīth collections which, some time later, were considered to ascend to an unassailable level of sanctity, only second to the Qur'ān, the attribution was generally taken at face value. It was thought that the canonical collections such as those of Bukhārī and Muslim were guarantee enough for the ascription to the Prophet to be believed and acted upon.

However, medieval Muslim *isnād* investigation was almost solely built upon the expertise displayed by the biographers of ḥadīth transmitters. Moreover, in recent research their way of establishing the historicity and hence acceptance of *isnād*s has been opened up and placed on an unsure footing[1]. Especially because of its relatively late introduction into Islam towards the end of the first/seventh century[2], close scrutiny of the *isnād* phenomenon leads to the question of whether or not the ascription of a tradition should rather be deferred, until certain recently developed analytical methods have been tried out on *isnād*s. In the conviction that not only the transmitters' dictionaries, but all relevant Muslim sources surveyed together tell a different story, this book is set up to tell that story. In short, it tackles the question of the historicity of the ascription of traditions to their purported originator(s) anew. And it does not only *deny* this historicity, as was done by Goldziher and later researchers, it attempts to furnish also *positive* data in order to arrive at a feasible reconstruction of the developmental history of Muslim ḥadīth.

In this book, one major characteristic of Muslim ḥadīth is purposefully circumvented: its repetitiveness. Whenever that appeared practicable, the *isnād*s as well as the texts (= *matn*s) of each tradition were condensed, so as to give each separate idea or concept expressed in Muslim ḥadīth literature, for which an originator could be brought forward, no more than one mention. Occasionally we find more than one. If all the traditions from all the six canonical collections had been listed without this condensation having been carried through, the resulting translation would have grown to colossal, and in the end strictly unmanageable, proportions. However, often enough one and the same idea crops up more than once scattered over the so-called compos-

* For the referencing methods employed in this book, see the final chapter of this introduction and also the list of abbreviations and (shortened) references immediately preceding this introduction.

1. Cf. *MT*, esp. chapters IV and V, and index, s.v. *ṣāliḥ*.

2. Cf. *MT*, index s.v. *isnād*, chronology of—. Moreover it is stated in the biographical entry in Dhahabī, *Siyar*, V, p. 231, on Ḥammād b. Abī Sulaymān, a *mawlā* and *faqīh* from Kūfa, that he did not transmit many traditions because he died already in 120/738 and that was *before* the *awān al-riwāya*, i.e. *before* the time ḥadīth transmission proper took shape. This indication of time is one of those *ultra-rare examples* from which becomes clear that ḥadīth transmission was not always, or by everyone, thought to have started as early as was generally conceived, namely directly after the Prophet's death.

ites. Such unavoidable repetitions will be marked in each single instance.

Mizzī and his Tuḥfa

This book is modelled on the arrangement, which an important medieval ḥadīth scholar chose for his *isnād* presentation of all the canonical traditions from the Six Books and some major other collections. This scholar is Abū 'l-Ḥajjāj Yūsuf b. ʿAbd ar-Raḥmān b. Yūsuf al-Mizzī, a Syrian traditionist who lived from 654/1256 until 742/1341[1]. His arrangement of the ḥadīth material is quite unique, at least in print. His *Tuḥfat al-ashrāf bi-maʿrifat al-aṭrāf* was edited by the Indian scholar and printer ʿAbd aṣ-Ṣamad Sharaf ad-Dīn, Bhiwandi (Bombay) 1965-81[2]. Printed in thirteen volumes, the work contains all the traditions from the canonical collections organized on the basis of the alphabetical order of Muḥammad's companions who allegedly transmitted one or more ḥadīths from him. Of necessity and in order to avoid prolixity, several new technical terms were coined, which are herewith introduced.

Single strands, *spiders and* isnād *bundles*

Mizzī (henceforth abbreviated to Mz.) presented the material as follows. Each tradition is identified by its *ṭaraf*, i.e. an abbreviation of the contents, or one significant single line—mostly the first one —, or one or a few crucial terms by which the tradition is deemed to be instantly recognizable. This is then followed by a list of all the *isnād* strands in all the collections, with references to chapters and paragraphs, which are found to support the tradition. The traditions are numbered by the editor from number 1 to 19,626.

Collector
|
fulān
|
fulān
|
fulān
|
fulān
|
(fulān)
|
Successor
|
Companion
|
Prophet
|
single strand = SS

Diagram 1

The majority of traditions appears to be found in the sources supported by a so-called 'single strand' (henceforth: SS) of transmitters (see diagram 1). A single transmitter in a strand is in the following diagrams generally referred to as *fulān*, i.e. the Arabic word for 'so-and-so'. A sizeable percentage of SS-supported traditions occurs in two or a few more collections, resulting in the case of each of such traditions in as many partly overlapping SSs forming together configurations, which are called 'spiders'[3], diagram 2.

The tripartite division of *isnād* structures into SSs, 'spiders' and 'bundles' was elaborated upon and introduced in a number of earlier publications, to which the reader is referred for closer inspection[4]. Now follows a digest gleaned from those earlier studies.

The overall ruling principles in the historical appraisal of *isnād* strands can be compressed into several adages. The *first* of these adages runs:

1. For this author and an introduction to his major works, see *Qanṭara* (I), and *EI* 2, s.n. Furthermore, see the introductory remarks of the editor of Mz.'s *Tuḥfa* in vol. III, pp. iii ff.

2. When the Leiden Oriental publisher, Brill, had almost finished printing the first four volumes of *Concordance et indices de la tradition musulmane*, this firm decided to cut the by then astronomically high costs of printing Arabic texts and to put out the job of printing the remaining volumes, to wit as from IV, p. 321, with a printer in India. For this purpose it put at the disposal of ʿAbd aṣ-Ṣamad Sharaf ad-Dīn its own Arabic type in four different sizes. The printer then gratefully used this type also for bringing out his edition of Mz.'s *Tuḥfa* as well as a number of other text editions.

3. After a method of presenting them in computer-drawn diagrams was developed, the name was inspired by the 'spidery' appearance of such *isnād* constellations. The arachnid in question (from the phalangida) is the common harvest spider (BE), or daddy-longlegs (AE). In French the name is faucheur, in Spanish: opilion, in German: Weberknecht and in Dutch: hooiwagen.

4. See *Studies* etc., the papers VI - XI.

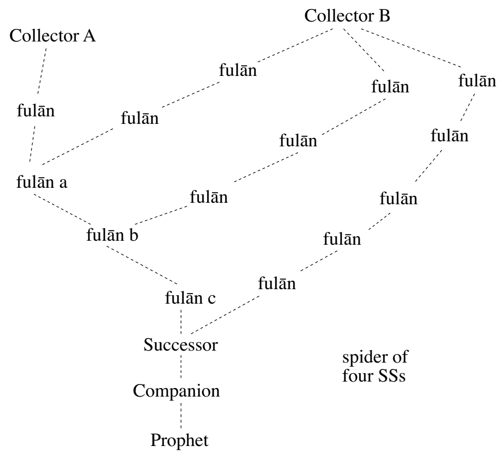


Diagram 2

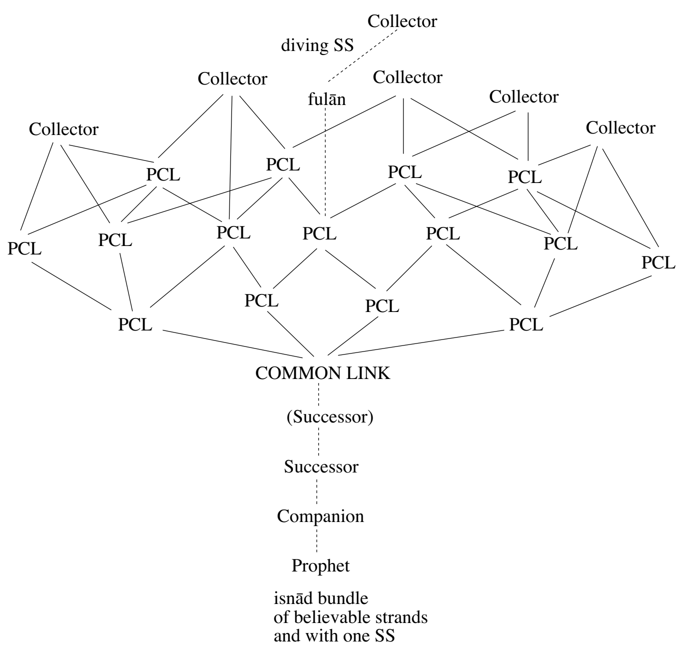


Diagram 3

The more overlap the individual SSs display in support of one particular matn, the more clearly visible becomes an *isnād* structure, which will be called 'bundles'. See diagram 3. Most bundles are characterized by a SS from the oldest authority—the Prophet or a companion—to the common link, after whom the branches fan out in a number of directions.

The more strands of one particular bundle come together in one transmitter, either converging in him and/or blossoming forth from him, the more that moment of transmission, which can be seen as a 'knot', deserves to be considered historically tenable.

The degree of transmission historicity determines then the degree of plausibility for the hypothesis that that transmitter has indeed had a hand in the formation and/or transmission of the *matn* of that tradition. Conversely, postulating any measure of transmission historicity for SSs, in which the transmission of a tradition is allegedly achieved at

the hands of one single individual to another single individual to another single individual and so on, requires an act of faith of which most dispassionate historians are not capable[1]. In other words, we are not well served with only SSs, including those 'propping up' veritable bundles, when the task is first and foremost on our minds to look for an originator. But *isnād* bundles do tell us a lot. In the end, the main purpose of *isnād* analysis is to identify the person who may be held to be a likely candidate for bringing (the wording of) that tradition into circulation. In short, we would like to find out when, where and, if possible, at the hands of whom certain traditions we wish to study originated.

Some more technical terms: *common links and partial common links*

Isnād analysis aims at the identification of Islam's common links. They may be thought of as the conceivable, often even more or less historically tenable, originators of a tradition under scrutiny, and that is in the end the main purpose of this exercise, as pointed out above. One such common link, in the following abbreviated to CL, together with his main pupils, the partial CLs (henceforth: PCLs, see diagram 3 above) will now be presented, and this for reasons which will soon become obvious: Yaḥyā b. Saʿīd b. Qays al-Anṣārī (d. 144/761) and his tradition listed in Mz.'s *Tuḥfa*, VIII, no. 10612[2], which occurs in the Six Books:

'Deeds are to be appraised on the basis of their intentions[3]'.

This is arguably one of the best-known traditions of the entire canonical corpus. It is supported by an *isnād* bundle (cf. diagram 4) beginning in a SS from the Prophet Muḥammad via ʿUmar b. al-Khaṭṭāb and two other persons upwards, after which it fans out as from the CL, in this case Yaḥyā b. Saʿīd al-Anṣārī. After a comprehensive analysis of all the bundles and other *isnād* configurations from Mz.'s *Tuḥfa* was carried out, the overall conclusion was reached that Yaḥyā, in this bundle, can be regarded as the clearest, not to say the most spectacular, illustration of the CL phenomenon in the entire Muslim tradition literature. In short, if there ever was a CL who is well-nigh undeniable, he is the one. It stares one in the face, as it were.

But there are more considerations to be taken into account, for instance we must ask: how was it passed on to following generations? The tradition was transmitted by Yaḥyā b. Saʿīd to some other transmitters, each of whom had his own pupil, in some cases more than one. When a pupil of a CL has himself two or more pupils, he is called a partial CL (henceforth: PCL). Some of these PCLs have their transmitted tradition directly end up in a collection currently available in a printed edition, as in this diagram marked by names in capital letters.

The examples from the diagram are:
CL Yaḥyā b. Saʿīd al-Anṣārī/Mālik (*Muwaṭṭaʾ*) + Ibn al-Mubārak (*Kitāb az-zuhd wa 'r-raqāʾiq*);
PCL Sufyān b. ʿUyayna/Ḥumaydī (*Musnad*);
PCL Yazīd b. Hārūn/Ibn Ḥanbal (*Musnad*) + Ibn Abī Shayba (*Muṣannaf*);
PCLs Ḥammād b. Zayd + Zuhayr b. Muḥammad/Ṭayālisī (*Musnad*)[4];
and from PCL Mālik:
PCLs Yaḥyā b. Qazaʿa + Qaʿnabī/Bukhārī (*Ṣaḥīḥ*).

The CL/PCL ratio gives rise to a *second* major adage:

When a key figure—as we loosely label every transmitter whose position is assessed in a first attempt to identify a CL if any—who has in a bundle two or more key figures as pupils, the position of the first mentioned key figure becomes consolidated thereby. Or to use the new technical terms: the more favourable the ratio CL/PCLs in a certain bundle appears to be, the more credible is the position of that CL in that bundle.

It may be a source of never-ceasing amazement that there still are various scholars, who maintain that a bundle such as this one does *not* tell us anything. No, they say, nothing tangible can be deduced from it, even with its seemingly clear SS back to the Prophet which, as stated above, constitutes a salient characteristic of any bundle, and in spite of its CL and his six plausible PCLs via transmission strands spreading out to some twelve different sources.

1. Even among Muslim scholars the SS phenomenon appears to have led once in a while to raised eyebrows, cf. the *tarjama* (i.e. chapter) of Muḥammad b. Isḥāq under no. 7305.
2. For more data on this person as well as a comprehensive treatment of this tradition, see below the *tarjama* of Yaḥyā b. Saʿīd al-Anṣārī himself under this number.
3. In Arabic: *innamā 'l-aʿmāl bi 'n-niyyāt*.
4. In this enumeration one person, Abū Khālid ʿAbd al-ʿAzīz b. Abān (d. 207/822), is missing. He would have been included here, if the source in which his traditions found a place had been edited, but that is not the case. Isḥāq b. Ibrāhīm b. Makhlad ibn Rāhawayh (d. 238/853) is a well-known author and collector in his own right, but for a small part his work remains in manuscript. Only his chapter on ʿĀʾisha is available in a recent Cambridge (UK) doctoral dissertation.

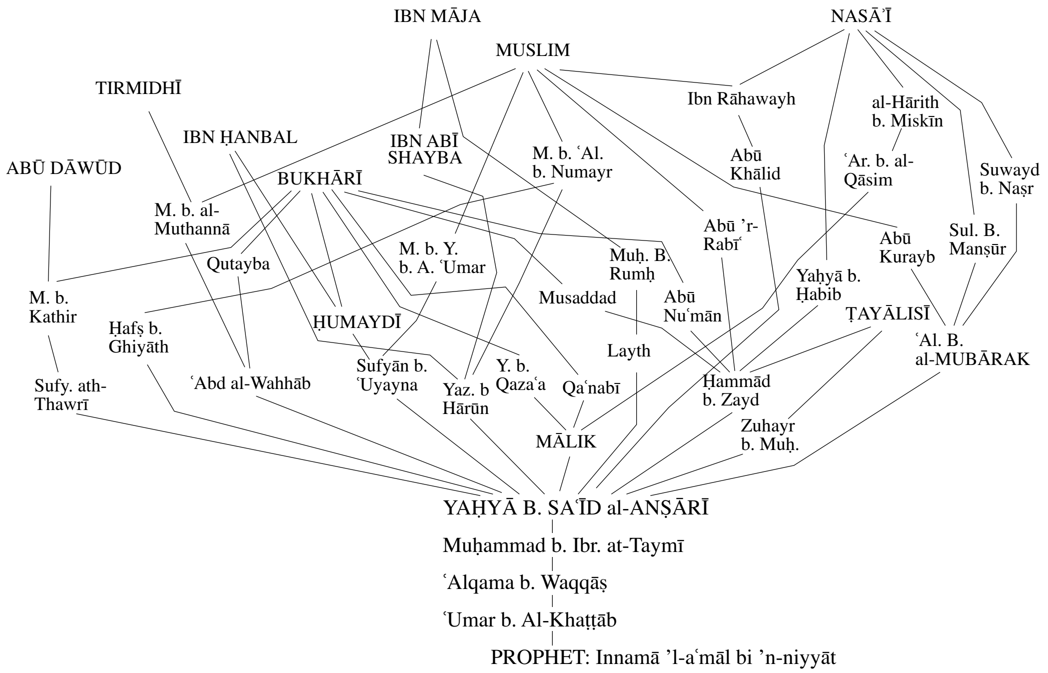


Diagram 4

Those scholars claim, if they claim anything at all, that a bundle, even one like this one, must have been the handiwork of one or more, otherwise strictly anonymous, unidentifiable *isnād* forgers, busily copied in the course of time by a number of equally unidentifiable fellow-forgers. Several years ago, at a Paris conference on early Islamic transmission of religious knowledge, at least two senior colleagues could be observed from close quarters, both taking their time peering at the same diagram. After pensive scrutiny, both confessed that they had *no inkling* of who it was that might conceivably be held responsible for the SS down to the Prophet and the text of the tradition, the *matn*. However, in this book the point of departure is taken that, with this example, the CL phenomenon can be considered, if not clinched, then at least as a provisional, workable tool for arriving at plausible conclusions as to chronology, provenance and/or authorship of certain canonical ḥadīths, arguably the main purpose of any tradition analysis.

Yet more technical terms: *seeming CLs and seeming PCLs*

It is regrettably not always possible to be sure about the identification of the originator of (the wording of) a particular tradition. Quite a few *isnād* constellations listed in part II of this book are of a kind that allows us only to *surmise* that a certain key figure is its CL/originator. For the sake of convenience and in order to introduce some sort of grading refinement, a key figure's position in the bundles to be studied has therefore been divided into three categories:

1. that of CLs;

and, where the *isnād* strands fail to convince outright because, for example, the CL/PCL ratio in a bundle is not immediately convincing and the ḥadīth researcher is in other words compelled to adopt a more speculative stance:

2. that of (seeming) CLs, henceforth: (S)CLs;

and, where he is even less convinced of the tenability of his conclusions:

3. that of seeming CLs, hence: SCLs.

Thus, when analysing a bundle in order to unearth the originator of the (wording of) one particular tradition, on the plausibility curve, the (S)CL is deemed to be sitting *between* the CL and the SCL.

Put differently, when an analytical probing does not allow the investigator to be sure about a CL in a particular bundle, because he does not have three or more credible PCLs to assess, he has two gradations at his disposal. The admittedly somewhat fluid delimitations of these gradations are the following:

The investigator either identifies the key figure

in a particular bundle *not* as a CL but rather as a (S)CL, because he has *no more than two* believable PCLs in the currently available ḥadīth collections fanning out from him[1] and further only SSs;

or he identifies the key figure in a particular bundle as a SCL, because he has *only one PCL* in addition to a few SSs.

Let us now return for a moment to diagram 4 with the bundle of Yaḥyā b. Saʿīd al-Anṣārī. Next to the CL Yaḥyā and his PCLs identified above, we could attach the label of seeming PCL (= henceforth: SPCL) to ʿAbd al-Wahhāb, whilst the strands through Thawrī, Ḥafṣ b. Ghiyāth and Layth b. Saʿd are here no more than SSs. But together with the undeniable PCLs identified above, all these strands blossoming forth from Yaḥyā taken together make Yaḥyā in the eyes of many *isnād* analysts the unmistakable CL.

The artificial CL. Diving. Superimposition of spiders and SSs

When the key figure in a tangle of strands supporting a particular tradition has *only* SSs sprouting forth from him, there is no question of a CL, a (S)CL, or a SCL. That key figure is then nothing more than the person in whom a number of SSs are seen to come down together, in other words we are looking at a spider, and not at a bundle. There are quite a few of such tangled *isnād* constellations found in Mz. which, at first sight, suggest that we have a bundle, but which, upon closer scrutiny, turn out to be no more than spiders. In fact, they easily outnumber veritable bundles. In Mz.'s practice of presenting his material, concentrating it around one particular companion with one particular successor[2], we often find two or more of these spiders *superimposed* upon one another, supporting exactly the same or one or more closely resembling *matn* wording(s), resulting in *isnād* constellations which, at first sight, leave us with the (false) impression that we have a veritable bundle in front of us. Since SSs have to be visualized as the handiwork of the youngest transmitter mentioned, i.e. either the collector or—in certain cases—his immediate informant or

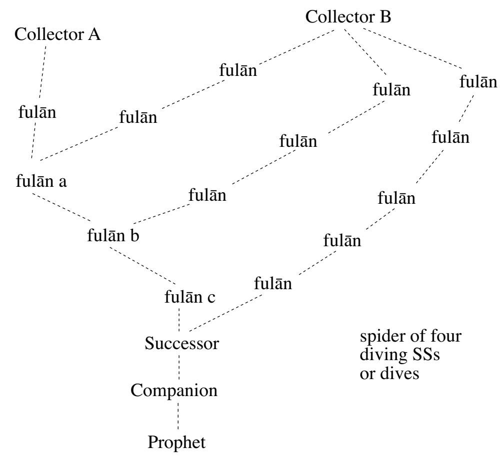


Diagram 5

ḥadīth master, such SSs reflect the attempts of their originators to hide themselves under the cover of a certain older transmitter, namely one who sits somewhere down a few steps below the originator of that SS. In other words, collector A's SS is plagiarized by collector B in three different ways. For a visual aid, see diagram 5.

This spider diagram can be interpreted as first representing a SS in support of a tradition brought into circulation by collector A (*fulān—fulān* a—*fulān* b—*fulān* c—successor, etc.). His junior—or in rare cases: senior—colleague, collector B, eager to share in the prestige of his colleague A's strand and *matn*, but unwilling to own up from where he received the tradition with this SS, devises his own strand by *diving*—as it is called here—onto someone well-known from A's SS, namely *fulān* a. This not being enough in his eyes, he devises another strand, this time *diving* onto *fulān* b. And then he adds for good measure a third SS *diving* onto the successor of A's original SS, thus 'asserting' that he had received A's original tradition via not one but three 'independent' strands. Through this, B is at the same time outdoing A by boasting of more strands for the same tradition, resulting in some sort of competition as to who may claim to have the most strands. Throughout their collections entitled the two *Ṣaḥīḥ*s, Bukhārī and Muslim, for example, could be observed to be locked in rivalry, competing with one another in this manner. In short, this is a theoretical visualization of the 'diving phenomenon'. Without a full grasp of this phenomenon, Muslim *isnād* analysis is bound to founder or, to use another metaphor, more often than not derails in a direction of unwarranted credulity with those unwary analysts who discard it. Very often diving

1. There is no chauvinism at play here: in the entire canonical tradition literature there is not one single *isnād* bundle found with a woman as CL. Women occur in abundance in *isnād*s but only as *fulān*s in SSs and a handful of spiders.

2. Followed in several cases by yet another successor or later transmitter, cf. our *EI* 2 lemma on Mizzī and the explanation given for Mz.'s use of one *, two ** or three *** preceding transmitters' names in the preliminary matter of each of the thirteen volumes.

SSs are still assumed by those analysts to be just as significant and 'historically relevant' as strands peopled by a demonstrable CL and demonstrable PCLs.

Besides, 'dives' launched by a contemporary or younger ḥadīth colleague need not necessarily bypass one or more *fulān*s in the SS of a fellow-traditionist, on the contrary they can either be targeted in a particular bundle onto a certain PCL, or a certain CL, or a certain informant of that CL, or an informant of that last informant, etc. Throughout Mz.'s arrangement of his material we encounter a host of bundles supporting their respective traditions with, more often than not, superimposed upon them one or more SSs, often together forming one or more spiders.

In connection with dives, a *third* major adage in *isnād* appraisal can be formulated as follows:

'Shallow' dives are on the whole older, i.e. are launched at an earlier point in time, than 'deep' ones. The 'deeper' a certain dive is, the later is the moment in time, when its originator thought of circulating it. This boils down to stating that 'diving' SSs onto a CL are on the whole of earlier *origin than those with a successor sitting under that CL as target, whereas a 'diving' SS to a companion sitting under that successor is of even younger origin. The* deeper *the dive, the* later *it came into existence.*

To sum up, the crucial difference between spiders and bundles presented and analysed in the diagrams found in this book is that a bundle reflects the transmission history of a certain tradition from old times until the lifetime of the collectors, in other words: it is to be viewed *upwards*, whereas the spider reflects the transmission 'history' of a certain tradition by back projection, beginning with the collections and, via various 'diving' strands, working its way *downwards*. Differently put, the historically tenable CL in a bundle of a certain tradition is formed out of a historically tenable transmission path via PCLs from the past into the present, while the historically *un*tenable key figure in a spider supporting a certain tradition is the result of back projection at the hands of collectors or their direct spokesmen/ḥadīth masters from the present into the past[1]. We may therefore also label the historically *un*tenable key figure as an 'artificial CL'. Ironically, at the same time quite a few of the 'artificial CLs' unearthed from Mz. could on good grounds also be qualified as fictitious, or to use the Arabic term *majhūl*, (unknown), since there are no data found on them in the sources at all, or the data are scant, contradictory or otherwise unsubstantial, failing to result in the identification of a believable or otherwise plausible ḥadīth figure.

Three medieval Arabic technical terms and their uselessness in the present discussion: ṣaḥīḥ, ḥasan *and* ḍaʿīf

First of all, some terms originating in the Middle-Ages should be introduced in order that we gain insight into their overall impracticableness. In the main, medieval Muslim ḥadīth scholars view an *isnād* strand, which they find attached to a particular ḥadīth, individually—we would say: as a SS. At times they may talk about it as a strand within a tangle of other strands, all supporting the same idea, but when they do, they fail to draw plausible conclusions from them: they do not study the links the strands have in common, or where they cross or overlap each other. Most ḥadīth experts do of course admit that there is the occasional pile-up of strands supporting one and the same tradition, but *isnād*s, in their approach, more often than not, boil down to enumerations of five or some more names of *single* individuals. It seems as if they never studied ḥadīth with the constant help of a work such as Mz.'s *Tuḥfa*, at least not in a meaningful way, although it was often referred to. Its usefulness for assessing at a glance the spread of a tradition over the main ḥadīth sources does not appear to have been appreciated. A crucial difference between the terminology used in the medieval Arab's point of view and in the foregoing survey is that, in the latter, there is a continuous differentiation between SSs, spiders and bundles, whereas the medieval scholar nearly always speaks of 'the *isnād* of a tradition', *without* distinguishing between SSs, spiders and bundles, or even hinting at the existence of such. In short, in the Middle Ages they were hardly ever on the look-out for CLs or SCLs, although they do seem to have coined a technical term for them. For them an *isnād* is either 'sound' (*ṣaḥīḥ*), 'fair' (*ḥasan*) or 'weak' (*ḍaʿīf*), and that sufficed them for evaluating the (un)historicity of its transmission. The definitions of these three terms are the following[2]:

Ṣaḥīḥ is an *isnād* strand in which the transmission is achieved along an uninterrupted chain of

1. A rare case of a collector (Bukhārī) openly juggling with SSs and textual variants is found in IḤj., *Fatḥ*, XII, p. 338, -4.

2. Ibn aṣ-Ṣalāḥ ash-Shahrazūrī (d. 643/1245), *Muqaddima*, ed. Bint ash-Shāṭi', pp. 82-118.

transmitters, preferably from the ḥadīth collection all the way down to the Prophet Muḥammad, whereby the lifetimes of every pair of two transmitters show sufficient overlap (*muʿāṣara*). This overlap is necessary to allow the conclusion that they could have met one another and that there is a conceivable, if not established, master/pupil relationship. Furthermore, every transmitter has to be known for his capacity to understand fully and to transmit accurately every ḥadīth he hears and/or writes down from his similarly well qualified ḥadīth master. As far as the transmitted text is concerned, a *ṣaḥīḥ* tradition can be either generally recognized or controversial, either 'well known' (*mashhūr*) or 'strange' (*gharīb*), or anything in between those perimeters.

Ḥasan is an *isnād*[1] when its provenance and its transmitters (*rijāl*) are known, without anyone of these being identified with mendacity (*kadhib*). A late definition has it that there may be some conceivable weakness in a *ḥasan* tradition, but the idea laid down in its *matn* should be beneficial in the main and, where it concerns a rule or prescription, it deserves to be put into practice. Ibn ash-Shahrazūrī says that the transmitters of a *ḥasan* tradition are not exempt of undisclosed defects, but they should in any case not be heedless (*mughaffal*) and they should not make too many mistakes in what they transmit. They should not be suspected of any deliberate mendacity or any other feature that leads to ungodliness. A *matn* of a *ḥasan* tradition should be well-known through other, similar versions. This includes *matn*s transmitted through strands with alternative companions and/or successors[2]; thus they avoid belonging to the genres of unique (*shādhdh*) or objectionable (*munkar*) *matn*s. Its transmitters should preferably be known for their veracity and reliability but to a degree that falls short of comparable qualities in transmitters of *ṣaḥīḥ* material because of the former's defective memories or accuracy. *Ḥasan* thus falls short of *ṣaḥīḥ*.

Ḍaʿīf is every *isnād* strand that does not meet the standards of either *ṣaḥīḥ* or *ḥasan*.

In what follows these three terms will not occupy us any further. Within the new analytical methods introduced in this book they are strictly unworkable and constitute no more than a fossilized convention. If they convey anything, it is something about a certain SS supporting a certain tradition, and that is, especially in view of what was said above about SSs in general, on the whole immaterial. Besides, the individual appraisals of the transmitters enumerated in the *rijāl* lexicons in such a SS are, more often than not, based upon highly ambiguous epithets like *ṣāliḥ*, *ṣuwayliḥ* or *ṣadūq*, or meaningless ones like *thiqa*[3]. Moreover, the collections of the two shaykhs, Bukhārī and Muslim, are chockfull of transmitters who receive no more than one or two such, on the whole irrelevant, qualifications in the lexicons, in spite of the general idea developed in the Middle Ages that occurrence of a tradition in one of the two *Ṣaḥīḥ*s or both, automatically entitled it to the qualification *ṣaḥīḥ*. These Arabic terms are only useful in that they amply illustrate the overall impotence, inconsistency, and superficiality of medieval Muslim *isnād* appraisal. Often the observation sufficed in the Middle Ages that a tradition was incorporated in one of the Six Books, preferably in one of the two *Ṣaḥīḥ*s, to be henceforth accepted as basically 'sound'. Acceptance for practical purposes of what is in fact no more than a *khabar al-wāḥid*[4] became widespread. In Islamic handbooks on jurisprudence many paragraphs, sometimes entire chapters, are based on one or a few traditions supported by 'sound' but nonetheless asthenic SSs. And questions as to chronology, provenance and/or authorship of such ḥadīths are not posed, let alone answered, nor those concerning the historicity of a ḥadīth's transmission as tenable or untenable. Without further ado, if the *isnād* strand of a tradition from the canonical collections, preferably those of the two shaykhs, ended in the Prophet Muḥammad, then that was enough for determining the authorship, and thus the overall reliability, of that tradition.

More terms over and above ṣaḥīḥ: mutawātir *vis-à-vis* mashhūr

The tradition on the intentions mentioned a few pages above and here associated with Yaḥyā b. Saʿīd always figures in discussions on two technical terms, the participle *mutawātir* and the verbal noun *tawātur*. *Tawātur* is the technical ḥadīth term for such broad attestation of a particular ḥadīth through multiple *isnād* strands in the sources that large-scale mendacity in that tradition thus supported is

1. The *ḥasan isnād* is, according to Abū Sulaymān al-Khaṭṭābī (d. 388/998), the overall basis (the term he uses for basis is *madār*!, for which see below) for most of the ḥadīths accepted by the majority of scholars and used by most *fuqahāʾ*, cf. Ibn ash-Shahrazūrī, *Muqaddima*, p. 103.

2. See the definitions of the terms *mutābiʿāt* and *shawāhid* further down.

3. For these technical terms, see our lemmata in *EI* 2, s.vv. *ṣāliḥ* and *thiḳa*.

4. Cf. our *EI* 2 lemma on this concept.

considered to be absurd (*muḥāl*), or: out of the question. For an exposé on the terms *mutawātir— tawātur*, their evolution and their practical use, see elsewhere[1]. It is true that the Yaḥyā tradition is by general agreement not included among the traditions labelled *mutawātir*, i.e. falling within the delimitations of *tawātur*. Its authentication by its one single strand comprising four single transmitters from the Prophet via ʿUmar up to Yaḥyā, after whom the strands fan out in a number of different directions, precludes it from that label. But in connection with it, we do find in the sources the term *mashhūr*, i.e. well-known. And in the same context yet another seemingly technical term crops up, *madār*[2]. However, until today, no Arabic handbook on ḥadīth could be unearthed in which this term is used in an unmistakably *technical* connotation.

Medieval theoretical studies on ḥadīth occasionally show up in an offhand manner in a range of different contexts the word *madār*, literally: 'pivot' 'turning point'. This word appears to embrace, or come very close to, our concepts CL, (S)CL or SCL. For more on the equation *madār* = CL/(S)CL/SCL, as well as a host of related issues, see elsewhere[3]. Although it has not found an official place in ḥadīth analysis as practised by medieval Muslim scholars, here we see how the technical term CL that was coined in a twentieth century western study on ḥadīth[4] does crop up casually in an Arabic ḥadīth study, reflecting as it were at least some awareness with those scholars of the CL concept. By using it they may have hinted at capricious tangles of strands converging in one single transmitter responsible for authorship. We are probably not far wrong, when we surmise that this awareness can be interpreted as pointing to their suspicion of the untenability of Prophetic authorship in the case of a number of traditions. Best-known among such scholars are ʿUqaylī and Ibn ʿAdī. And time and again, what they hint at can be corroborated with *isnād* bundle analysis on the basis of Mz.'s *Tuḥfa*.

1. Cf. *ILS*(I). The term *tawātur* seems to keep also modern Muslim thinkers occupied: in an Internet periodical *Message from thaqalayn* we find *Hadith al-thaqalayn*: *a study of its tawatur*. According to the fifteenth century definition of the term the *thaqalayn* tradition is anything but *mutawātir*.

2. Cf. Kattānī, p. 18, 10.

3. Cf. *ILS* (I), pp. 307 ff.

4. Cf. Schacht, *Origins*, pp. 171 ff, later extensively elaborated in *MT*, pp. 206-17, and in *Studies* etc., index s.v. common link.

Some more technical terms: mutābiʿāt *and* shawāhid

It may come as a surprise, but the technical term 'dives' introduced above appears to have an equivalent—or near-equivalent—in Arabic medieval technical language, or rather two terms used in tandem: the *mutābiʿāt*, the plural of *mutābiʿ*, and the *shawāhid*, the plural of *shāhid*[5]. Unlike the word *madār*, which has no discernible ḥadīth-technical connotation in Arabic[6], the terms *mutābiʿāt* and *shawāhid* do turn up in theoretical ḥadīth works. Among the early users of the terms we find Qāḍī ʿIyāḍ b. Mūsā al-Yaḥṣubī (d. 544/1149), one of the most eminent commentators of the second most prestigious of the canonical collections, that of Muslim b. al-Ḥajjāj. The Qāḍī employed the terms, when he dissected Muslim's presentation of *isnād* strands in his *Ṣaḥīḥ*. He labelled what we above defined as 'shallow, early dives' with the term *mutābiʿāt*, literally: 'followers', and what we called 'deep, late dives' with the term *shawāhid*, literally: 'testimonies'.

(It must constantly be borne in mind, as also pointed out above, that, more often than not, transmitters and collectors are each other's rivals, engaging most of the time in fierce competition for the prestige that went with the acceptance of certain traditions which proved crucial for the formulation of law and/or ritual.)

Diagram 6 is a systematic representation of those two categories of dives, *mutābiʿāt* and *shawāhid*. A theoretical 'reconstruction' of the transmission paths of the imaginary tradition supported by this imaginary bundle could be formulated as follows:

The CL supported a certain tradition by means of a SS which he led back via a successor and a companion to the Prophet; then it was transmitted to later generations via PCLs 2, 4, 5 and 6 (via uninterrupted lines to be read *upwards*), until it reached the collectors A, B, C, D and E;

collector A had it directly from the CL and also via PCLs 4, 5 and 6;

collector B received it indirectly from the CL via PCLs 3, 4 and 5;

collector C, who had received it from PCLs 1, 2 and 3, read or heard somewhere that PCL 1 had his own *mutābiʿ* SS to the informant of the CL via

5. It seems that it was the ḥadīth scholar Abū Ḥātim Muḥammad b. Ḥibbān al-Bustī (d. 354/965) who was the first to introduce these technical terms.

6. But see now the penetrating study of the nuances of the term *madār* in the sources on ḥadīth by H. Ozkan in *ILS*, XI, 2004, pp. 42-77.

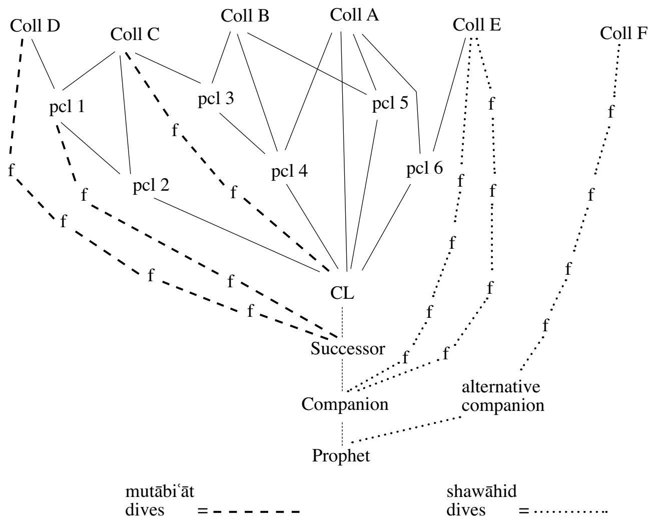


Diagram 6

two *fulān*s, either imaginary or historical personalities, so he copied that idea and launched his own *mutābiʿ* SS to that same informant via two of his own—imaginary or historical—*fulān*s;

collector D, who had it from PCL 1 and, being aware that PCL 1 and collector C had their own *mutābiʿāt*, he devised one of his own via four of his own—imaginary or historical—*fulān*s which he also led back to the informant of the CL;

collector E, who had initially received it from PCL 6, then launched two *shawāhid*, peopling them with his own—imaginary or historical—*fulān*s, both via the companion of the CL's SS to the Prophet;

finally, having read or heard somewhere that his fellow-collectors A, B, C, D and E had their own strands and SSs, collector F launched the deepest possible *shāhid* (the singular of *shawāhid*) which he led through his own—imaginary or historical—*fulān*s and adding an alternative companion (not seldom a wholly fictitious one!) directly onto the Prophet.

Confronted with this at first sight very complex bundle—Mz. is chockfull of them!—which the *isnād* analyst reconstructed on the basis of what he traced in Mz., he must first sort out which strands should be read *up*wards, because they constitute historically tenable transmission paths namely through PCLs, and which strands should be read *down*wards. On the whole he is helped in this task by data from the lexicons on transmitters. He will find that the *fulān*s, peopling the SSs from the bundle, are very often so obscure as to be labelled with qualifications that amount to no more than *majhūl*, although they are occasionally historical personalities, who are just lent by the SS inventors from credible strands supporting other traditions. He must then realize that those to be read downwards constitute only SSs of variable depth and are all historically *un*tenable accounts of the transmission of the tradition at hand. But once the *mutābiʿāt* and the *shawāhid* are recognized for what they are, he is left with the original bundle in its pristine form with a discernible CL who could be held responsible for the (wording of the) tradition scrutinized. Often the original bundles are so heavily snowed under by veritable layers of *mutābiʿāt* and *shawāhid*, either taking the forms of spiders or simple SSs, that he cannot possibly reach any tenable conclusion as to chronology, provenance and authorship of a tradition without first peeling away those layers. Here we need to point out that the gradations (S)CL and SCL were introduced in the expectation that future editions of as yet unavailable early collections turn the occasional *fulān*s into believable PCLs, helping the *isnād* analyst to attach the label of CL to a key figure who appeared at first to be no more than a (S)CL or SCL.

A closely related technical term: tābaʿa

The term *mutābiʿāt* is the plural of a participle of the verb *tābaʿa*, which is itself a technical ḥadīth term. Used sparingly already in the earliest sources, such as the *taʿlīqāt* (additional remarks) in the *Ṣaḥīḥ* of Bukhārī, but on a grand scale in a late source like

Zurqānī's commentary of Mālik b. Anas' *Muwaṭṭa'*, *tābaʿa* does not simply mean 'to follow', but could better be interpreted as 'to follow the wording of' or 'to imitate', especially in the ubiquitous phrase:

*wa-akhraja hādhā 'l-ḥadīth al-Bukhārī wa-Muslim ʿan … ʿan Mālik wa-*tābaʿa-hu bihi ʿan …

This means:

Bukhārī and Muslim listed this tradition on the authority of their informants on the authority of Mālik, whereupon Mālik's fellow-traditionists *followed him therein on the authority of* Mālik's informant.

The specific use of the verb *tābaʿa* + suffix + *bihi ʿan* … can be traced in virtually all the old pre-medieval sources on a limited scale but, with time, the use becomes ever more frequent, especially in the late Middle Ages. *Tābaʿahu bihi* does not simply mean 'to follow him in it' but specifically 'to follow, or copy, someone's wording of a certain tradition', sc. on the authority of the informant of the person 'followed'. In actual fact, the use of the phrase *tābaʿa-hu bihi* and the phrase *lahu mutābiʿāt* can be found alternatively in the sources[1]. That 'copy' need not be identical to the original wording of the CL/transmitter copied. Often the *mutābiʿ* or the *shāhid* strand 'authenticates' a *doctored* version of the original: it adds or omits something, it either constitutes some sort of commentary of the original, or it supplies background data, or it provides a preamble or a sequel missing in the original, or it contains a merely textual variant of variable import. All this was very often carried through with the sole aim of creating the impression of originality. Attaching the *mutābiʿ* and/or the *shāhid* strand is then believed by its originator to constitute sufficient 'authentication' of this 'wholly new' version for the transmission path to be taken seriously. And that *mutābiʿāt* and *shawāhid* dives were taken at face value as seemingly genuine transmission paths can be demonstrated by the fact that the phenomenon never stopped snowballing. The emergence of truly gigantic post-canonical collections such as the *Tahdhīb al-āthār* of Ṭabarī[2] (d. 310/923), *al-Muʿjam al-kabīr* of Ṭabarānī (d. 360/971) as well as the late-medieval *Kanz al-ʿummāl* of ʿAlī al-Muttaqī al-Hindī (d. 975/1567) is an eloquent demonstration of that. Already as early as the second/eighth and third/ninth centuries, when the pre-canonical as well as the canonical collections were in the process of being compiled, the ḥadīth material thanked its bulk to the tireless 'formation' of such diving strands, supporting word for word repeated, or the case so being 'doctored', versions, of original *matn*s, brought into circulation by their original CLs. More than one ḥadīth researcher in the west, without batting an eyelid, accepted in the course of time those diving strands as constituting believable transmission paths. And Mz., whose *Tuḥfa* almost always unmistakably identifies *mutābiʿāt* and *shawāhid* strands for what they are, namely spiders or SSs, underlines the diving model reconstructed here.

It is true that the 'embellishments' added to the original wording of the tradition of a CL reflect (facets of) legal, ritual, ethical or dogmatic discussions which that tradition evoked. But the origins of these discussions lie in the CL's original wording, by the Qāḍī ʿIyāḍ referred to as the *aṣl*. Moreover, the outlines of the debates can already be traced back in the countless statements (*aqwāl*) of first/seventh century legal specialists, *fuqahā'*, or precedent experts, ʿulamā'. These are preserved in otherwise not precisely datable but nonetheless mostly ancient reports with or without 'defective' *isnād* strands. Examples of such strands are those going back to a companion without the Prophet having been mentioned (i.e. *mawqūfāt*), or those supported by a Prophetic strand without a companion having been inserted (i.e. *mursalāt*), or simply statements (i.e. *aqwāl*) of early knowledgeable persons, *fuqahā'* or ʿulamā'[3]. However, as was already pointed out above, this book avoids as much as possible the repetitions of traditions, which, more often than not, do not amount to meaningful nuances which require disentangling. If one wants to dissect the above mentioned debates and to delineate their earliest constituent elements in an attempt to depict the evolutionary stages of early Islam, one will find data, as well as the necessary references to associat-

1. Two examples from Zurqānī should suffice here: (1) *akhraja-hu 'l-Bukhārī … ʿan Mālik bihi wa-lahu mutābiʿāt wa-ṭuruq kathīra* (II, p. 277, lines 15 f, *ṭuruq* is another Arabic term for *shawāhid*); (2) *wa-rawāhu 'l-Bukhārī ʿan … wa-Muslim ʿan … ʿan Mālik bihi wa-lahu mutābiʿāt fī 'ṣ-Ṣaḥīḥayn wa-ghayrihimā* (II, p. 349, -4 f).

2. Regrettably, this work which, if it had been completed by its author, must have amounted to Ṭabarī's largest and most comprehensive collection of non-canonical spider and SS-supported traditions is only partly available in a printed edition, cf. Cl. Gilliot in a paper in *Arabica*, XLI, 1994, pp. 309-51. Cf. also F. Rosenthal's treatment of the work in his general introduction to the English translation of Ṭabarī's *Annales*, vol. I, New York 1989, pp. 128 ff.

3. These types of reports are found in abundance in some major pre-canonical collections such as ʿAzq. and IASh. For an evaluation of these three types of reports, see *Arabica* (II), pp. 287-314.

ed issues, in the commentary attached to each tradition translated in this book.

Some more technical terms concerning the matn

After the foregoing technical terms, which deal mostly with *isnād*s, some more technical terms concerning the *matn* must be introduced at this point. In order to facilitate differentiation in *matn*s the term 'composite' is hereby introduced. Often a tradition constitutes one in an enumeration of a series of related, or the case so being hardly related or unrelated, traditions, all supported by the same *isnād* strand. Such multi-faceted traditions are here called 'composites'. A rule of thumb is that the more different items one encounters in a composite, the later is its date of origin. Some CLs were masters in rolling three or more different items into one 'composite', Mālik b. Anas being a case in point. The classical study on what are called 'composites' in this book is the doctoral dissertation of Stetter[1]. A further term used here is the *matn* cluster. Within the analysis of the *matn* of each tradition, there are very often allusions to whether or not it formed part of a so-called *matn* cluster, abbreviated to MC. A MC is a newly coined technical term, which indicates that a legal, theological, ethical or ritual issue gave rise to a variety of some slightly different but often closely resembling, if not wholly identical, *matn*s which originated at different times in different ḥadīth centres. Each of these *matn*s may have its own bundle, complete with its own CL, (S)CL or SCL, or it is supported by a spider or a SS. Where possible, references to other, older and newer versions of a *matn* within a MC are provided[2].

B—Brief introduction to a few major CLs

In conclusion some of the most prolific CLs to be found in the following alphabetical enumeration are now surveyed. In conformity with the hypothesis that lies at the basis of this book that CLs are not only responsible for (the wording of) the traditions with which they are associated, but in most cases also for the appurtenant *isnād* strands back to the Prophet, their various modi operandi are here described. Several of these CLs are characterized by innovative, ingenious approaches to present their traditions. This ingenuity pertains first and foremost to their *isnād* strands, but also in the texts of their traditions we witness some remarkable developments, for which see further down.

The strands

The application of the authentication device of the *isnād* has its most ancient roots in a time shortly before the end of the first/seventh century[3]. In fact, the oldest CL unearthed until today was Abū 'l-ʿĀliya Rufayʿ b. Mihrān who is recorded to have died in 93/712 (see his *tarjama* at Mz., XIII, no. 18642[4]). At first the earliest Prophetic traditions were circulated shortly before the turn of the first/seventh century, initially in a trickle but gradually, in the course of the second/eighth century, in an ever-increasing torrent. Devising a suitable *isnād* strand in order to 'prop up' a saying attributed to the Prophet Muḥammad roughly one hundred or more years earlier meant in practice the bridging of some one hundred or more years. It is here that the earliest CLs displayed an unsurpassed and rarely detected inventiveness. A number of methods are discernible:

(I) Peopling strands at the successors' level with historical transmitters whose age at death was advanced enough to make contacts between each pair of persons in the *isnād* believable; here we notice the first attempts at 'age stretching'[5].

(II) Peopling strands at the successors' level not with conceivably historical but with *fictitious* persons whose alleged ages at death were computed to have made contacts with earlier transmitters in those strands believable[6].

(III) In a combination of (I) and (II): inventing persons at the successors' level who are reported to have died at ages of between one hundred and as much as one hundred and sixty or more years. Thus the class of *muʿammarūn*, initially pertaining

1. E. Stetter, *Topoi und Schemata im Ḥadīṯ*, Tübingen 1965.

2. For more on the MC phenomenon, see *Studies* etc., index s.v. *matn* cluster.

3. For a study of the birth and further chronology of the *isnād*, see *MT*, chapter I.

4. For an equally ancient one, see Ṭalḥa b. Muṣarrif (d. 112/730) under Mz., II, no. 1775.

5. For a study of this phenomenon, see *MT*, pp. 46 ff.

6. It is striking that in the Arabic ḥadīth handbooks one never finds a verb such as *'khtaraʿa* (= to invent) used for inventing a fictitious person. The only term that comes close to our concept fictitious is invariably circumscribed by the term *majhūl* (lit. unknown). But that qualification is surprisingly little used, as if inventing a transmitter was felt to be too scandalous to be applied to any dubious figure. On the whole the number of demonstrably fictitious transmitters in Muslim ḥadīth literature vastly outnumbers the people qualified as *majhūl* …

mostly to (pre-Islamic) poets[1], was extended so as to include also ḥadīth transmitters. *Muʿammarūn* were men whom God allegedly had granted very advanced ages at death. Prime examples of CLs who created several *muʿammarūn*, fictitious as well as conceivably historical persons, in order to attach suitable strands to their traditions were among others the *mawālī* Sulaymān b. Mihrān al-Aʿmash (d. 147/764) and Ismāʿīl b. Abī Khālid (d. 145/762). Aʿmash and Ismāʿīl were among Kūfa's first, most gifted CLs[2].

(IV) The devising of apocryphal family *isnād*s (i.e. on the authority of someone/his father/his grandfather and so forth), often in combination with one or more features of (I), (II) and (III). These family *isnād*s did not catch on immediately with all ḥadīth collectors, but in the end even Mālik b. Anas (d. 179/795), Medina's most influential and prolific CL, produced family *isnād*s listing various of his own family members, to wit fictitious uncles. And also Bukhārī and Muslim, initially somewhat hesitant to adopt them, ultimately made use of them to authenticate their traditions[3].

(V) Introducing fictitious companions with the aim to serve as props for additional diving strands (i.e. *shawāhid*). Next to that we encounter several cases of stretching the year of birth of historical persons who flourished during the second half of the first/seventh century back into the past so as to make them fit into the generation of companions, thus also creating what are in fact fictitious companions. The most spectacular example of the latter category is the creation at the hands of Baṣra's most eminent CL, Shuʿba b. al-Ḥajjāj who died in 160/776. Extensive *isnād* analysis has confirmed that it was he—and nobody else—who first introduced the persona of an inhabitant of Baṣra, the Anṣārī Anas b. Mālik (d. 91-3/710-2), into the Prophet's household. For good measure Shuʿba is the undeniable CL of a tradition in which is described how Anas' mother offered her son to the Prophet shortly after the Hijra to serve him as his personal servant, thus establishing his early—i.e. fictitious—year of birth. Ironically, this crucial information about the alleged famulus of the Prophet only made it to Islam's earliest historical sources a sizeable number of years *after* biographical accounts of Muḥammad's lifetime such as Ibn Isḥāq's *Sīra* were put together[4].

(VI) The CL himself projecting his own year of birth back into the past so as to make himself a believable transmitter of his spokesman. Most eminent examples of CLs who, by pulling out all the stops, resorted to stretching their own birth into the past so as to make their contacts with particular ancient ḥadīth masters historically acceptable were Mālik b. Anas (d. 179/795) and the *mawlā* Sufyān b. ʿUyayna (d. 198/814), who blithely emphasized time and again that they were just about old enough to have received traditions respectively from Ibn ʿUmar's *mawlā* Nāfiʿ (d. 117/735) and Zuhrī (d. 124/742).

(VII) Creating a new ḥadīth centre by devising a number of strands all closely associated with one particular city, thus placing that city on the map. The best example of this phenomenon goes by the name of Wāsiṭ connection in this book[5].

The texts

(I) Contributing to *matn* clusters (MCs) around one particular event or a much debated issue centring in one particular person (often leading to unwarranted qualifications of *tawātur*[6]). A notable example of an event, which led to numerous traditions in the course of time acquiring all sorts of topical trimmings and digressions, is formed by the MC on solar eclipses (cf. Zuhrī under no. 6335 and Yaḥyā b. Saʿīd al-Anṣārī under no. 17936). As for a figure around whom a controversial issue in ritual purification blossomed into numerous traditions with various CLs is the companion Mughīra b. Shuʿba and his alleged role in the *masḥ ʿalā ʻl-khuffayn* debate, i.e. the wiping over one's shoes instead of washing one's bare feet. It was the Kūfan CL Aʿmash who may have cleared the air in this discussion by bringing a tradition into circulation in which the chronology of the prescription was once and for all established shortly before the Prophet's demise.

(II) Creating ever more diverse composites comprising ever more rules and regulations concerning legal and ritual prescripts. The number of items constituting those composites increased

1. See Goldziher, *Abhandlungen zur arabischen Philologie*. II *Das Kitāb al-muʿammarīn des Abū Ḥātim al-Siǧistānī*, Leiden 1899.

2. For a special study of the *muʿammarūn* phenomenon in ḥadīth, see *WZKM* (I).

3. One such family *isnād* was eventually devised by *q* and solely used by him, see Mz., III, nos. 3825-33. There is even a family *isnād* exclusively consisting of ʿAbbāsids, see *TB*, IX, p. 488: al-Maʾmūn / ar-Rashīd / al-Mahdī / al-Manṣūr / Muḥammad / ʿAlī / ʿAbd Allāh b. ʿAbbās: "The messenger of God once said …"

4. How Shuʿba went about this is studied in *Muséon* (II), pp. 205-11.

5. See for this *Muséon* (II), pp. 225 f.

6. For this concept, see *ILS* (I), pp. 322-41.

with time. One CL who appeared to be particularly prolific in composites was Mālik b. Anas.

(III) Creating a wholly new genre of ḥadīths blending sayings of the Prophet Muḥammad with sayings and brief utterances directly attributed to God. This genre is called *ḥadīth qudsī* and the first, probably oldest and initially most prolific CL responsible for this sort of traditions is again Mālik b. Anas.

C—Layout

Survey of methods and procedures followed in the making of this book

With the basic technical terms and angles of approach in ḥadīth analysis as point of departure, a method was developed to mould and present the material in a manageable form that allows the reader to find his/her way in it with ease. Whereas Mz.'s *Tuḥfa* lay at the basis of the *isnād*-analytical part of the book, for an evaluation of the *matn*s a different approach was devised. Everybody familiar with the six canonical collections will have been struck by the varying methods followed by the collectors in arranging the material they had gathered. Here one of the six collectors was chosen, for he adopted a way of presenting his collection that far surpassed in clarity of organization the ways adopted by his five colleagues. That collector is Muslim b. al-Ḥajjāj (d. 261/875)[1], number two of the Six. Bukhārī hardly ever presented his traditions on one issue all conveniently together in one chapter. He rather chose to sprinkle them (or repeats thereof) haphazardly over a range of mostly widely scattered and on the whole only vaguely, not to say unrelated, sections. But Muslim chose to include all the material he had gathered on one particular issue in one and the same chapter, thus allowing the user of his collection to survey at a glance what, if anything, he could expect to find in the five other collections. Abū Dāwūd, Tirmidhī, Nasāʾī, and Ibn Māja all more or less followed the presentation procedure of their senior contemporary Muslim, but in their collections his rigorous method was not adhered to as consistently as Muslim had done. It was therefore self-evident that whenever a tradition was also listed by Muslim, his version was taken as point of departure. With that as basis, the different, or at least closely related, versions of the same tradition were traced in the other collections, herein, as always, shown the way by Mz.'s *Tuḥfa*. Where for one reason or other Muslim does not list his version of a tradition, a reference to one of the other collections was adopted as starting point for the investigation. Abū Dāwūd's collection had as drawback that it was less extensive than Muslim's. Nasāʾī's collection was easily comparable with that of Muslim in size, but Nasāʾī could not help himself repeating the same tradition on various occasions, more or less in the same way as Bukhārī had always done, albeit not so frequently. And the collections of Tirmidhī and Ibn Māja were smaller in size than those of their colleagues. On balance this approach worked well. On the whole one can say that Muslim rarely omitted mentioning a tradition found in the other collections. When Muslim did not have a particular tradition, Bukhārī listed it mostly at least once and that proved enough for a start. And when a tradition was only listed in two, three or four of the lesser collections, there turned out to be a strong reason for Bukhārī and Muslim to discard it. In several cases that was the *isnād* by which it was known, rejected because the two shaykhs thought nothing of it. A famous *isnād* strand spurned by them was, for example, the family strand via ʿAbd Allāh b. ʿAmr and several of his descendants, a strand ubiquitous in the 'four' but, significantly, lacking in the 'two'[2].

Traditions in this book, always preceded by the *isnād* strand back to the Prophet or, the case so being the narrator, are set off against one another by a bullet •, after which the—sometimes abbreviated—translation or paraphrase of the *matn* follows. After that we find an enumeration of references to the canonical collections (e.g. the Six, or *kh*, *m*, *d*, etc.). Thereafter we find in most cases a series of references to one or more pre-canonical as well as some prestigious post-canonical collections presented in roughly chronological order. The canonical and non-canonical references following each tradition are invariably separated from one another by the words 'confirmed in …'.

The main part of this book is arranged on the basis of the *alphabetical* order of the CLs. Each CL (who might turn out to be no more than a (S)CL or SCL) is awarded his own *tarjama*[3]. The *tar-*

1. For an evaluation of Muslim as a collector among his peers, see our lemma Muslim b. al-Ḥadjdjādj in *EI* 2.

2. The traditions transmitted via this family strand were supposedly collected in a *ṣaḥīfa*, nicknamed *aṣ-ṣādiqa* that means 'the veracious one'. A *ṣaḥīfa* is a (long) leaf of writing material, often rolled up, so as to result in a scroll. In Mz., VI, nos. 8656-8823, they are all conveniently presented together. Nevertheless, *kh* and *m* thought nothing of this material.

3. Also several major companions of the Prophet are included.

jamas amount to chapters. Within each *tarjama* every tradition with which a CL could be identified is given in the *numerical* order in which the *ṭaraf* thereof was listed in Mz.'s *Tuḥfa*. Cross-references to someone else's *tarjama* are always to the number of Mz. therein, invariably preceded by the preposition 'under'. These numbers are printed in **bold** figures in order to facilitate the tracing within the various *tarjamas*. Of each tradition first the *isnād* strand is translated; between the names of each pair of transmitters a single dash (—) is given as a general sign for transmission. On purpose, no attempt whatsoever has been made at differentiating between terms such as *ḥaddathanā*, *akhbaranā* and the like. Time and again we find statements ascribed to early ḥadīth experts who assert that these terms just boil down to saying: there occurred transmission from one person to another person, the differentiation having been inserted, if not for purely coquettish reasons, then in order to create the impression that a certain transmitter had followed the transmission procedure as laid down in the ḥadīth handbooks. The significance that was purported to lie in distinguishing between the terms was theoretical rather than that it contributed to a better understanding of certain individual ḥadīths and their transmission.

Following the *isnād* strand, the literal, or at times paraphrased, translation of the *matn* is given. Mostly that is an integral, in a few cases abbreviated, rendition of the *matn* as given in Muslim, since his collection formed the starting point of this encyclopedia, as stated above[1]. Variant readings, if any, and where they were deemed meaningful, were incorporated. The translation is immediately followed by a reference to Mz., volume and number(s)[2]. That is followed by references to the collections in the order which lay also at the basis of *Concordance et indices de la tradition musulmane*, namely *kh* for Bukhārī, *m* for Muslim, *d* for Abū Dāwūd[3], *t* for Tirmidhī[4], *s* for Nasāʾī[5] and *q* for Ibn Māja. The references to the canonical collections are followed in most cases by those to some pre-canonical and/or post-canonical collections, e.g. *musnads* or *muṣannafs* in roughly chronological order of their respective compilers, see below.

Referencing to the collections

When references to ḥadīth collections are listed, perhaps the greatest difficulty one encounters is which editions of the collections one should use, a difficulty which also plagued Wensinck and his collaborators when they embarked upon the *Concordance*. In order to avoid the often inconsistent or otherwise defective *kitāb* (= section) and *bāb* (= chapter) numbering apparent in most collections, in this book referencing will be made to volume and page (where applicable), rather than to *kitāb* and *bāb*, this in contrast to Wensinck's alphabetically arranged *Handbook of Early Muhammadan Tradition*, Leiden 1927, and *Concordance et indices de la tradition musulmane*, ed. A.J. Wensinck et alii, Leiden 1939-1988, in which we find hundreds of references that simply lead nowhere. Here now follows a (roughly chronological) list of the reference material and, where necessary, a tentative justification of the chosen edition.

—*kh* references are invariably specified by the numbers of *kitāb* and *bāb* as found in the antiquated edition of Krehl/Juynboll (Brill, Leiden 1862-1908). *kh*'s *Ṣaḥīḥ* is available in so many different editions, sophisticated as well as popular ones, that any choice of edition is virtually as good or as bad as any other. The official Cairo 1313/1895 edition in nine volumes does not have any numbering to speak of. It is for that reason that it was left out of consideration. The Brill edition may be old but it constitutes an exception amidst the other *kh* editions in that its numbering is consistent as well as reliable. Moreover, that numbering was wholesale copied through the good offices of Muḥammad

1. It must be pointed out here that many traditions show up sudden changes in the subject of the verb, from someone speaking in the third person to someone speaking in the first, e.g. changes from *qāla* to *qultu*. This is called *iltifāt* in Arabic, see for instance a Mālik tradition, where his commentator Zurqānī, III, p. 238, 8, points to the *iltifāt* phenomenon.

2. In the preliminary matter of each volume of the *Tuḥfa* Mz. distinguishes between the respective repertoires of companions without asterisks, successors preceded by one * asterisk, successors of successors preceded by two **, and the repertoires transmitted by persons in the next tier of the *isnād* preceded by three *** asterisks. That is why on many occasions the reference to Mz.'s volume may be followed by more than one, in fact at times a whole series of numbers. Good examples of such series of numbers are found in the *tarjama* of Hishām b. ʿUrwa. Mz.'s methods were described in some detail in our *EI* 2 lemma on him.

3. Occasionally we find after the symbol *d* a reference to his *marāsīl* collection.

4. Instead of *t* it says sometimes *tm*, a reference to Tirmidhī's collection of *Shamāʾil*.

5. With *s* we sometimes find a reference to another smaller collection of his traditions such as *ʿIshrat an-nisāʾ* or *ʿAmal al-yawm wa 'l-layla*. In most cases the *s* reference is to that author's *As-sunna al-kubrā*. In places in which the word *Kubrā* is not given, the reference is to his collection entitled simply *Sunan*, also called *Al-mujtabā*.

Fu'ād ʿAbd al-Bāqī in Muḥibb ad-Dīn al-Khaṭīb's edition of Ibn Ḥajar's *Fatḥ al-bārī bi-sharḥ ... al-Bukhārī*, al-Maṭbaʿa as-Salafiyya, Cairo 1380/1960. Regrettably, on the other hand, this *Fatḥ* edition is so poorly printed that it was decided to refer in this book instead to the well-produced Muṣṭafā Bābī al-Ḥalabī edition, which unfortunately lacks this reliable *kitāb* -cum-*bāb* numbering of the 1960 edition[1]. If one has no recourse to the Krehl/Juynboll edition or the Salafiyya edition of the *Fatḥ* and one wants to trace a Bukhārī tradition, one is advised to follow up the reference in Mz.'s *Tuḥfa* to *kitāb* and *bāb*, at which point the list of section headings in the beginning of Wensinck's *Handbook*, pp. XI f, is useful, but regrettably not all the way. Next to Wensinck's *Handbook*, ʿAbd aṣ-Ṣamad Sharaf ad-Dīn's compilation of all the sections and chapters in the Six Books, on which he based the references to the collections in his *Tuḥfa*, is indispensable. This compilation, sometimes considered as vol. XIV of the *Tuḥfa*, is called *Al-kashshāf ʿan abwāb marājiʿ tuḥfat al-ashrāf bi-maʿrifat al-aṭrāf*, 2nd impression, Bhiwandi (Bombay) 1981. But the fact remains that, ironically, Islam's most prestigious tradition collection, that of Bukhārī, is a source in which tracing a tradition often entails a lot of leafing through various volumes.

m—Muslim's *Ṣaḥīḥ* is at the time of writing still everywhere available in the reliable Muḥammad Fu'ād ʿAbd al-Bāqī edition, Cairo 1955-6, with many reprints. References are to volume and page. References to Muslim's best-known commentary, that of Nawawī, are to the eighteen volume Cairo 1349/1930 edition, ed. Maḥmūd Tawfīq.

d—For references to Abū Dāwūd, ʿAẓīmābādī's commentary entitled *ʿAwn al-maʿbūd* was used. Since the (otherwise highly unsatisfactory) edition by Muḥammad Muḥyī 'd-Dīn ʿAbd al-Ḥamīd had been replaced by various other, mostly modern, editions, opting for the *ʿAwn al-maʿbūd* commentary appeared the most convenient solution. References are to volume and page.

t—For Tirmidhī the edition in five volumes of Aḥmad Muḥammad Shākir (I-II), Muḥammad Fu'ād ʿAbd al-Bāqī (III) and Ibrāhīm ʿAṭwa (IV-V), Cairo 1937-65, was used. Finding one's way in this edition remains awkward because of Shākir's stubbornness in not adhering to ʿAbd al-Bāqī's directives in ḥadīth numbering, cf. the introduction to vol. III, in which he vented his frustration at Shākir's unwillingness to cooperate. References are to volume and page.

s—References to Nasā'ī are either to his *Sunan* also entitled *Al-mujtabā*, the edition with Suyūṭī's commentary, ed. Cairo 1348, eight vols and reprints, or to his *As-sunan al-kubrā*, ed. ʿAbd al-Ghaffār Sulaymān al-Bundārī and Sayyid Kasrawī Ḥasan, six vols, Beirut 1991. References are to volume and page.

q—Ibn Māja and his *Sunan* are referred to in the Muḥammad Fu'ād ʿAbd al-Bāqī edition, two vols, Cairo 1952-3 and reprints. References are to volume and page.

N.B. Occasionally referencing begins with 'the Six', when the tradition is found in all six of them. Then follow more precise details. The general rule observed in referring to the canonical collections is that when a tradition occurs in *kh* and *m*, each of these is listed. As far as the remaining four collections are concerned, when references in *kh* and *m* are lacking, references to one or two of those four are listed.

The references to the canonical collections are then followed by those from other, non-canonical collections (if any) after the words 'confirmed in...'; here follows a roughly chronological selection:

Mālik = the Yaḥyā b. Yaḥyā version of Mālik b. Anas' *Muwaṭṭa'*, ed. Muḥammad Fu'ād ʿAbd al-Bāqī, Cairo 1952-3 and reprints, occasionally followed by references to other *Muwaṭṭa'* versions; references are solely to volume and page.

ʿAbd Allāh b. al-Mubārak, *Kitāb az-zuhd wa 'r-raqā'iq*, ed. Ḥabīb ar-Raḥmān al-Aʿẓamī, Malagaon [1966] and occasionally his *Kitāb al-jihād*, ed. Nazīh Ḥammād, Baghdad 1970.

Ṭay. = Ṭayālisī's *Musnad*, Hyderabad 1321; references are to numbers.

ʿAzq. = ʿAbd ar-Razzāq aṣ-Ṣanʿānī's *Muṣannaf*, ed. Ḥabīb ar-Raḥmān al-Aʿẓamī, eleven vols, Beirut 1970-2; references are to volume and page, occasionally followed by number.

IASh. = Abū Bakr b. Abī Shayba's *Muṣannaf*, ed. Mukhtār Aḥmad an-Nadwī, Bombay 1967-83; references are to volume and page, occasionally followed by number.

IS = the *Kitāb aṭ-ṭabaqāt al-kabīr* by Ibn Saʿd, ed. E. Sachau, Leiden 1905-17.

Ḥum. = Ḥumaydī's *Musnad*, strictly speaking the traditions transmitted to him by Sufyān b.

1. If finding one's way to the right page in whatever edition of *kh* still poses problems, one can always fall back onto the references of Mz.'s volume and number in bold given right after the translation of each ḥadīth, whereby consulting Mz.'s *Kashshāf* may at times come in handy. But this work is well-nigh unusable when the differentiation between sections—and this goes for all the canonical collections—does not tally with that of Wensinck's *Handbook*.

ʿUyayna, ed. Ḥabīb ar-Raḥmān al-Aʿẓamī, Cairo/Beirut [n.d.]; references are to numbers.

Bagh. = ʿAbd Allāh b. Muḥammad al-Baghawī, *Al-jaʿdiyyāt*, ed. R.F. ʿAbd al-Muṭṭalib, Cairo 1994; references are to volume and page.

IḤ. = Aḥmad b. Muḥammad b. Ḥanbal's *Musnad*, ed. Samīr Ṭāhā al-Majdūb, Beirut 1993[1].

ʿAbd b. Ḥumayd, *Al-muntakhab min musnad* … , ed. Ṣubḥī al-Badrī as-Sāmarrāʾī & Maḥmūd Muḥammad Khalīl aṣ-Ṣaʿīdī, Cairo 1988.

Saʿīd b. Manṣūr, *Sunan*, ed. Ḥabīb ar-Raḥmān al-Aʿẓamī, Beirut ca. 1985; references are to volume and page.

Dārimī, *Sunan*, ed. Fawwāz Aḥmad Zamarlī and Khālid as-Sabʿ al-ʿAlamī, Cairo 1987; references are to volume and page.

Abū Yaʿlā, *Musnad*, ed. Ḥusayn Salīm Asad, Damascus/Beirut 1984-8.

1. This edition has preserved the pagination of the ancient Cairo 1313/1895 edition in the margin, whereby one is warned not to look *down* at each new marginal page number but rather *up*.

ʿAlī b. Ḥujr, *Ḥadīth ʿan Ismāʿīl b. Jaʿfar*, ed. ʿUmar b. Rafūd b. Rafīd as-Sufyānī, Riyāḍ 1998.

Ibn Ḥibbān, *Al-iḥsān bi-tartīb ṣaḥīḥ Ibn Ḥibbān*, ed. K.Y. al-Ḥūt, ten parts, Beirut 1987.

Bay. = Bayhaqī, *As-sunna al-kubrā*, eight vols, Hyderabad 1344.

Ḥilya = Abū Nuʿaym al-Iṣfahānī, *Ḥilyat al-awliyāʾ*, Cairo 1932-8.

Etc., etc.

After the references to the collections there mostly follows an analysis of the *isnād*s and the (tentative) identification of the CL, (S)CL or SCL who may be held responsible for (the wording of) the tradition. Further comments on the place of the tradition in legal or other discussions in which it played a role as well as digressions on the *matn* or variants thereof, if any, are often borrowed from one or more medieval commentaries, such as those of Ibn Ḥajar (abbreviated to IḤj.), Nawawī, Zurqānī and the like. There are often also references to other Mz. numbers, sometimes in the *tarjama* of another (S)CL, where the tradition, or parts thereof, was analysed.

An alphabetical list of persons with whom canonical traditions may be associated

ʿ**Abd Allāh b.** ʿ**Abbās**, the son of the Prophet's uncle, ʿAbbās b. al-Muṭṭalib. His age in the year Muḥammad died was a matter of dispute: ten, thirteen, or fifteen[1]. His widespread reputation as Islam's first and foremost Qurʾānic exegesis expert cannot be gleaned with certainty from *faḍāʾil* reports[2] that originated at any time earlier than the second half of the second/eighth century. The very first reference to his reputed Qurʾān expertise that could be unearthed is found in Muqātil's *Tafsīr* (IV, p. 895), but there it is as yet still unsupported by an *isnād* strand. And it always remains a matter of uncertainty whether it was Muqātil himself or a later anonymous redactor of the *tafsīr* work that goes under his name who is to be held responsible for data emerging therein which do not *expressis verbis* mention Muqātil's transmission[3]. Ibn ʿAbbās' name first emerged in *marfūʿ* strands sometime in the first half of the second/eighth century.

In this context it is perhaps interesting to point to a late tradition on Ibn ʿAbbās' alleged Qurʾān expertise which has as (S)CL Abū 'n-Naḍr Hāshim b. al-Qāsim, a transmitter from Baghdad. He was a *ṣāḥib sunna*[4] and he is said to have died in 205 or 207/820-822. Ibn Ḥanbal's teacher from among those 'who ordered the decent and forbade the objectionable', he was considered *ṣadūq*, *thabt fī 'l-ḥadīth*, and *lā baʾs bihi*[5], and the inhabitants of Baghdad were proud of him. This late tradition runs as follows:

With a strand on the authority of Warqāʾ b. ʿUmar al-Yashkurī—ʿUbayd Allāh b. Abī Yazīd—ʿAbd Allāh b. ʿAbbās said:

- "The Prophet had once gone to relieve himself and I put down some washing water for him. When he had returned, he asked: 'Who has placed that washing water here?' I (v.l. they) said: 'Ibn ʿAbbās.' Thereupon the Prophet said: 'God, teach him ((the law of) the religion)'",

cf. Mz., V, no. **5865** (*kh*, 4/10, *m*, IV, p. 1927, *s*, confirmed in IḤ., I, p. 327). Abū 'n-Naḍr is (S)CL of this *faḍāʾil* tradition. IḤ. added four strands of his own in support of this tradition but with the significant addition: 'God, teach him how to interpret it,' in which 'it' is presumed to refer to the Qurʾān[6]. This addition is, however, not found in the canonical collections, only in IḤ., and it may therefore tentatively be ascribed to IḤ. himself. IḤj. was aware of this and warns that attributing the addition to *kh* and *m* is wrong[7]. Ibn ʿAbbās' expertise is subject of another, probably older *faḍāʾil* tradition, for which the transmitter Khālid al-Ḥadhdhāʾ may be responsible, see his *tarjama* under no. 6049, also because of the partial association of that tradition with the Qurʾān.

Ibn ʿAbbās is credited with hundreds of traditions in which he allegedly gave explanations for Qurʾānic passages. Upon scrutiny of the respective *isnād* strands, all these seem to date to a relatively *late* time of origin, as they are at most supported by late spiders. The vast majority only has SSs as authentication device. A comparison of these traditions with ones dealing with the same Qurʾānic passages in the older *tafsīr* collections, such as Mujāhid, Muqātil b. Sulaymān, Thawrī and the ancient exegetical materials cited in Ṭabarī's *Tafsīr* makes clear that figures such as Mujāhid, Suddī, Ḥasan al-Baṣrī, ʿIkrima and Qatāda were being credited with *mawqūf* assertions that later turn up in SS-supported Ibn ʿAbbās traditions, sometimes but not always with a slightly more elaborate exegesis attached, in which matters of abrogation seem to have been settled definitively. The conclusion seems to present itself that Ibn ʿAbbās' purported Qurʾān exegesis constitutes in fact *the final stage in early Islam's exegesis evolution*, in as far

1. Cf. IḤ., *Kitāb al-ʿilal wa-maʿrifat ar-rijāl*, ed. T. Koçyğit & I. Cerrahoğlu, I, nos. 1626-39, IḤj., *Iṣāba*, IV, p. 142.
2. Reports that sing the praises of a particular person or a certain locality.
3. For a seemingly early report supported by a bundle in which one can discern a key figure who lived during the first half of the second century, see Khālid b. Mihrān al-Ḥadhdhāʾ under no. 6049, but his position cannot be considered as more than that of SCL.
4. For this qualification, see *Islam* (II), pp. 318-30.
5. Cf. IḤj., *Tahdhīb*, XI, p. 19. For such qualifications, see *MT*, ch. V, and our lemma *ṣāliḥ* in *EI* 2.
6. IḤ., I, pp. 266, 314, 328, 335.
7. Cf. *Fatḥ*, VIII, p. 101, -13 f.

as that was based upon Prophetic tradition. On the whole, Shāfiʿī is reported to have trusted no more than some one hundred *tafsīr* traditions from Ibn ʿAbbās, cf. Suyūṭī, *Itqān*, IV, p. 209.

On the other hand, he may be credited with the rules and regulations concerning the practice of slaughtering sacrificial animals on the occasion of the *ḥajj*. But the *matn*s in which these rules are worded have been attributed here to Ibn ʿAbbās' alleged transmitters like Qatāda, Mujāhid, and others.

He is also to be credited with particular rules in respect of sales. The wording in the form of a concise maxim of one of these may be somewhat later, but its origin may conceivably lie in the lifetime of the Prophet. For convenience's sake it will therefore be dealt with here:

- "Ṭāwūs reported that Ibn ʿAbbās said: 'The Prophet said: 'Do not (leave town to) meet bedouin riders (out in the desert in order to trade with them at inflated profits). Townspeople should not sell (goods or animals) on behalf of nomads.' I asked Ibn ʿAbbās: 'What do the words mean 'townspeople should not sell on behalf of nomads'? Ibn ʿAbbās answered: 'That means that townspeople should not act as brokers for nomads'",

cf. Mz., V, no. **5706** (*kh*, 34/68, 2, *Fatḥ*, V, p. 275, *m*, III, p. 1157, *d*, *ʿAwn al-maʿbūd*, IX, pp. 219 f, *s*, *q*, confirmed in ʿAzq., VIII, p. 199, IḤ., I, p. 368). The above *matn* in fact combines two important early prohibitions: (1) riding out into the desert to meet bedouins and, taking advantage of their gullibility, dupe them in transactions, and (2) deceitfully brokering for bedouins. Both prohibitions have been studied closely elsewhere[1], along with a number of concomitant issues, ethical or otherwise. Suffice it to say here that both prohibitions may very well have originated during the lifetime of the Prophet. Other companions were allegedly also associated with either or both, but that association is, as ever, the product of back-projection. Thus we find Abū Hurayra (cf. Mz., X, nos. 13123, 13271), Anas b. Mālik (cf. Mz., I, no. 1454), ʿAbd Allāh b. Masʿūd (cf. Sulaymān b. Ṭarkhān at-Taymī under Mz., VII, no. 9377) and Jābir b. ʿAbd Allāh (cf. Mz., II, no. 2764), but they turn up in *isnād* strands supporting one or more of these prohibitions, strands for which second/eighth century CLs must be held responsible. It is impossible to determine who could be the first transmitter to bring into circulation the wording by which they became generally known in later years. Moreover, both prohibitions have been subject of an ongoing discussion ever since, as is evidenced in numerous *aqwāl*, *mawqūfāt*, and *mursalāt* listed in the pre-canonical collections, e.g. cf. ʿAzq., VIII, pp. 199-202, IASh., VI, pp. 238-43. For extensive studies, also of a number of concomitant issues, see Shuʿba under no. 13411 and Mālik under no. 13802°.

Another rule in respect of sales with which Ibn ʿAbbās may tentatively be directly associated is the following. According to Ṭāwūs he reported that the Prophet said (paraphrase incorporating different wordings):

- "He who trades in foodstuffs may not sell them before he has taken possession of them. (Ibn ʿAbbās added) I reckon that this applies also to everything other than foodstuffs",

cf. Mz., V, no. **5736** (the Six, *kh*, 34/55, *m*, III, p. 1159, Ṭay., no. 2602, ʿAzq., VIII, p. 38, Ḥum., no. 508, IḤ., I, p. 270) with ʿAmr b. Dīnār as (S)CL in the bundle, and no. 5707 (*kh*, 34/54, 2, *m*, III, p. 1160, *d*, *s*, ʿAzq., VIII, p. 38, IḤ., I, pp. 356, 368) with ʿAbd Allāh b. Ṭāwūs as SCL. Ibn ʿAbbās is reported to have said that he based himself on a Prophetic ordinance, but occasionally he formulated the rule as his own. The ascription of the rule to the Prophet may in actual fact be the handiwork of a transmitter in a tier, one or two slots above Ibn ʿAbbās. It is hard to pin this case of *rafʿ*[2] on one particular person. Mālik is in any case CL in a bundle with a Nāfiʿ / Ibn ʿUmar strand back to the Prophet which supports a similar *matn*, cf. Mz., VI, no. 8327* (*kh*, 34/51, *m*, III, p. 1160, *d*, *s*, *q*, Mālik, II, p. 640, IḤ., I, pp. 56, 63 f). This bundle has given rise to the usual unconvincing spiders and SSs all converging in Nāfiʿ (cf. Mālik's *tarjama* under no. 8321). And for another *matn* belonging to this MC, but one with a cunning twist, see Mālik under no. 8371°. See also Zuhrī under no. 6933.

NB For a prescript concerning sexual attitudes with which he conceivably may be associated, see the *tarjama* of Miqsam b. Bujra, a *mawlā* who stayed continuously in his vicinity.

ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, a prominent companion of the Prophet, the son of the conqueror of

1. See *Arabica* (II), pp. 302-14.

2. For this technical term, see our lemma in *EI* 2.

Egypt. He is said to have embraced Islam before his father and to have died in 68/687 or 69/688. There are two elements in his biography that emerge time and again: he is described as having had a *ṣaḥīfa*, nicknamed aṣ-Ṣādiqa (the Veracious one), in which he is supposed to have written down sayings from the Prophet. In Dārimī, I, pp. 136 f, there are two bundle-supported traditions in which ʿAbd Allāh b. ʿAmr's *ṣaḥīfa* is alluded to, see Sufyān b. ʿUyayna under Mz., X, no. 14800, and Yaḥyā b. Saʿīd al-Qaṭṭān under VI, no. 8955. The traditions in this vein in IS, IV 2, pp. 8 f, are all SS-supported and thus, for the time being, tell us nothing definite. Secondly, in a large MC, Ibn ʿAmr is widely identified with an ascetic lifestyle, entailing continuous fasting (*ṣiyām ad-dahr*) and Qurʾān recitation and night prayers lasting the entire night, an attitude which is recorded to have met with disapproval on the part of Muḥammad, who is said to have taken him to task for overdoing it. It could not be established with any measure of certainty who could possibly have been the first to bring a tradition of this purport into circulation. In any case there is no hint of this supposed lifestyle of his in the *Sīra* or in Wāqidī's *Maghāzī*. The oldest published history currently available in which it is described is IS, IV 2, pp. 9 f, where we find a large MC. Several CLs seem identifiable in the *isnād*s of this MC which, to make matters even more complicated, is at the same time a composite. These feasible CLs, the one probably copying from the other, will be dealt with in their own *tarjama*s. Shuʿba seems among the oldest CLs to have ventured an opinion on the issue laid down in traditions, see his *tarjama* under no. 8896 but especially no. 8635, which consists of a number of separate bundles superimposed upon one another. Other (S)CLs discernible in no. 8635 are Ibn Jurayj, Misʿar b. Kidām and Sufyān b. ʿUyayna (cf. also no. 8897). Furthermore, see Awzāʿī under no. 8961, Rawḥ b. ʿUbāda under no. 8960, ʿAbd Allāh b. Wahb under no. 8645, and Khālid b. ʿAbd Allāh under no. 8969. Mālik has only one tradition dealing with the discouragement of excessive fasting, namely the ban on the *wiṣāl* method, i.e. fasting two consecutive days without eating and drinking in between, but in his *Muwaṭṭa*ʾ there is no trace of the voluntary fasting traditions associated with ʿAbd Allāh b. ʿAmr. The components of this composite MC are *ṣawm* (or *ṣiyām*) *ad-dahr* or *ṣawm al-abad*, defined as voluntary fasting all the time, and *ṣiyām Dāwūd*, i.e. fasting one day and breaking it the next, amounting to fasting half of the time. According to Mālik *ṣawm ad-dahr* is permitted, provided that it does not include the days during which fasting is expressly forbidden: the days at Minā, the day of sacrifice, and the day on which the fast of Ramaḍān is broken (cf. I, p. 300). Further components are (nocturnal) Qurʾān recitation and supererogatory night prayers.

ʿAbd Allāh b. ʿAwn, a Baṣran *mawlā* who died in 151/768. When he married an Arab woman, he was flogged by the Baṣran governor-cum-*qāḍī* Bilāl b. Abī Burda, cf. IS, VII 2, p. 26. He had a private prayer site in his house which had no *miḥrāb*, a niche indicating the direction toward which Muslims must perform their *ṣalāt*s; there he led many people in communal prayers, while a *mawlā* of his called out the *adhān*, cf. IS, VII 2, p. 28. He appears occasionally in traditions copied from, or modelled on, those of contemporary traditionists. Judging by the *rijāl* literature, he is a well-known figure. For someone whose expertise in *sunna* is emphasized time and again[1], his ḥadīth output found in the collections is surprisingly meagre, not at all commensurate with his supposed fame. In *Ḥilya*, III, pp. 43 f, there are various traditions supported by more or less deep dives via Ibn ʿAwn onto Nāfiʿ / Ibn ʿUmar / Prophet strands, for which the traditionists who used Ibn ʿAwn in their dives are taken to task, exculpating Ibn ʿAwn from any blame.

With a strand on the authority of Abū Ramla ʿĀmir b. Abī Ramla—Mikhnaf b. Sulaym:

- "While we were staying in ʿArafāt, the Prophet said: 'People, every year for each household a sacrifice (*uḍḥiya*) and a propitiatory immolation (*ʿatīra*) are obligatory. Do you know what is meant with a *ʿatīra*? That is what the people call a *rajab* offering (*rajabiyya*)",

cf. Mz., VIII, no. **11244** (*d*, *ʿAwn al-maʿbūd*, VII, p. 340, *t*, IV, p. 99, *s*, *q*, confirmed in IḤ., IV, p. 215). Ibn ʿAwn is (S)CL, but the tradition is generally recognized as strange (*gharīb*), a roundabout way of expressing suspicion. As an afterthought *d* added that the *ʿatīra* was abolished and that the obligation had to be seen as revoked. Both the companion and the successor of the *isnād* strand are labelled as completely unknown, which amounts to saying that they were fictitious, cf. Ibn al-Qayyim cited in *ʿAwn al-maʿbūd*.

1. Ibn Mahdī is reported to have said that he knew of no one in Iraq who was more knowledgeable in *sunna* than Ibn ʿAwn, cf. *Ḥilya*, III, p. 40.

With a strand on the authority of Ibrāhīm an-Nakhaʿī—Aswad b. Yazīd an-Nakhaʿī—ʿĀʾisha; and with a strand on the authority of al-Qāsim b. Muḥammad b. Abī Bakr—ʿĀʾisha (paraphrase):

- "At the end of the farewell pilgrimage I asked the Messenger of God: 'Will the people return to their homesteads with the completion of two religious duties to their credit (i.e. *ʿumra* as well as *ḥajj*) while I have only one (i.e. the *ḥajj*)?' 'Wait,' he said, 'until your period is over, leave Mecca for at-Tanʿīm and begin your performance of a *ʿumra* from there. Meet us after that at such and such a place tomorrow depending on how tired you are'",

cf. Mz., XI, nos. **15971**, 15916, XII, no. 17467 (*kh*, 26/8, *m*, II, pp. 876 f, *s*, IḤ., VI, p. 43). ʿĀʾisha, whose period had allegedly begun just before the *ḥajj*, had been allowed by the Prophet to participate in all the rituals of the *ḥajj* with the exception of the circumambulations around the Kaʿba and the run between Ṣafā and Marwa. So she was now told what to do to make up for these rituals, which together in fact comprise a *ʿumra*. Ibn ʿAwn is SCL of the wording, and the historical background is centred on ʿĀʾisha's participation of the *ḥajj*, cf. ʿĀʾisha's *tarjama* below. A similar *matn* may have been brought into circulation by Ḥammād b. Salama with a strand through ʿAbd ar-Raḥmān b. al-Qāsim and his father, cf. Mz., XII, no. 17477 (*m*, II, p. 874, *d*, *ʿAwn al-maʿbūd*, V, pp. 139 f, Ṭay., no. 1413, IḤ., VI, p. 219).

ʿ**Abd Allāh b. Dīnār**, a *mawlā* of Ibn ʿUmar who is said to have died in 127/745. IASh. has preserved several *mawqūfāt* of Ibn ʿUmar allegedly transmitted by him. Furthermore, from his *tarjama* in Mz., *Tahdhīb*, XIV, pp. 471-4, it could be distilled that all the canonical traditions in whose *isnād* strands he occurs are supported by Ibn ʿUmar strands alongside one other; see below no. 14153. He also features in several bundles, nos. 12817 ff, in which he is never CL. In ʿUqaylī, II, pp. 247 ff, he is judged in harsh terms, a judgement with which later *rijāl* experts do not seem to concur, e.g. cf. Dhahabī, *Siyar*, V, pp. 254 f, and idem, *Mīzān*, II, p. 417[1]. His *tarjama* in IS comprises only the usual empty clichés, cf. *qm*, p. 305, while in Ibn al-Jawzī's *Ṣifat aṣ-ṣafwa* he is not mentioned at all. And there is one bundle in which he is SCL, no. 12816. Even so, from bundle analysis he emerges as (S)CL in a few traditions, as may be shown in the following:

With a strand on the authority of ʿAbd Allāh b. ʿUmar the Prophet's words:

- "When we pledged allegiance to the Prophet to hearken and obey him, he instructed us and said: 'As far as you are able'",

cf. Mz., V, nos. **7127**, 7174, 7193, 7244, 7257 (*kh*, 93/43, 3, *m*, III, p. 1490, *d*, *t*, *s*, confirmed in Mālik*, II, p, 982, Ṭay., no. 1880, ʿAzq., VI, p. 6, Ḥum., no. 640, IḤ., II, pp. 9, 81, 101). With his four PCLs ʿAbd Allāh is in any case the (S)CL of this early tradition from the *samʿ wa-ṭāʿa* cluster, i.e. the 'hearken and obey' MC. This particular wording inspired Shuʿba as well as Mālik, and both participated in this MC.

With the same strand the Prophet's words:

- "Of two people who are about to conclude a transaction each one has the option (*khiyār*[2]) to rescind, as long as they have not parted ways, except in the case of a transaction whereby the right to rescind within three days[3], or, conversely, the non-applicability of this right, is a stipulation agreed upon previously[4]",

cf. Mz., V, nos. **7131**, 7155, 7173, 7195, 7265 (*kh*, 34/46, *m*, III, p. 1164, *s*, confirmed in Ṭay., no. 1882, ʿAzq., VIII, p. 51, IASh., VII, p. 124, Ḥum., no. 655, IḤ., II, pp. 9, 51, 135). With four PCLs and some SSs, ʿAbd Allāh b. Dīnār may be considered in any case as the (S)CL of the wording of this tradition. But the issue of rescission/option to ratify (*khiyār*) is much older than he and had already occupied various first/seventh century

1. For a particularly severe judgement of ʿUqaylī and his *Kitāb aḍ-ḍuʿafāʾ*, see Dhahabī, *Mīzān al-iʿtidāl*, ed. ʿAlī Muḥammad al-Bajāwī, III, pp. 140 f.

2. This right is defined by Schacht, *Introduction*, p. 152, as the option to cancel a sale unilaterally (*faskh*), or the option to ratify it (*imḍāʾ*).

3. Or other periods of time depending on the commodity sold, cf. IḤj., *Fatḥ*, V, p. 230: e.g. for an animal or a garment one or two days, for a slave girl a week and for a house a month.

4. This is the gist of the interpretations of the exception clause dealing with the term *khiyār* offered by Zurqānī, III, pp. 320 f. He adds that, by adopting this ruling, Mālik went against the practice of such Medinese *fuqahāʾ* as Saʿīd b. al-Musayyab and Zuhrī. Cf. also *ʿAwn al-maʿbūd*, IX, pp. 231 ff, and Schacht, *Introduction*, pp. 152 f.

fuqahāʾ who expressed opinions on this apparently ancient commercial principle. More often than not, the variations are expressed in the second part of the saying. Mālik, supported by his Nāfiʿ / Ibn ʿUmar strand, circulated this tradition too, but it is likely that he actually heard it from ʿAbd Allāh b. Dīnār and then modelled his version on the latter's *matn* after which he attached his Nāfiʿ strand to it, cf. Mz., VI, no. 8341* (*kh*, 34/44, 2, *m*, III, p. 1163, *d*, *s*, confirmed in Mālik, II, p. 671). And Sufyān b. ʿUyayna claims he heard it from both ʿAbd Allāh and Nāfiʿ, cf. also Ḥum., no. 654. Various other, later CLs then made their usual dives for Nāfiʿ, copying Mālik's text (e.g. Ḥammād b. Zayd and Ibn ʿUlayya). For a somewhat more elaborate version supported by a Nāfiʿ / Ibn ʿUmar strand with Layth as CL, cf. Mz., VI, no. 8272 (*kh*, 34/45, 2, *m*, ibidem, *s*, *q*). Another, early (S)CL of a similar tradition is Qatāda, see there under no. 3427.

With the same strand:

- "The Prophet forbade the selling or donating of patronate",

cf. Mz., V, nos. **7150**, 7132, 7171, 7186, 7189, 7199, 7223, 7250 (the Six, *kh*, 85/2, *m*, II, p. 1145, confirmed in Mālik°, II, p. 782, Ṭay., no. 1885, ʿAzq., IX, p. 3, Ḥum., no. 639, IASh., VI, p. 121, XI, p. 418, Dārimī, II, p. 333). With no less than five PCLs ʿAbd Allāh is the likely (S)CL of this tradition. And in the *rijāl* lexicons he is invariably identified with it. However, judging by the numerous *mawqūfāt*, *mursalāt*, and *aqwāl* of the same or similar import (cf. ʿAzq. and IASh.), the maxim may be much older and may have its origin in the earliest times. But this bundle is in any case the oldest with a strand allegedly going back to the Prophet. Closely related with this prohibition is a tradition in which patronate is laid down as belonging to the manumitter, cf. Yaḥyā b. Saʿīd al-Anṣārī under no. 17938, and a simplified version thereof, for which Mālik seems responsible, see his *tarjama* under no. 8334°.

With a strand on the authority of ʿAbd Allāh b. ʿUmar:

- "ʿUmar b. al-Khaṭṭāb told the Prophet that he had incurred a major ritual pollution during the night (and asked him what to do in that case). The Prophet said: 'Perform a *wuḍūʾ*, rinse your penis and then you can go to sleep'",

cf. Mz., V, no. **7224**, (*kh*, 5/27, 3, *m*, I, p. 249, *d*, *s*, confirmed in Mālik°, I, 47, IḤ., II, pp. 46, 56, 65). With Mālik as his best-attested PCL[1], ʿAbd Allāh b. Dīnār is (S)CL in this tradition which is part of a MC. At issue is the question of what one has to do when one wants to go to sleep after intercourse, a *ghusl* or perhaps something else. For other (S)CLs in this MC, see Zuhrī under no. 17769, Abū Isḥāq as-Sabīʿī under no. 16018 and Shuʿba under no. 15926.

With the same strand:

- "While the people were performing the early morning *ṣalāt* in (the mosque of) Qubāʾ[2], there came someone who said: 'Last night the Prophet received a revelation in which he was ordered to perform the *ṣalāt* in the direction of the Kaʿba, so you must now all face the Kaʿba.' They had been facing Syria, but now they all took up a position facing the Kaʿba",

cf. Mz., V, nos. **7228**, 7154, 7182, 7212, 7256 (*kh*, 8/32, 3, *m*, I, p. 375, *t*, *s*, confirmed in Mālik°, I, p. 195, IḤ., II, pp. 16, 26, 105, 113, Dārimī, I, p. 307). With two PCLs and several spiders and SSs converging in ʿAbd Allāh, he may be the (S)CL of the gist of this tradition. Its wording here may be that of Mālik. The revelation alluded to is II: 144. An issue[3] related to the change of *qibla* is the *khabar al-wāḥid* problem[4]: one single anonymous person brings the order of the Prophet, whereupon everybody believes him and carries out the order. A more concise tradition from the *qibla* changing MC is listed with Yaḥyā b. Saʿīd al-Qaṭṭān under no. 1849. Another tradition from this MC has Ḥammād b. Salama as (S)CL, see there under no. 314.

With the same strand:

- "A man told the Prophet that he had been swindled in a sale. The Prophet said to him: 'When a sale is about to be concluded, say to the other: 'No cheating!'",

cf. Mz., V, nos. **7229**, 7139, 7153, 7192, 7215 (*kh*, 34/48, *m*, III, p. 1165, *d*, *s*, confirmed in Mālik*, II, p. 685, Ṭay., no. 1881, ʿAzq., VIII, p. 312, IḤ., II, pp. 44, 61, 72, 80). With three PCLs and several SSs ʿAbd Allāh b. Dīnār is the (S)CL of the

1. Mālik was copied by Yaḥyā b. Saʿīd al-Qaṭṭān, cf. Mz., VIII, no. 10552.
2. A locality in Medina, cf. Yāqūt, *Buldān*, IV, pp. 23 ff, and Lecker, *Muslims*, *Jews and Pagans*, p. XVIII and chapter III.
3. Cf. IḤj., *Fatḥ*, II, p. 53.
4. Cf. our lemma in *EI* 2.

gist of this tradition. Mālik's transmission was routinely copied by Shuʿba, Thawrī, and others, cf. Zurqānī, III, p. 343. Because of a certain speech defect, called *rutta*, in one of its transmitters, the final word 'cheating', *khilāba*, is also transmitted as *khiyāba*. There is confusion about the identity of the man who was cheated. Some say that it was one Ḥabbān b. Munqidh, others that it was his father Munqidh b. ʿAmr, a long-lived person (*muʿammar*) who is said to have died at the age of 170 or 180 (Zurqānī) or 130 yrs (IḤj.). About the father as well as the son a report is found that they suffered from an injury (*maʾmūma*) in the skull. As a result of this their speech was impaired to the point that they were thought to be of unsound mind, which facilitated their being cheated in sales transactions, cf. IḤj., *Fatḥ*, V, pp. 240 f, Zurqānī, III, pp. 341 f. The well-known option (*khiyār*) of rescinding a sale within three days after taking possession, when further inspection reveals that the goods are not in order, is associated with this tradition.

With the same strand:

- "The Prophet used to go to (the mosque of) Qubāʾ riding or on foot (in order to perform the *ṣalāt* there)",

cf. Mz., V, nos. **7239**, 7143, 7152, 7172, 7220 (*kh*, 96/17, 5, *m*, II, p. 1016, *s*, confirmed in Mālik (Shayb.), no. 925, Ḥum., no. 658, IḤ., II, pp. 30, 58, 65, 72, 80[1], 108). With three PCLs and several SSs converging in ʿAbd Allāh b. Dīnār he is the (S)CL of this tradition. There are also a number of SSs with, instead of ʿAbd Allāh, Nāfiʿ to Ibn ʿUmar (cf. Mālik*, I, p. 167) supporting the same tradition, but these are probably the handiwork of those late transmitters whose practice it was to copy Mālik in traditions with Nāfiʿ / Ibn ʿUmar strands. Mālik lists both these strands to Ibn ʿUmar. The occurrence of both strands there is elucidated by Shākir in his IḤ. commentary, cf. VII, p. 207.

With a strand on the authority of Abū Ṣāliḥ Dhakwān—Abū Hurayra, who related the Prophet's words:

- "Belief is found in more than[2] seventy (v.l. sixty) characteristics and bashfulness is one of these",

cf. Mz., IX, no. **12816** (the Six, *kh*, 2/3, *m*, I, p. 63, confirmed in Ṭay., no. 2402, IASh., XV, p. 334, IḤ., II, pp. 414, 442, 445). Although all the strands in this bundle come together in ʿAbd Allāh b. Dīnār in a spectacular manner, to consider him the (S)CL for this reason is hazardous: not one of his alleged pupils is a convincing PCL, and it is safer to label him as the SCL. In fact, his bundle consists of a certain number of superimposed spiders and SSs and does not allow us to draw more concrete conclusions. If one of this bundle's later transmitters must be chosen in order to attach its CL-ship to him, there is one who might conceivably fit the bill: Abū ʿĀmir ʿAbd al-Malik b. ʿAmr al-Qaysī al-ʿAqadī from Baṣra (*kh*, *m*, *s*) who is said to have died in 204-5/819-20. ʿAbd Allāh b. Dīnār was associated with this tradition in IḤj. (*Tahdhīb*, V, p. 202), who used the technical term *infirād*, an abstract which we associate with the phenomenon of the (S)CL; but he stated at the same time that ʿAbd Allāh's usual reliable pupils did not transmit this from him. It is therefore certainly some later transmitter who has to be held accountable for this tradition (cf. also ʿUqaylī, II, p. 249). Bashfulness was otherwise a highly praised characteristic, see Mālik under no. 6913*.

With a strand on the authority of Sulaymān b. Yasār—ʿIrāk b. Mālik—Abū Hurayra, who related the Prophet's words:

- "A Muslim need not pay alms tax for his slave or his horse",

cf. Mz., X, no. **14153** (the Six, *kh*, 24, 45, *m*, II pp, 675 f, confirmed in Mālik*, I, p. 277, Ṭay., no. 2527, ʿAzq., IV, p. 33, IASh., III, p. 150, Ḥum., no. 1073, IḤ., II, p. 410, 469, 470, 477, Dārimī, I, p. 468). Alongside a fair number of SSs and spiders this bundle points to ʿAbd Allāh b. Dīnār as (S)CL, with Mālik, Shuʿba (copying Mālik's *matn*, cf. Zurqānī, II, p. 137), Thawrī, and Ibn ʿUyayna as PCLs. Another key figure from Kūfa in a bundle supporting a tradition on the same issue is Abū Isḥāq as-Sabīʿī (see nos. 10055, 10136), but this one is too spidery to label him as a CL. From ʿAzq. IV, pp. 33-6, and IASh., III, pp. 151 ff, however, it appears that the debate may very well be considered as going back, if not to the time of the Prophet, then in any case to a time immediately after his death: companions such as ʿUmar, ʿAlī and Ibn ʿAbbās and *fuqahāʾ* such as Ḥasan al-Baṣrī, Shaʿbī, Ibrāhīm, ʿUmar b. ʿAbd al-ʿAzīz and Ḥakam b. ʿUtayba all figure in versions from the MC at the end of defective but ancient *isnād* strands. So to ascribe the maxim to

1. IḤ. mentions a strand from ʿAzq.—Thawrī, which could not be confirmed from ʿAzq.'s *Muṣannaf*, although it would have fitted admirably there in II, pp. 287-90.
2. The Arabic word *biḍʿ* stands for a number between three and ten.

ʿAbd Allāh b. Dīnār is unjustified. He is in any case not the first person to have adopted this stance in the debate. But he may be the first man responsible for providing the prescript with a *marfūʿ* strand.

ʿ**Abd Allāh b. Idrīs**, an Arab transmitter who lived in Kūfa from 115/733 or 120/738 until 192/808 and enjoyed a reputation as *ṣāḥib sunna wa-jamāʿa*, cf. IS, VI, p. 271. When offered a judgeship by Hārūn ar-Rashīd he excused himself. In the *tarjama* Dhahabī devoted to him it is implied that Mālik b. Anas, with whom he had friendly relations, may have exerted a Ḥijāzī influence on him in legal matters, cf. *Siyar*, IX, pp. 43 f.

With a strand on the authority of his father Idrīs b. Yazīd b. ʿAbd ar-Raḥmān—Simāk b. Ḥarb—ʿAlqama b. Wāʾil—al-Mughīra b. Shuʿba:

- "When I had arrived in Najrān, the people there (asked me about a passage from *sūra* XIX: 28 in which the relatives of Maryam address her when she returns with the baby boy ʿĪsā from her confinement and) said: '(When you recite XIX: 28), you say: 'Sister of Hārūn …', whereas Mūsā (the brother of Hārūn) lived so much earlier than ʿĪsā!' (Not being able to give them an explanation) I returned to the Prophet and I asked him about this. He said: '(In olden days) people used to name (their children) after their prophets and pious ancestors who lived (a long time) before them'",

cf. Mz., VIII, no. **11519** (*m*, III, p. 1685, *t*, V, p. 315, *s*, confirmed in IḤ., IV p. 252, Ṭabarī, *Tafsīr*, XVI, pp. 77 f). Ibn Idrīs is (S)CL of this at first sight perhaps incomprehensible tradition. The words in brackets, which are not found in the original Arabic, were added here in order to facilitate understanding. The verse is part of *sūrat Maryam* in which it is narrated how Maryam, who had given birth to a baby boy in isolation far away from her family, was received back home in dismay by her relatives. Implying that she had committed a grave offence, they said to her: 'You, sister of Hārūn, (how could you get pregnant without a man having touched you) whereas both your parents are such honourable people!' According to some commentators the implication of the partly quoted verse in the tradition above is, however, *not* connected with Maryam's putative sin, but only with the, for the Christian Najrānīs, incomprehensible way of address 'sister of Hārūn'. Other commentators say that there was apparently a sinful man called Hārūn, with whom she was compared in this verse. In *EI* 2, s.n. Maryam (Wensinck/Johnstone), VI, p. 630, we read about a tentative reconstruction of the family ties Maryam is supposed to have had with Hārūn, the brother of Mūsā. In Ṭabarī's *Tafsīr* we read how the Banū Isrāʾīl customarily named their children after pious Jewish forebears without there being any actual blood links with those ancestors.

With a strand on the authority of Rabīʿa b. ʿUthmān—Muḥammad b. Yaḥyā b. Ḥabbān—ʿAbd ar-Raḥmān b. Hurmuz al-Aʿraj—Abū Hurayra, who related the Prophet's words:

- "The strong believer is better and dearer to God than the weak one, but in each there may be merit. Strive for that which may bring you profit, ask for God's succour and do not flinch. If something (unfortunate) happens to you, do not say: 'If only I had done such-and-such …', but say: '(It is) God's decree; what He wants, He carries out.' The formula 'if only' may introduce the satanic suggestion that God's decree can be skirted",

cf. Mz., X, no. **13965** (*m*, IV, p. 2052, *s*, *q*, confirmed in Ibn Ḥibbān, VII, p. 490, Bay., X, p. 89, Abū Yaʿlā, XI, p. 124, Fasawī, III, pp. 6 f). Ibn Idrīs is no more than (S)CL. IḤ. lists it but through SSs without Ibn Idrīs. *kh* does not list it, but IḤj. calls the strand through Ibn Idrīs the most reliable one of all the others found to support it, cf. *Fatḥ*, XVI, p. 355, lines 6**f.** The strong believer is here identified with the courageous warrior against the enemy in holy war, promoting what is decent while actively combating what is reprehensible, etc. The good quality in the weak believer has to be seen as his participation in ritual worship, although that may be less committed than the strong believer's role therein.

ʿ**Abd Allāh b. Jaʿfar b. ʿAbd ar-Raḥmān b. al-Miswar az-Zuhrī**, a little-known Medinese transmitter (d. 170/786) who seems to be involved in a tradition on the tomb of the Prophet which had something built as a marker on its top, cf. Mz. III, nos. 3867 and 3926. Even if he is hardly a tenable SCL, the tradition is too important to skip, cf. therefore the *tarjama* of Hishām b. ʿUrwa, under no. **16786**.

ʿ**Abd Allāh b. Masʿūd**, one of the first companions of the Prophet to embrace Islam. He was a recog-

nized early Qurʾān expert. For the special order in which Ibn Masʿūd arranged the *sūra*s in his Qurʾān version, see Suyūṭī, *Itqān*, I, pp. 182 f. The last years of his life he lived mostly in Kūfa and, more than any other companion he is this city's linchpin in tradition. Since he met his death relatively early in 32/653, *isnād* strands to the Prophet figuring Ibn Masʿūd had to bridge some two thirds of the first/seventh century. Before they reach the level of the earliest CLs, strands supporting Ibn Masʿūd traditions permit an approximate division into roughly three categories, (1) those featuring one or two of his so-called circle of Kūfan *fuqahāʾ*, (2) those featuring a *muʿammar*, and (3) the rest. To his so-called circle belong among others the following persons: ʿAbīda b. ʿAmr as-Salmānī (d. 72-4/691-3); ʿAlqama b. Qays, one of the *rabbāniyyūn*, those people who possess a perfect knowledge of their Lord and how to put that knowledge into practice, who died sometime between 61/681 and 73/692; ʿAmr b. Shuraḥbīl (d. 63/683), whose knees resembled those of camels because of his assiduous *ṣalāt* performance (IḤj., *Tahdhīb*, VIII, p. 47); al-Aswad b. Yazīd an-Nakhaʿī (who is the famous Ibrāhīm an-Nakhaʿī's maternal uncle) d. 74-5/693-4; al-Ḥārith b. Suwayd (d. 71-2/690-1); and Masrūq b. al-Ajdaʿ (d. 63/683). It is reported that Ibn Masʿūd's companions enjoyed the honorifics *qanādīl al-masjid*, candles of the mosque, and *suruj al-miṣr*, lamps of the town, cf. Dhahabī, *Siyar*, IV, p. 309. Many of their *aqwāl* as well as their *mawqūfāt* from Ibn Masʿūd are preserved in IASh. and ʿAzq. The *muʿammarūn* strands often figure as alternatives for the *faqīh* strands from his circle. For a list of these *muʿammarūn*, see *WZKM* (I), pp. 155-75.

ʿAbd Allāh b. al-Mubārak (d. 181/797, 63 years old), a *mawlā* of the B. ʿAbd Shams from the B. Saʿd Taym or from the B. Ḥanẓala (cf. *TB*, X, p.153). His mother was from Khwārizm and his father was a Turk. For his position among Islam's earliest theoreticians of the *sunna*, cf. *Islam* (II, pp. 318-30). One book ascribed to him entitled *Kitāb az-zuhd wa 'r-raqāʾiq* is full of peculiarities. Its edition by Ḥabīb ar-Raḥmān al-Aʿẓamī is difficult to use, for its indexes are on the whole unreliable and their organization is idiosyncratic. The first seven *ajzāʾ* are divided into *bāb*s, the four final *ajzāʾ* have to do without even that. At a glance the *Zuhd* book has few *marfūʿāt*, a large number of *mursalāt* and even more *mawqūfāt* beside a number of traditions whose *isnād* strands are downright *maqṭūʿ*. Not all the strands feature Ibn al-Mubārak. Sometimes the stream of Ibn al-Mubārak strands is interrupted by strands featuring other persons in his place. At times these other persons sit in traditions, which are in fact variants of the immediately preceding Ibn Mubārak traditions, while at other times the break in the Ibn Mubārak texts seems totally haphazard. Among the alleged masters of Ibn al-Mubārak we find a great many different persons: Mālik b. Anas, Mālik b. Mighwal, the two Sufyāns, Sufyān b. ʿUyayna and Thawrī, who are not always easily distinguishable from one another, relatively few Shuʿba (which is a pity for the more prominent traditions with Shuʿba as CL do not occur in the *Zuhd*), Misʿar, Awzāʿī, Maʿmar (whose position as master of Ibn al-Mubārak is preferred to that of ʿAzq., according to IḤj.), etc. Another book of Ibn al-Mubārak, his *Kitāb al-jihād*, is available in a seemingly reliable edition of Nazīh Ḥammād, Tunis 1972. From its editor's extensive references to other sources one may gain the impression that most of Ibn al-Mubārak's traditions are his, only occasionally showing up in much later sources (the *Mustadrak*, *Ḥilya*, Bayhaqī, etc.), and on the whole only sparingly in one or a few of the canonical collections. There are precious few CLs who are definitely earlier than Ibn al-Mubārak, if one considers Mālik, who makes an appearance sometimes, to be a contemporary.

With a strand on the authority of ʿUmar b. Saʿīd b. Abī Ḥusayn—Ibn Abī Mulayka—ʿAbd Allāh b. ʿAbbās:

- "(After ʿUmar had died), his body was placed upon a bier and, before carrying it away, the people enveloped him in shrouds while praying over him and evoking God's grace upon him. I was among them. Suddenly someone grasped me by the shoulder. I turned around and saw that it was ʿAlī b. Abī Ṭālib. He sought God's forgiveness for ʿUmar and said: 'I cannot think of anyone with whose pious deeds I would rather be associated when I meet God than you! I swear by God that He will join you once more with your two associates! How many times have I heard the Prophet say: '… and then I and Abū Bakr and ʿUmar went this way, and then I and Abū Bakr and ʿUmar entered …, and then I and Abū Bakr and ʿUmar went out …!'",

cf. Mz., VII, no. **10193** (*kh*, 62/6, 7, *m*, IV, pp. 1858 f, *s*, *q*, confirmed in IḤ., I, p. 112). Ibn al-Mubārak is (S)CL of this *faḍāʾil* tradition. It is precisely dur-

ing his lifetime that the concept of the four rightly guided caliphs as exponents of orthodoxy emerges in Islamic political theory. In this tradition a link between the two first *khulafāʾ rāshidūn* and ʿAlī is already discernible, but no sign yet of a link with ʿUthmān. His name was added somewhat later as the last of the four.

With a strand on the authority of Sulaymān b. Ṭarkhān at-Taymī—Abū ʿUthmān—Maʿqil b. Yasār, who related the Prophet's words:

- "Recite *sūrat yāsīn* (XXXVI) (when visiting those) who are dying",

cf. Mz., VIII, no. **11479** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 270, *s*, *q*, confirmed in Ṭay., no. 931, IḤ., V, pp. 26, 27##, Bay., III, p. 383). Ibn al-Mubārak is (S)CL. The Abū ʿUthmān from the *isnād* is an entirely unknown person not to be confused with the well-known Abū ʿUthmān ʿAbd ar-Raḥmān b. Mull an-Nahdī.

With a strand on the authority of Wuhayb b. al-Ward—ʿUmar b. Muḥammad b. al-Munkadir—Sumayy, the *mawlā* of Abū Bakr b. ʿAbd ar-Raḥmān—Abū Ṣāliḥ Dhakwān—Abū Hurayra, who related the Prophet's words:

- "He who dies without having participated in a raid (sc. in enemy territory) and without even having considered it, dies as some sort of hypocrite",

cf. Mz., IX, no. **12567** (*m*, III, p. 1517, *d*, *ʿAwn al-maʿbūd*, VII, p. 130, *s*, confirmed in IḤ., II, p. 374, Bay., IX, p. 48). Ibn al-Mubārak is (S)CL.

ʿ**Abd Allāh b. Numayr** (d. 199/815), a *mawlā* and a *ṣāḥib sunna* who died in Kūfa in 199/815. He is perhaps best known for his role as PCL of several CLs like Hishām b. ʿUrwa and Aʿmash as well as for his diving SSs onto figures like ʿUbayd Allāh b. ʿUmar[1].

He occurs in a tradition on the Prophet's signet ring, cf. Sufyān b. ʿUyayna under no. **7599**.

With a strand on the authority of ʿUbayd Allāh b. ʿUmar—Nāfiʿ—Ibn ʿUmar:

- "Al-ʿAbbās b. ʿAbd al-Muṭṭalib asked the Prophet permission to spend the night in Mecca during the days (the pilgrims stayed at) Minā in order to water the pilgrims. It was granted",

cf. Mz., VI, no. **7939** (*kh*, 25/133, 2, *m*, II, p. 953, *d*, *q*, confirmed in IḤ., II, p. 22). ʿAbd Allāh b. Numayr is CL while ʿUbayd Allāh is, as always, no more than the SCL of this bundle. Ibn Numayr was copied—the technical term used is *tābaʿahu*, cf. IḤj., *Fatḥ*, IV, p. 327— by Abū Usāma and others, cf. Mz., VI, no. 7824. The watering of the pilgrims during the *ḥajj* ceremonies, the *siqāya*, was the task of the descendants of ʿAbd al-Muṭṭalib. They used water in which raisins were steeped, cf. Lane, p. 1386, left column, penult.

With the same strand:

- "When the Prophet came out of his quarters on a feast day, he ordered a spear to be planted in the ground in front of him in the direction of which he would then perform the *ṣalāt* with the people (arranging themselves) behind him. He would also do this when he was on a journey. The commanders (after him) adopted this practice",

cf. Mz., VI, no. **7940** (*kh*, 8/90, 2, *m*, I, p. 359, *d*, confirmed in IḤ., II, p. 22). ʿAbd Allāh b. Numayr is the (S)CL. The tradition is part of the *sutra* MC, i.e. the MC dealing with the devices and/or practices used by Muslims to create for themselves a *qibla* in the direction of which they could perform a *ṣalāt*, in this case a spear, and which 'shielded' them (*satara*) from passers-by, if any, in front of the *sutra*, cf. Lane, s.v. Another version is supported by a spider with Yaḥyā b. Saʿīd al-Qaṭṭān as key figure, cf. Mz., VI, no. 8172 (*kh*, 8/92, *s*). A simplified version (Mz., VI, 7908, *m*, *d*, *t*): 'The Prophet used to perform the *ṣalāt* behind his (kneeling) camel (with the animal in the direction of Mecca as *qibla*)', was the creation of Abū Khālid Sulaymān b. Ḥayyān al-Aḥmar (d. 190/806). And there are finally several spiders and SSs supporting similar versions left unmentioned here, for a survey of which see *m*, I, pp. 358 ff. For a longer tradition on disruptive elements in someone's *ṣalāt* in which the *sutra* is referred to in passing, see Shuʿba under no. 11799, and also Qatāda under no. 5379.

With a strand on the authority of ʿUbayd Allāh b. ʿUmar—Khubayb b. ʿAbd ar-Raḥmān—Ḥafṣ b. ʿĀṣim—Abū Hurayra, who related the Prophet's words:

- "Faith has become established in Medina like a snake coiled up in its den",

cf. Mz., IX, no. **12266** (*m*, I, p. 131, *q*, confirmed in IASh., XII, p. 181, IḤ., II, p. 496, Ibn Ḥibbān, VI, p. 17). Only one verb, *araza*, is used in this tradition, which is strangely enough not listed in Lane. It

1. See *Islam* (I), esp. pp. 231 ff.

has two meanings: 'to become firmly established' and 'to become contracted/collected'. ʿAbd Allāh b. Numayr is (S)CL and he was copied by Abū Usāma (d. 201/817); otherwise the origin of the wording would have to be ascribed to Abū Usāma with Ibn Numayr copying him. It is impossible to say who copied whom. IḤj. digresses briefly on what the tradition with its comparison with a snake tells us. Snakes come into the open in order to collect food. When something frightens them, they return quickly to their dens. In the same manner faith is spread in Medina and every believer is drawn to the city. In the past that was out of love for the Prophet, or respect for the companions and following generations and in order to learn from their glorious example. Eventually people were drawn to Medina in order to visit the Prophet's grave (*ziyāra*), to perform a *ṣalāt* in his mosque and to benefit from its blessing. However, in later times, as from the final decades of the second/eighth century, this custom was abandoned, cf. *Fatḥ*, IV, pp. 465 f.

With a strand on the authority of Hishām b. ʿUrwa—his father ʿUrwa—ʿĀʾisha:

- "During his illness the Prophet ordered Abū Bakr to perform the *ṣalāt* with the people, which he did",

cf. Mz., XII, no. **16979** (*kh*, 10/47, *m*, I, p. 314, *q*). In this ultra-brief version of the final illness scene, ʿAbd Allāh b. Numayr is the CL. For the earliest CL within this large MC and an introduction to the episode, see Zuhrī under no. 16309.

ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb, one of the best-known younger companions of the Prophet, famous for a host of traditions which he allegedly transmitted from him. But apart from the overall historically doubtful position of any companion in an *isnād* strand supporting a tradition ascribed to the Prophet, another problem facing the researcher when he assesses Ibn ʿUmar's role in the circulation of ḥadīths is the following: could he have met Muḥammad and are the reports about his having been presented to him just before the battle of Uḥud in the year 3/625 at the age of fourteen factually correct (cf. IS, IV 1, p. 105, passim)? Or was he in actual fact born somewhat later, this in view of the late year of his death, generally given as 74/693?[1] That he is a historical figure need not be doubted, but a sceptical researcher will find it hard to lend credence to the generally very advanced ages that a disproportionately large number of first and second century Muslims is said to have reached at death, and so may have his doubts about Ibn ʿUmar's age too. If one computes his age on the basis of these data, he must have been in his mid-eighties when he died, but that seems a rather high figure for that day and age, especially in view of the fact that there were so many people allegedly dying at ages of between eighty and 120[2]. Perhaps it is safe to assume that he was at least ten years younger than his recorded age[3]. Whatever the case may be, Shaʿbī is supposed to have said that through a whole year he spent in Ibn ʿUmar's company, he never heard him transmit anything from the Prophet (ibidem, p. 106, 25 f). Besides, he is also described as having assiduously searched for traces (*āthār*) of the Prophet, however that may be interpreted, ibidem, p. 106, 8, 107, 3 f.

1. Al-Barāʾ b. ʿĀzib shares with Ibn ʿUmar the age-determining topos that, upon presenting himself to the Prophet before the battle of Badr, the latter found him still too young for combat (cf. IASh., XIII, p. 49). This may be called the *istiṣghār* topos. Just like Ibn ʿUmar he died at a ripe old age in the year 72/691 in Kūfa, where he had built a house and fathered several children (cf. Zurqānī, IV, p. 37). Rāfiʿ b. Khadīj, a companion from the Khazraj, was also deemed too young for Badr but was allowed to fight at Uḥud.

2. Cf. *WZKM* (I), pp. 155-75.

3. There is one anecdote that might help us to tentatively reconstruct a less implausible age for Ibn ʿUmar at death. In 64/683, that is ten years before his recorded death, the young and unexperienced son of Yazīd, Muʿāwiya b. Yazīd Abū Laylā, succeeded his father to the caliphate. On this occasion Marwān b. al-Ḥakam, who was to succeed this Muʿāwiya after a few months, offered Ibn ʿUmar the caliphate, intimating that he was more entitled to lead the community than anybody else. Ibn ʿUmar declined, arguing that if anyone objected to his becoming caliph, there might be bloodshed which he did not want to have on his conscience. He is supposed to have worded this argument in the following terms: *mā uḥibbu annahā dānat lī sabʿīna sanatan wa-annahu qutila fī sababī rajulun wāḥidun*, cf. IS, IV 1, p. 125, 2 f. This not altogether clear statement may allow the interpretation that he was either seventy years of age at that moment or conceivably a few years less, the number seventy being usually taken as a rounding *up* figure rather than a rounding *down* one. Assuming that this is a correct interpretation, which would mean that Ibn ʿUmar was in fact only nine years of age at Uḥud and probably even some years younger, the incident of his being presented to Muḥammad then, only serves to establish a suitably early year of birth. Similar reports fixing the allegedly mostly very early years of birth of various 'young' companions may be considered as topical and could be observed in the case of Anas b. Mālik and Jābir b. ʿAbd Allāh, to name just two well-known examples.

It is an overall striking fact that he so often proves to be a central figure in MCs. Further data from Ibn Saʿd's *tarjama* deserve to be listed here. This *tarjama* describes in detail how Ibn ʿUmar cared for himself and how he was concerned with matters of fashion. Mujāhid said that people only began to follow Ibn ʿUmar's example when he was advanced in years and not yet when he was a young man (*shābb*), cf. p. 108, 20 f. He oiled and perfumed himself before going to the *ṣalāt*, p. 112, 1, 3. He was in the 3,000 dirham bracket in the *ʿaṭāʾ* register, p. 112, 5. Another report says 3,500, p. 49, 17. When on the campaign to Nihāwand, he was at a certain moment struck by a bout of dyspnoea, so he strung cloves of garlic(!) on a piece of string and let this cook in his soup; when the taste had infused through the soup, he threw the garlic away and drank the soup, p. 115, 4 f. He was moved to tears when he listened to the *qāṣṣ* ʿUbayd b. ʿUmayr, the man who may be deemed responsible for the circulation of the story depicting how Muḥammad received his first call[1], p. 119, 12 f, 124, 26. He spent six months in Ādharbayjān, p. 119, 23. He said he saw with his own eyes the Prophet, Abū Bakr, ʿUmar and ʿUthmān, p. 119, 26 f. He disliked cucumber and watermelon, p. 120, 9. Once he heard a shepherd play his flute; he put his fingers in his ears and moved his mount away from the path. Then he asked his *mawlā* Nāfiʿ: 'Can you still hear it?' When the answer was negative, he moved his mount back to the road. Nāfiʿ added: 'This is what I saw the Prophet do when he heard a flute being played,' cf. p. 120, 12-5. Awzāʿī reported that Ibn ʿUmar said that he pledged allegiance to the Prophet, never broke his promise and never changed his mind to this day, and never woke a believer from his sleep, pp. 120, 28 - p. 121, 2. Muʿāwiya had his inclination to assume power tested, but Ibn ʿUmar said that he was not interested, p. 121, 7-17. Nāfiʿ records that he only once organized a banquet. When a camel of his had collapsed, he slaughtered it and invited tout Medina to come and eat, p. 121, 18-21. He refused to drink from a silver-plated vessel because of what he had heard from his father (NOT from the Prophet), p. 126, 9 f. He is described by Mujāhid as being twenty years old at the conquest of Mecca, which tallies with the Uḥud story, p. 126, 25. He did not wear silk but did not frown when he saw a child of his wearing it, p. 127, 14 f. He dyed his clothes with red dye (*mishq*) and *zaʿfarān*, p. 127, 17. Ibidem, pp. 127-33, are riddled with Ibn ʿUmar's clothing and dyeing habits and descriptions of how he did his hair, beard, and moustaches, sometimes mentioning that he just followed a Prophetic example. He had 'ʿAbd Allāh b. ʿUmar' engraved in his signet ring, p. 129, 26. Muʿāwiya is recorded to have expressed the wish to kill Ibn ʿUmar, but he thought better of it in the end, p. 135, passim.

1. Cf. *Muséon* (I), pp. 159-62.

ʿAbd Allāh b. Wahb, a *mawlā* (d. 197/812). He was the *madār* of the ḥadīth of the Hijāz and Egypt[2]. He is frequently found in strands transmitting from ʿAmr b. al-Ḥārith[3]. Cf. Mz., XI, nos. 15472-15481 for a strand probably of his own making. And, curiously, he is only rarely paraded in IḤ.'s *isnād* strands. Ibn Wahb's *muwaṭṭaʾ* is mentioned in IḤj., *Fatḥ*, X, p. 390, 6. In IḤj., *Iṣāba*, III, p. 495, an otherwise untraceable tradition is labelled *gharīb tafarrada bihi Ibn Wahb* by Yaḥyā b. Muḥammad b. Ṣāʿid (d. 318/930). The traditions in whose bundles he is (S)CL can almost always be traced to older models, mainly circulated by Mālik b. Anas, whom he must have copied on a grand scale. Various traditions are nonetheless listed in the following *tarjama*, because they manifest a sufficiently different wording, or contain elements missing from the traditions on which Ibn Wahb may have modelled his own.

With a strand on the authority of Yūnus b. Yazīd—Zuhrī—Anas:

- "The Prophet made for himself a signet ring of silver; its stone was from Abyssinia",

cf. Mz., I, no. **1554** (*m*, II, p. 1658, *d*, *ʿAwn al-maʿbūd*, XI, p. 184, *t*, *s*, confirmed in IḤ., III, p. 209). Ibn Wahb is (S)CL in this version from the extensive MC on rings. The stone is said to have been a multicoloured onyx or carnelian mined in the Yemen, or it was thought to be simply black, hence 'from Abyssinia'.

With the same strand:

- "He who is delighted if his livelihood be increased or his life be lengthened, let him strengthen the bonds of kinship",

cf. Mz., I, no. **1555** (*m*, IV, p. 1982, *d*, *s*). Ibn Wahb is (S)CL.

With a strand on the authority of Abū Hāniʾ Ḥumayd b. Hāniʾ—ʿAbd Allāh b. Yazīd al-

2. Cf. IḤj., *Tahdhīb*, VI, p. 72, penult: … *ḥadīth* … *yadūru ʿalā riwāyat Ibn Wahb wa-jamʿihi*.
3. Mz., *Tahdhīb*, XXI, p. 572, calls Ibn Wahb his *rāwiya*, i.e. his most important transmitter.

Ḥubulī—Jābir b. ʿAbd Allāh, who related the Prophet's words:

- "One bed for the man, one bed for his wife, a third bed for the guest, and the fourth bed is for the devil",

cf. Mz., II, no. **2377** (*m*, III, p. 1651, *d*, *ʿAwn al-maʿbūd*, XI, p. 134, *s*, confirmed in Ibn Ḥibbān, II, pp. 32 f). Ibn Wahb is (S)CL. The woman is also given a separate bed in this tradition although, normally, she is expected to sleep with her husband in one bed. The reason for this lies in the observation that she may be ill sometimes, in which case she must have one of her own. The underlying message of the tradition is that having more beds in one's house than strictly necessary is frowned upon since that is taken as verging on excessive luxury, something which might attract the attention of the devil.

With a strand on the authority of Yūnus b. Yazīd—Zuhrī—ʿAṭāʾ b. Abī Rabāḥ—Jābir b. ʿAbd Allāh:

- "The Prophet once said: 'He who eats garlic or onions should keep away from us and from our mosque and let him stay in his abode.' Then he was brought a cooking pot in which there were various vegetables. He found its odour repellent and asked about them. When he was told what these were, he said, pointing to a companion: 'Present him with it.' He saw that that man declined eating from it also and said to him: 'You may eat from it, but I have intimate conversations with someone with whom you do not have such conversations'",

cf. Mz., II, no. **2485** (*kh*, 96/24, 4, *m*, I, pp. 394 f, *d*, *t*, cf. for a superimposed SS IḤ., III, p. 388). Ibn Wahb is the (S)CL of this garlic-related tradition, which is part of a MC.

With a strand on the authority of ʿAmr b. al-Ḥārith—ʿAbd Rabbihi b. Saʿīd—Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh, who related the Prophet's words:

- "There is a medicine for each illness: when the right medicine is administered, the illness will be cured with God's permission",

cf. Mz., II, no. **2785** (*m*, IV, p. 1729, *s*, confirmed in IḤ., III, p. 335, Abū Yaʿlā, IV, pp. 32 f, Bay., IX, p. p. 343). Ibn Wahb is (S)CL. The tradition is part of the MC on the overall permissibility of administering medicine, an issue born out of the controversy as to whether something decreed by God—like an illness—can, or should not, in any way be meddled with.

With a strand on the authority of Ibn Jurayj—Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh:

- "On the day that Mecca was conquered Abū Quḥāfa (the father of Abū Bakr) was brought (before the Prophet). His head and beard were white like a *thaghāma* flower. The Prophet said: 'Change his hoariness with something but avoid a blackening agent[1]'",

cf. Mz., II, no. **2807** (*m*, III, p. 1663, *d*, *s*). Ibn Wahb is SCL. The tradition is also found supported by various SSs in which he does not occur, cf. IḤ., III, pp. 160, 322, 338.

With a strand on the authority of ʿAmr b. al-Ḥārith—Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh; and with a different strand: Yūnus b. Yazīd—Zuhrī—Sālim b. ʿAbd Allāh b. ʿUmar—his father ʿAbd Allāh b. ʿUmar, who related the Prophet's words (paraphrase incorporating all the more meaningful variants):

- "On land which is watered by rivers or springs or precipitation, or on elevated land, a *zakāt* duty of one-tenth of the produce is imposed, but on land that requires irrigation with water-carrying camels a *zakāt* duty of half of one-tenth is imposed",

cf. Mz., II, no. **2895** (*m*, II, p. 675, *d*, *s*, confirmed in IḤ., III, pp. 341, 353); the second strand: Mz., V, no. 6977 (*kh*, 24/55, *Fatḥ*, IV, pp. 90 f, *d*, *t*, *s*, *q*). Ibn Wahb is CL in both bundles, but he cannot be held responsible for the gist or any of its multiple wordings, only for its *isnād* strands. The *zakāt* imposition of the fractions 'one-tenth' or 'half of one-tenth' has been the subject of legal discussions from very early on, as is apparent in hordes of traditions as well as personal opinions. All these can be traced back to first/seventh century *fuqahāʾ*, complete with their highly defective *isnād* strands as paraded in sources such as Abū ʿUbayd's *Kitāb al-amwāl*, pp. 579-83, and Shaybānī, *Kitāb al-aṣl*, II, pp. 139-42, 157ff (see especially in the latter source

1. The interpretation of this final statement has led to controversy, which is summarized in *ʿAwn al-maʿbūd*, XI, pp. 178, cf. *Arabica* (I), pp. 63-8.

the exemplary comments of the editor Abū ’l-Wafā al-Afghānī).

With a strand on the authority of Yūnus b. Yazīd—Zuhrī—ʿAbd ar-Raḥmān b. ʿAbd Allāh b. Kaʿb b. Mālik—Salama b. al-Akwaʿ who described a famous battlefield scene (paraphrase incorporating details from different versions to enhance its comprehensibility):

- "When we were at Khaybar, my brother ʿĀmir fought vigorously next to the Prophet. Suddenly the point of his sword, which was too short for man-to-man combat, was deflected and struck him. As a result he perished. The companions of the Prophet talked about him and, showing their misgivings, they said: 'The man died by his own weapon.' When we were on our way back from Khaybar, I spoke to the Prophet: 'Messenger of God, allow me to recite a verse.' He gave his permission … and I sang out:

  'My God, it's truly You Who are our guidance,
  Directing us to charity and prayer.'

  'You are perfectly right,' the Prophet said. I went on:
  'Please send down Your tranquility[1] upon us
  And strengthen our stance when facing (enemies).
  The unbelievers have all sought to harm us.'

  When I had finished my song, the Prophet asked: 'Who composed these verses?' 'My brother,' I said. 'May God have mercy on him,' the Prophet said. 'But Messenger of God, the people are reluctant to perform a *ṣalāt* over him saying that he died by his own weapon.' 'No,' the Prophet said, 'he will have a double reward, he was a sincere servant of God who fought in His path'",

cf. Mz., IV, no. **4532** (*m*, III, pp. 1429 f, *d*, *s*). Ibn Wahb is SCL. Elsewhere it was suggested that this ditty in the *rajaz* metre may have been some sort of battle song[2]. It could tentatively be attributed to Shuʿba, see there under no. 1875.

With a strand on the authority of Abū Shurayḥ ʿAbd ar-Raḥmān b. Shurayḥ—Sahl b. Abī Umāma—his father Abū Umāma b. Sahl—his father Sahl b. Ḥunayf, who related the Prophet's words:

- "He who in all sincerity asks God for a martyr's death, God will place him in the ranks of martyrs, even if he dies in his bed",

cf. Mz., no. **4655** (*m*, III, p. 1517, d, *s*, *q*, confirmed in Ibn Ḥibbān, V, p. 78). Ibn Wahb is (S)CL next to some diving SSs in this bundle.

With a strand on the authority of Yūnus b. Yazīd—Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Ibn ʿAbbās:

- "In the course of the farewell pilgrimage the Prophet circumambulated the Kaʿba riding his camel and reaching out for the cornerstone with his crooked staff",

cf. Mz., V, no. **5837** (*kh*, 25/58, *m*, II, p. 926, *d*, *s*, *q*, confirmed in Ibn Ḥibbān, VI, p. 52). Ibn Wahb is (S)CL. The tradition is part of a large MC.

For Mz., no. **6699**, a tradition on ill luck, see under Mālik.

For his position in no. **6977**, see above no. 2895.

With a strand on the authority of Yūnus b. Yazīd—Zuhrī—Sālim b. ʿAbd Allāh—his father ʿAbd Allāh b. ʿUmar:

- "I saw how the Prophet rode his camel at Dhū ’l-Ḥulayfa, then he uttered the *labbayka allāhumā* formula, when it stood still",

cf. Mz., V, no. **6980** (*kh*, 25/2, *m*, II, p. 845, *s*). Ibn Wahb is (S)CL in this shortened version from the farewell pilgrimage MC.

For his tradition on the Prophet's circumambulation around the Kaʿba, no. **6981**, see Mālik b. Anas under no. 2594.

With a strand on the authority of ʿAmr b. al-Ḥārith—ʿAbd ar-Raḥmān b. al-Qāsim—his father al-Qāsim b. Muḥammad b. Abī Bakr aṣ-Ṣiddīq—ʿAbd Allāh b. ʿUmar, who related the Prophet's words:

- "Sun and moon are not darkened by eclipses to mark the death or birth of anyone, they

1. This is again the mysterious word *sakīna* derived from the Hebrew *shekhina*.

2. Cf. *Festschrift Wagner*, especially pp. 193-8.

are rather two signs of God. When you see an eclipse, perform a *ṣalāt*",

cf. Mz., VI, no. **7373** (*kh*, 16/1, 3, *m*, II, p. 630, *s*, confirmed in IḤ., I, pp. 109, 118, Ibn Ḥibbān, IV, p. 211). Ibn Wahb is the clear CL of this shortened version from the large MC on eclipses. For a more elaborate *matn*, see below under no. 16692. For a general introduction to this MC, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17936.

With a strand on the authority of ʿAbd Allāh b. Lahīʿa and/or Layth b. Saʿd—ʿUbayd Allāh b. Abī Jaʿfar—Bukayr b. ʿAbd Allāh b. al-Ashajj—Nāfiʿ—Ibn ʿUmar, who related the Prophet's words:

- "He who manumits a slave who has possessions of his own, the manumitter may keep those possessions except when he stipulates that they remain with the slave",

cf. Mz., VI, no. **7604** (*d*, *ʿAwn al-maʿbūd*, X, pp. 356 f, *s*, *q*). Ibn Wahb is no more than SCL. The issue appears a controversial one, as the commentators in *ʿAwn* assert.

With a strand on the authority of Yūnus b. Yazīd—Nāfiʿ—Ibn ʿUmar:

- "The Prophet used to withdraw in seclusion (*iʿtikāf*) during the last ten days of Ramaḍān",

cf. Mz., VI, no. **8536** (*kh*, 33/1, *m*, II, p. 830, *d*, *q*, confirmed in Bay., IV, p. 315). This is a late *matn* from the MC on *iʿtikāf* during Ramaḍān in order not to miss *laylat al-qadr*, which was believed to have fallen on one of the last ten or seven days. Ibn Wahb is (S)CL of this wording.

With a strand on the authority of Yūnus b. Yazīd—Zuhrī—Saʿīd b. al-Musayyab and Abū Salama—ʿAbd Allāh b. ʿAmr:

- "The Messenger of God was informed that I had said: 'As long as I live, I shall spend the night in prayer and I shall fast during the day.' 'Did you really say this?', he asked, 'you won't be able to keep it up. Therefore, fast and then break the fast, sleep (first) and then perform the night prayer. Fast three days per month, for each good deed will be recompensed ten-fold; that constitutes an uninterrupted fast.' But I said: 'I am capable of doing better than that' … 'Fast then one day and break your fast during two' … 'But I can do better than that' … 'Fast then on alternative days, that is the most meritorious way of fasting, the fasting of (the prophet) Dāwūd' … 'I can do even better than that,' I said, whereupon the Prophet said: 'There is no better way.' ʿAbd Allāh b. ʿAmr concluded ruefully: 'If I had then accepted the (monthly) regime of three days, that would have been dearer to me than my family and wealth'",

cf. Mz., VI, no. **8645** (*m*, II, p. 812, *s*). If this is not just a spider superimposed upon the MC on excessive fasting, ʿAbd Allāh b. Wahb is the CL of this version. For more on the issue, see the *tarjama* of ʿAbd Allāh b. ʿAmr, who is the focus of all the versions within this MC.

With a strand on the authority of ʿAmr b. al-Ḥārith—Bukayr b. ʿAbd Allāh b. al-Ashajj—Yaḥyā b. ʿAbd ar-Raḥmān b. Ḥāṭib—ʿAbd ar-Raḥmān b. ʿUthmān at-Taymī:

- "The Prophet forbade pilgrims to pick up things (*luqaṭa*) (in a variant: and he must let an unexpected find lie there until he has found its owner)",

cf. Mz., VII, no. **9705** (*m*, III, p. 1351, *d*, *ʿAwn al-maʿbūd*, V, p. 97, *s*, confirmed in IḤ., III, p. 499). Ibn Wahb is (S)CL. Picking up a lost article in an attempt to trace its owner was perfectly permissible, taking final possession of it was not, unless a certain time had elapsed. In case of a stray camel or other animal the finder was obliged to advertise the fact that it was temporarily in his custody in order to trace its owner, if any.

With a strand on the authority of ʿAmr b. al-Ḥārith—Bukayr b. ʿAbd Allāh b. al-Ashajj—ʿĀṣim b. ʿUmar b. Qatāda—ʿUbayd Allāh b. al-Aswad al-Khawlānī—ʿUthmān b. ʿAffān who, after a preamble, related the Prophet's words:

- "He who builds a mosque for God (thereby seeking God's face, i.e. seeking to please Him[1]), God will build for him a house in Paradise",

cf. Mz., VII, no. **9825** (*kh*, 8/65, *m*, I, p. 378, IV, p. 2287, Ibn Ḥibbān, III, p. 68). Ibn Wahb is CL of this not very well-attested tradition. It is curious that this otherwise strictly noncommittal saying came so late to be circulated with an *isnād* strand acceptable for Muslim ḥadīth criteria, whereas there are numerous similar versions to be found supported

1. This additional remark is attributed to the transmitter Bukayr b. al-Ashajj.

by strands universally decried as weak or spurious, sporting such controversial figures as Jābir al-Juʿfī, cf. Abū Yaʿlā, IV, p. 411, VII, pp. 85, 277. A later SCL, probably responsible for a similar tradition, is Abū Bakr ʿAbd al-Kabīr b. ʿAbd al-Majīd al-Ḥanafī from Baṣra (d. 204/819), cf. no. 9837.

With a strand on the authority of ʿAmr b. al-Ḥārith—Thumāma b. Shufayy—ʿUqba b. ʿĀmir, who related that he heard the Prophet say on the pulpit:

- "'And be prepared to face them (i.e. your enemies or God's enemies) with as much strength as you can muster (VIII: 60)'; verily strength refers here to archery (repeated twice)",

cf. Mz., VII, no. **9911** (*m* III, p. 1522, *d*, *ʿAwn al-maʿbūd*, VII, p. 137, *q*, confirmed in Saʿīd b. Manṣūr, II, pp. 170 f, IḤ., IV, pp. 156 f). Ibn Wahb is (S)CL. Curiously, the tradition does not figure in Ṭabarī's *Tafsīr*.

With a strand on the authority of Sulaymān b. Bilāl—Sharīk b. Abī Namir—Ibrāhīm b. ʿAbd Allāh b. Ḥunayn—his father ʿAbd Allāh b. Ḥunayn—ʿAlī b. Abī Ṭālib:

- "The Prophet used to wear his signet ring on his right hand",

cf. Mz., VII, no. **10180** (*d*, *ʿAwn al-maʿbūd*, XI, p. 193, *tm*, *s*). Ibn Wahb is (S)CL of the wording of this tradition which is part of the huge MC on (signet) rings. The hand on which the Prophet supposedly wore his ring is a matter of dispute. For a survey of a host of other traditions from this MC, many of which are less well established and supported by spiders and SSs, see Abū Yaʿlā, V, pp. 426 ff.

For his position in a tradition on the tax collector's wages, Mz., VIII, no. **10520**, see Zuhrī under no. 10487.

With a strand on the authority of Yūnus b. Yazīd and ʿAmr b. Dīnār—Zuhrī—Sālim—his father ʿAbd Allāh b. ʿUmar:

- "ʿUmar b. al-Khaṭṭāb kissed the Black Stone and said: 'By God, I know that you are just a stone. If I had not seen the Messenger of God kissing you, I myself would not have kissed you'",

cf. Mz., VIII, no. **10524** (*m*, II, p. 925, *s*, confirmed in Ibn Khuzayma, IV, p. 212). The MC on the kissing of the Black Stone manifests so many different bundles, mostly spidery like this one, that determining the most likely candidate for being the first within it is risky. But ʿAbd Allāh b. Wahb may be held responsible for the above-mentioned *matn*. Other older transmitters, like ʿĀṣim al-Aḥwal in Mz., VIII, no. 10486, and Aʿmash in VIII, no. 10473, have a few believable PCLs who may support their CL-ship.

With a strand on the authority of ʿAmr b. al-Ḥārith—Abū ʿAlī al-Hamdānī Thumāma b. Shufayy:

- "We were with Faḍāla b. ʿUbayd on Byzantine territory on the island of Rūdis (= Rhodes) where a companion of ours died. Faḍāla ordered us to dig a grave and to level it. Then he said: 'I heard the Messenger of God order graves to be levelled'",

cf. Mz., VIII, no. **11026** (*m*, II, p. 666, *d*, *s*). Ibn Wahb is SCL. For a better-attested tradition in the same vein, see Thawrī under no. 10083. Graves were not supposed to rise up above ground level by more than one span (*shibr*), which is defined by Lane as the space between the extremity of the thumb and that of the little finger when extending them in the usual manner.

For his position in a bundle supporting a tradition on cutting a debt in half before repayment, cf. Mz., VIII, no. **11130**, see ʿUthmān b. ʿUmar b. Fāris (d. 207-9/822-4) under that number.

With a strand on the authority of ʿAmr b. al-Ḥārith—Bukayr b. ʿAbd Allāh b. al-Ashajj—al-Ḥasan b. ʿAlī b. Abī Rāfiʿ—his father ʿAlī b. Rāfiʿ, who told a story about his father Abū Rāfiʿ (a *mawlā* of the Prophet):

- "The Quraysh had sent me to the Prophet and when I saw him, Islam penetrated my heart. I said: 'Messenger of God, I won't go back to them.' But he said: 'I shall not violate a pact, nor shall I detain messengers. Return to Quraysh and if what is now in your heart stays there, you may return to me.' The transmitter Bukayr added: 'And (the grandson) al-Ḥasan b. ʿAlī told me that Abū Rāfiʿ was a Copt",

cf. Mz., IX, no. **12013** (*d*, *ʿAwn al-maʿbūd*, VII, pp. 310 f, *s*, confirmed in IḤ., VI, p. 8, Bay., IX, p. 145). Ibn Wahb is (S)CL.

With a strand on the authority of Yūnus b. Yazīd al-Aylī—Zuhrī—Saʿīd b. Abī Saʿīd al-Maqburī—

Abū Hurayra, who related that the Prophet once told the following story:

- "An ant had stung a certain prophet. He ordered that the anthill be destroyed by fire. Then God revealed to the prophet: 'Did you destroy an entire God-praising community of ants because one ant bit you?'",

cf. Mz., X, no. **13319** (*m*, IV, p. 1759, *d*, *ʿAwn al-maʿbūd*, XIV, p. 118, *q*, confirmed in IḤ., II, pp. 402 f). Ibn Wahb is the (S)CL of this wording. Whether he is also the originator of the story is unlikely. A case could be made for the surmise that he modelled his tradition on one of Mālik b. Anas, who turns up in a SS in *kh* with a strand via Abū 'z-Zinād / al-Aʿraj / Abū Hurayra, cf. Mz., X, no. 13849 = IḤj., *Fatḥ*, VII, p. 168, supporting a different version, but in all currently available editions of Mālik's collection this version could not be traced. In any case, the story is found in a number of different wordings supported by SSs and spiders, Ibn Wahb's bundle being the most widely attested. Another bundle has Qutayba b. Saʿīd as (S)CL. Some versions have the added—probably topical[1]— information that the prophet in question had laid himself to rest under a tree when the ant bit him, cf. Mz., X, no. 13875 (*m*, *d*, *s*). A spider with Layth b. Saʿd as key figure, supporting a version in which the prophet orders his luggage to be removed from underneath the tree first, is found superimposed upon Ibn Wahb's version (*kh*, *q*). In the *Fatḥ* the prophet is identified as either ʿUzayr (Ezra)[2] or Mūsā, in *ʿAwn al-maʿbūd*, XIV, p. 118, Dāwūd is mentioned in this connection. For the record, among the animals that Islam forbids to be killed the ant is also listed, see ʿAbd ar-Razzāq under no. 5850. Besides, the tradition is adduced in connection with the general Islamic prohibition of killing by burning (cf. Ayyūb as-Sakhtiyānī under no. 5987) and, generally speaking, punishing with fire is thought to fall under *muthla*, i.e. mutilation.

Ibn Wahb is (S)CL in a tradition belonging to the MC on the bloodwit for a baby prematurely born as a result of physical violence, Mz., X, no. **13320** (*kh*, 87/26, 2, *m*, III, pp. 1309 f, *d*, *s*). He probably modelled his tradition partly on the version for which Manṣūr b. al-Muʿtamir may be held responsible, see his *tarjama* under no. 11510, and partly on the version of Mālik, see there under no. 15245*.

With a strand on the authority of ʿAmr b. al-Ḥārith—Bukayr b. ʿAbd Allāh b. al-Ashajj—Abū 's-Sāʾib, the *mawlā* of Hishām b. Zuhra:

- "Abū Hurayra once related that the Prophet said: 'When you are in a state of ritual pollution (*junub*), do not wash yourself in stagnant water.' 'But how do we have to go about it, Abū Hurayra?', we asked. 'The Prophet just scooped some water out of it[3],' he said",

cf. Mz., X, no. **14936** (*m*, I, p. 236, *s*, *q*, confirmed in Ibn Ḥibbān, II, pp. 274 f, Bay., I, p. 237). Ibn Wahb is SCL of this tradition from a MC on what uses stagnant water has in Islam. Water is either both pure and usable for every legal purpose, or it is *mustaʿmal*, lit. used, in which case it is no longer fit for ritual ablutions.

With a strand on the authority of ʿAmr b. al-Ḥārith—Abū 'n-Naḍr Sālim al-Madanī—Sulaymān b. Yasār:

- "ʿĀʾisha said: 'I never saw the Prophet roar with laughter so that you could see the back of his throat. He just smiled. When he saw a cloud or a wind blowing, you could see that in the expression of his face.' Once ʿĀʾisha asked: 'Messenger of God, I noticed that when the people see a cloud they rejoice, hoping that it will bring rain, but when I see you noticing a cloud, I see in your face that you do not like it.' 'ʿĀʾisha,' the Prophet answered, 'what keeps me safe from the punishment that may be in it? In olden days certain folk were chastised with a windstorm. But when they saw it they just said: 'Those clouds might bring us rain ...'",

cf. Mz., XI, no. **16136** (*kh*, 65/46, 1 f, *m*, II, pp. 616 f, *d*, *ʿAwn al-maʿbūd*, XIV, pp. 3 f, confirmed in IḤ., VI, pp. 66 f, cf. Ṭabarī, *Tafsīr*, XXVI, pp. 25 f). Ibn Wahb is (S)CL. The final sentence is a direct reference to Q. XLVI: 24 which runs: "And when they saw clouds gathering over their valleys, they said: 'Those are clouds that will bring us rain.' No, it is what you so eagerly wanted to happen, a wind

1. Several features (see especially IḤj., *Fatḥ*, VII, p. 169) may bring the biblical story of Jonah to mind.
2. For more on this enigmatic figure, see *EI* 2, s.n. (H. Lazarus-Yafeh).
3. If that is what is meant with the words *yatanāwaluhu tanāwulan*, cf. also Bay., I, p. 238.

in which there is a painful chastisement." The verse tells the story of the pre-Islamic people of ʿĀd, cf. *EI* 2, s.n. (Buhl). They were warned by the local prophet Hūd that they should turn away from their gods and worship only God. They were stubborn and demanded that Hūd should send them a sign, but Hūd excused himself, saying that it was up to God to send that sign with the promised chastisement.

With a strand on the authority of ʿAmr b. al-Ḥārith—ʿUbayd Allāh b. Abī Jaʿfar Muḥammad b. Jaʿfar b. az-Zubayr—ʿUrwa b. az-Zubayr—ʿĀʾisha, who related the Prophet's words:

- "He who dies with a fast to perform, that fast must be performed by his guardian",

cf. Mz., XII, no. **16382** (*kh*, 30/42, *d*, confirmed in IḤ., VI, p. 69, Ibn Ḥibbān, V, p. 232, Bay., VI, p. 279). Ibn Wahb is (S)CL of the wording of this concise version from the MC on performing fasting duties on behalf of a dead person. For an older and somewhat more elaborate tradition from this MC, see Aʿmash under no. 5612.

With the same strand:

- "(On Fridays) the people used to come down from their homes in the villages around Medina (*ʿawālī*) dressed in their striped mantles, covered in dust and reeking of perspiration. One of them approached the Prophet while I was with him. The Prophet said: 'Why do you not cleanse yourselves for a day like this?!'",

cf. Mz., XII, no. **16383** (*kh*, 11/15, *m*, II, p. 581, *d*, confirmed in Ibn Ḥibbān, II, p. 268, Bay., III, pp. 189 f). Ibn Wahb is (S)CL.

With a strand on the authority of ʿAmr b. al-Ḥārith—Abū 'l-Aswad Muḥammad b. ʿAbd ar-Raḥmān al-Asadī—ʿUrwa b. az-Zubayr—ʿĀʾisha, and another strand on the authority of ʿAmr b. al-Ḥārith—Zuhrī—ʿUrwa b. az-Zubayr—ʿĀʾisha (paraphrase of two similarly worded and closely related traditions):

- "(Once) the Prophet entered my quarters while two slave girls were with me singing songs about (the battle of) Buʿāth and beating tambourines. He lay down on the bed, covered himself with his cloak and turned away his face. Then Abū Bakr entered and started to upbraid me/them saying: 'Flute-like singing (*mizmār*) of the devil in the presence of the Prophet!' But then the Prophet uncovered his face. He addressed Abū Bakr saying 'Let them be.' When he was no longer paying attention I gave the girls a sign, whereupon they left",

cf. Mz., XII nos. **16391**, 16574 (*kh*, 56/81, *Fatḥ*, III, pp. 92 ff, *m*, II, pp. 608 f). Ibn Wahb is (S)CL. The tradition is closely related to one with Abū Usāma as (S)CL, see there under no. 16801. No. 16391 supports a *matn* to which, moreover, the tradition about the dancing Abyssinians is attached, for which see Sufyān b. ʿUyayna under no. 16938.

Singing, although generally frowned upon in Islam, attracted a *rukhṣa*, a concession, as the tradition above underlines. On the whole it was thought to breed hypocrisy (*nifāq*) in the heart, as a SS-supported tradition in *d* states. Ordinary singing and chanted Qurʾān recitation were believed to be diametrically opposed: reciting the Qurʾān prevents one from pursuing whims; it leads to chastity and shunning feelings of lust, whereas singing has the opposite effect. Singing should be considered as the devil's recitation. The unannounced entering of a house, in which singing is heard, is permitted, says the well-known judge Abū Yūsuf, because putting a stop to the singing is prescribed by law as forbidding the reprehensible (*nahy ʿani 'l-munkar*). For extensive coverage of the discussion on singing in Islam by the four *madhhab*s and theorists like Ibn al-Qayyim, see *ʿAwn al-maʿbūd*, XIII, pp. 183-7.

For his position in a tradition (no. **16572**) from the MC on extra-menstrual secretion (*istiḥāḍa*), see Hishām b. ʿUrwa under no. 16858.

With a strand on the authority of Yūnus b. Yazīd—Zuhrī—ʿUrwa—ʿĀʾisha:

- "Once towards the end of the Prophet's life the sun was darkened by an eclipse, so he went out to the prayer site and the people arranged themselves in rows behind him … He performed … four protracted *rakʿa*s and, before he had finished, the sun had become bright again. Then he addressed the congregation … saying: 'Sun and moon belong to the signs of God, they are not darkened by an eclipse to mark someone's death or birth; when you see an eclipse, hasten to perform a *ṣalāt*', and he said also: 'Protract your *ṣalāt* until God has made the eclipse disappear.' Finally he said: 'When I stood there in prayer, I had a vision of everything you are promised. At one point I visualized myself wanting

to pick a bunch of grapes from Paradise, when you saw how I was about to take a step forward. And I had a vision of Hell crumbling, when you saw how I was about to take a step backward. Moreover, I saw ʿAmr (b. ʿĀmir) b. Luḥayy sitting in Hell, the one who let the *sāʾiba* camels pasture freely where they wished[1]'",

cf. Mz., XII, no. **16692** (*m*, II, p. 619, *d*, *s*, *q*, confirmed in Ibn Ḥibbān, IV, p. 217). Ibn Wahb is the (S)CL of the wording of this version from the huge MC on eclipses. For the missing parts, see the introduction to this MC in Yaḥyā b. Saʿīd al-Anṣārī under no. 17936. For a simpler version of Ibn Wahb, see no. 7373 above. For other *matn*s within this MC, see e.g. al-Walīd b. Muslim under no. 16528, and Mālik under no. 17148°.

With the same strand that ʿUrwa asked ʿĀʾisha about the interpretation of the verse: 'And if you fear that you will not treat the orphans justly then marry from among (other) women whom you like, two, three, or four … (Q. IV: 3),' whereupon she said:

- "Nephew, this pertains to the orphan who lives under the protection of her guardian and shares his station in life. But he is smitten by her wealth and beauty and would like to marry her, but without granting her a dowry fit for her station, thus he plans to give her what someone else (sc. someone less wealthy) than he would have given her. So these guardians were forbidden to marry orphans in their care except on the basis of dowries that did them full justice and which amounted to the utmost degree of what is proper in respect of them. Thus they were ordered to marry any other women whom they fancied, but not those orphans. Thereupon, after this verse, the people asked the Messenger of God for a decision concerning women, so God revealed IV: 127: 'They will ask your decision concerning women. Say: God decrees for you concerning women and what is recited to you in the Book about the orphans among the women to whom, in your desire to marry them, you did not submit (those dowries) as prescribed' … (there then follows a repeat of IV: 3; ʿĀʾisha went on:) God's words: '… in your desire to marry them' pertains to the unwillingness of a guardian to marry an orphan in his care when she has no wealth or beauty, so they are forbidden to marry orphans because of wealth and beauty, except for the proper dowry, on account of their unwillingness to marry those other orphans (who have no wealth or beauty)",

cf. Mz., XII, no. **16693** (*m*, IV, pp. 2313 f, *d*, *s*, confirmed in Ṭabarī, *Tafsīr*, ed. Shākir, VII, pp. 531 f, Ibn Ḥibbān, VI, pp. 150 f). Ibn Wahb may be responsible for this precise wording, but the discussion about these crucial and initially not entirely clear verses surely dates to much earlier times and may even predate Zuhrī. Ibn Wahb is, however, the only discernible key figure in this conglomerate—a veritable tangle of SSs and spiders of related *tafsīr* traditions—who occupies a position that allows any sort of tentative and cautious conclusion.

With the same strand:

- "The Prophet called the gecko a *fuwaysiq*[2] but I did not hear him issue the order to kill them",

cf. Mz., XII, no. **16696** (*kh*, 59/15, 7, *m*, IV, p. 1758, *s*, *q*). This is ʿAbd Allāh b. Wahb's lenient version of a tradition from a MC on the gecko (*wazagh*). This animal did not enjoy a good reputation with the ancient Arabs in spite of its potential usefulness as an insect eater around the house. It seems especially a large variety, called *sāmm abraṣ*[3] or

1. This final sentence is in need of some comments. ʿAmr b. Luḥayy is the name of a pre-Islamic member of the Khuzāʿa tribe who is described as the originator of a number of pagan beliefs. Among these was the institution of dedicating certain animals (i.e. those called *sāʾiba*) to the gods by letting them graze freely without benefiting from them any longer by milking, riding, or slaughtering them. For more on suchlike animals and Ibn Luḥayy, see Ibrāhīm b. Saʿd under no. 13177.

2. This is the diminutive of *fāsiq*, lit. 'transgressor', for other animals called 'transgressors', see no. 16629 under Zuhrī.

3. This is the name of a supposedly poisonous gecko which has the white colour of a leper. Its bite hurts but does not kill. There is a legend that its ancestor was punished by God with deafness and leprosy for having blown on the fire on which Abraham was being roasted by Nimrod instead of trying to extinguish it as all the other animals had done, cf. Jāḥiẓ, *Ḥayawān*, I, pp. 304 f, IV, p. 287. Furthermore, cf. Lane, s.v.

ʿazāʾa, which allegedly prompted ʿĀʾisha to have a pointed staff ready in the house to kill them. For more on the *wazagh*, see the other CLs who spread *wazagh*-related traditions, cf. Sufyān b. ʿUyayna under no. 18329 and also ʿAzq. under no. 3893.

With the same strand:

- "When the believing women made the *hijra*[1] to the Prophet, they were put to a test with God's words: 'Prophet, when the believing women come to you in order to pay allegiance to you on the condition that they do not associate with God anything and that they do not steal or commit adultery … (LX: 12).' Those women who confirmed this had thereby passed the test. When they confirmed this with the words they spoke, the Messenger of God said to them: 'Go now, I have accepted your allegiance.' No, by God, the Prophet's hand never shook the hand of a woman, but he accepted their allegiance on the basis of what they said to him. By God, the Messenger of God never imposed a commitment upon women except what God had ordered. His hand never touched that of a woman, he just said the words: 'I hereby accept your allegiance'",

cf. Mz., XII, no. **16697** (*kh*, 68/20, *Fatḥ*, XI, pp. 345 f, *m*, III, p. 1489, *s*, *q*, confirmed in Ṭabarī, *Tafsīr*, XXVIII, p. 67). At issue is the question of how one must conclude a pact such as paying allegiance to the ruler. After a declaration of intent, this is confirmed among men by means of a handshake; in the case of women enunciating one's intent suffices. Ibn Wahb is not the first responsible for a tradition from what is in fact a MC, but he is the convincing CL of this wording. The bundle shows up a number of SSs, all converging in Zuhrī. Moreover, Ibn Wahb is also the key figure in a spider (cf. no. 16600, *m*, ibidem, *d*), which supports only the sequel. Strangely enough, this spider mentions Mālik as Ibn Wahb's alleged informant, whereas the text of Ibn Wahb is not listed in any *riwāya* of the *Muwaṭṭaʾ* currently available, but cf. *Muwaṭṭaʾ*, II, p. 983, for a differently worded sequel. A similarly worded sequel is supported by a bundle with ʿAzq. as CL, cf. no. 16640, -68 (*kh*, 93/49, 2, *t*, *s*, ʿAzq., VI, pp. 6 f, IḤ., VI, 153, 163).

With the same strand that she asked the Prophet:

- "'Have you ever had a day that was harder to bear than the day of (the battle of) Uḥud?' He answered: 'I met with considerable hardship at the hands of your clan (i.e. Quraysh), but the worst time I had with them was on the day of ʿAqaba[2]. That is why I presented my case (in Ṭāʾif) to (Kināna) the son of ʿAbd Yālīl b. ʿAbd Kulāl, but he also refused to respond to my proposition[3]. Thus I went on my way, in a state of deep concern, and it was only at Qarn ath-Thaʿālib[4] that I came to my senses again. When I raised my head I saw a cloud over my head. I looked up, and there was Jibrīl calling out to me. He spoke: 'God has heard what your people said to you and how they rebuffed you. He has sent you an angel of the mountains[5] in order that you ask him to do with them what you want.' Then the angel of the mountains called out to me, greeted me and said: 'Muḥammad, God has heard what your people said to

1. Here used in the technical sense of the word: abandoning one's pre-Islamic customs and lifestyle.

2. This is not a reference to the negotiations Muḥammad had had with the Anṣār prior to his moving definitively to Medina on the mountain-path (=ʿ*aqaba*) near Minā, but a reference to a previous occasion, when he supposedly called there upon Quraysh to embrace Islam just after his wife Khadīja and his uncle Abū Ṭālib had died, cf. Qasṭallānī, V, p. 308. When they refused to respond, he set out for Ṭāʾif, an undertaking which was equally unsuccessful. This reportedly occurred in the month Shawwāl of the tenth year since the beginning of his Prophetic mission.

3. It is recorded in the sources that even after the conquest of Mecca, when Muḥammad laid siege to Ṭāʾif and called again upon the Thaqīf, Ibn ʿAbd Yālīl's tribe, to embrace Islam, he refused and went to live in Byzantine territory, where he died, still an unbeliever, cf. IḤj., *Iṣāba*, V, pp. 669 f. Muḥammad's proposition is variously commented upon: it is not solely his suggestion that the people of Ṭāʾif embrace his cause but also, by doing so, that they grant him protection against hostile Qurashīs.

4. Literally 'small mountain of the foxes', allegedly another name for Qarn al-Manāzil, the *mīqāt* of the people from Najd, i.e. the spot where pilgrims on their way to Mecca coming from Najd assume the status of *iḥrām*.

5. Who precisely these angels were is not clarified; the commentaries only state that they are so called because the mountains were made subservient to them; cf. Qasṭallānī, V, p. 308.

you. I am the angel of the mountains, and your Lord has sent me to you in order that you tell me what I should do. If you want, I shall ask the two (mountains called) al-Akhshab ('the rugged')[1] to crash down on them.' But the Prophet replied: 'No, I rather hope that God will bring forth from their loins (offspring) who will worship Him alone without associating anything with Him'",

cf. Mz., XII, no. **16700** (*kh*, 59/7, 8, *Fatḥ*, VII, pp. 123 f, *m*, III, pp. 1420 f, *s*, confirmed in Ibn Ḥibbān, VIII, pp. 182 f). This tradition, for which we may hold Ibn Wahb tentatively responsible, is a quasi-historical embellishment of the recorded encounter Muḥammad allegedly had with the people of Ṭā'if prior to his ultimate decision to shift his attention away from Mecca and to try to win over the inhabitants of Medina. (For a range of different spellings of the angel's name, see *ʿAwn al-maʿbūd*, XI, pp. 20 f).

ʿAbd al-ʿAzīz b. ʿAbd aṣ-Ṣamad, an Arab from Baṣra (d. 187-90). In Dhahabī, *Siyar*, VIII, pp. 369 ff, he is identified with the following tradition:

With a strand on the authority of Abū ʿImrān ʿAbd al-Malik b. Ḥabīb al-Jawnī—Abū Bakr b. Abī Mūsā—his father Abū Mūsā al-Ashʿarī, who related the Prophet's words (rendition tentative):

- "(Paradise comprises) two (silver) gardens where the vessels and everything else there are made of silver, and two (golden) gardens where the vessels and everything else there are made of gold. Between the denizens of the gardens of ʿAdn and there where they look upon their Lord there is nothing except the mantle of magnificence shielding His face",

cf. Mz., VI, no. **9135** (*kh*, 97/24, 8, *m*, I, p. 163, *t*, *s*, *q*, confirmed in IḤ., IV, p. 311, Ibn Ḥibbān, IX, p. 240 and a dive onto al-Jawnī in Ṭay., no. 529). In some versions in which we find the words for gold and silver twice, the adjectives golden and silver in brackets are meant to be descriptions of the respective enclosures (*ḥawāʾiṭ*) of the two gardens. The tradition is connected with Q. LV: 46 and 62, verses reckoned to belong to the *mutashābihāt*, the 'unclear ones'. Vigorous attempts at reasoning away any hint of anthropomorphisms are clearly discernible in the commentaries quoted by IḤj. in *Fatḥ*, XVII, pp. 206 ff. ʿAbd al-ʿAzīz b. ʿAbd aṣ-Ṣamad is (S)CL.

With the same strand:

- "In Paradise there is a tent (made) of (one) hollowed pearl(s). Its length (v.l. breadth) in heaven is sixty miles and in every corner there are servants for the believer (whom he can visit and) whom nobody else can see",

cf. Mz., VI, no. **9136** (*kh*, 65/55, 2, *m*, IV, p. 2182, *t*, *s*, confirmed in IḤ., IV, pp. 411, 419, Ibn Ḥibbān, IX, p. 244). ʿAbd al-ʿAzīz b. ʿAbd aṣ-Ṣamad is (S)CL. The servants referred to are identified with the houris, the eternal virgins of Paradise, cf. *EI* 2, s.v. *ḥūr* (Wensinck/Pellat).

ʿAbd al-Malik b. Abī Sulaymān al-ʿArzamī, (d. 145/762) a prominent Kūfan tradition scholar, who is often called only ʿAbd al-Malik without a patronymic, which led to some confusion. Thawrī awarded him the nickname or honorific al-Mīzān. According to *TB*, X, p. 393, he was a *mawlā* of the B. Fazāra.

He is well-known for one particular tradition on preemption (*shufʿa*), for which he is universally held responsible by a range of transmitters who nevertheless all transmit it from him. Ibn ʿAdī[3], V, pp. 302 f, has in his *tarjama* a number of sayings rejecting the following tradition from the MC on preemption:

With a strand on the authority of ʿAṭāʾ b. Abī Rabāḥ—Jābir b. ʿAbd Allāh, who related the Prophet's words:

- "The neighbour, even when he is absent, is most entitled to preemption (in case someone is expected to sell a property), when both their properties are situated along the same pathway",

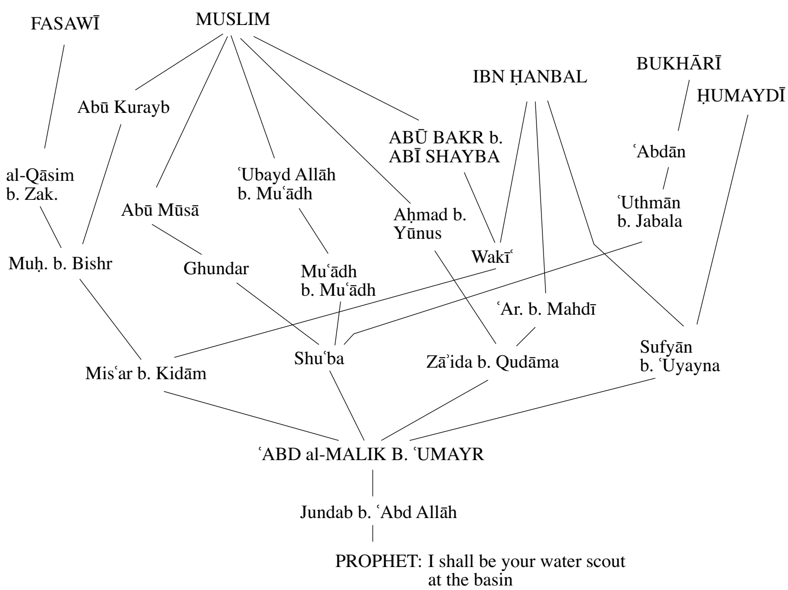
cf. Mz., II, no. **2434** (*d*, *ʿAwn al-maʿbūd*, IX, p. 312, *t*, *s*, *q*, confirmed in Ṭay., no. 1677, ʿAzq., VIII, p. 81, IASh., VII, p. 165 f, IḤ., III, p. 303, Dārimī, II, p. 354). ʿAbd al-Malik is the undeniable CL of this wording, even though the PCLs allegedly transmitting this from him are not altogether convincing. The attribution is, however, clinched by Ibn ʿAdī, who depicts him in no uncertain terms as the originator. In connection with this tradition Shuʿba is reported to have said: 'If he had transmitted one tradition more like the one on *shufʿa*, I would have

1. Cf. Yāqūt, *Buldān*, I, pp. 163 f, for various attempts to identify these two mountains.

discarded his entire output. He was otherwise considered a transmitter of passing quality (*thiqa*, *ṣadūq*), cf. IḤj., *Tahdhīb*, VI, pp. 397 f, who also uses the telltale term *tafarrada bihi*, sc. that *shufʿa* tradition.

ʿ**Abd al-Malik b. ʿUmayr**, a controversial transmitter from Kūfa. He is said to have died in 136/753 at the alleged age of 103 years, as he told those who asked about his age. He was nicknamed al-Qibṭī, the Copt. Other reports have it that al-Qibṭī was the name of a racehorse of his.

With a strand on the authority of Jundab b. ʿAbd Allāh, who related the Prophet's words:



• "I shall be your water scout[1] at the Basin",

cf. Mz., II, no. **3265** (*kh*, 81/53, 15, *m*, IV, p. 1792, confirmed in Ḥum., no. 779, IASh., XI, p. 440, IḤ., IV, pp. 313#, Ibn Ḥibbān, VIII, p. 121, *TB*, IV, p. 398; see the diagram). The Basin referred to is one of the meeting places where the believers come together on the Day of Resurrection. It might be considered the oldest tradition on the subject. ʿAbd al-Malik is no more than the SCL in this bundle which features four of his alleged pupils: Shuʿba, Ibn ʿUyayna, Misʿar and Zāʾida, who might conceivably be labelled as PCLs but are not altogether convincing as such. The saying emerges with various statements appended and supported by several spiders and a host of SSs, cf. Mz., VII, nos. 9263, 9276, 9292. For a somewhat later, but far better-attested CL in a bundle supporting a *ḥawḍ*-related tradition, see Shuʿba under no. 148.

For his key figure position in Mz., III, no. **3847**, see Shuʿba under that number.

With a strand on the authority of Qazaʿa b. Yaḥyā—Abū Saʿīd al-Khudrī, who related the Prophet's words (a composite of four numbered elements; after a preamble):

• "Do not fasten your saddles on your animals to travel to mosques except the following three: my mosque here in Medina, the mosque in Mecca and the farthest mosque (i.e. in Jerusalem) (1). A woman may not travel longer than two (v.l. three, etc.) days without an unmarriageable male relative or her husband (2). Do not fast on the day when the Ramaḍān fast is broken or on the day of the sacrifice (3). Do not

1. In Arabic: *faraṭ*. Lane says: 'a person who goes before, or in advance of, others, to the water, or who is sent before, or in advance, to seek water, and who prepares for them the ropes and buckets and plasters with mud the watering-troughs, and draws water for them.' In IS, I 1, p. 92, 23, we read that ʿUthmān b. Maẓʿūn was called the *faraṭ* of the Prophet.

perform a *ṣalāt* after the *ṣubḥ ṣalāt* until the sun is up and do not perform one after the *ʿaṣr ṣalāt* until the sun is down (4)",

cf. Mz., III, no. **4279** (*kh*, 28/26, 4, *m*, II, pp. 799, 976, *t*, *s*, *q*, Ḥum., no. 750, IḤ., III, pp. 7, 34, 51 f). ʿAbd al-Malik b. ʿUmayr's *tarjama* was chosen to list this variously worded composite with its extraordinary complex bundle, but only for the sake of convenience. If the assembling of this composite and/or the origin of its individual elements is to be ascribed to anyone at all, he is the most likely candidate. But that assessment remains tentative. This number in Mz. constitutes in fact a pile of superimposed bundles, spiders and SSs, each supporting all four elements, or just one, or a few, virtually always in a different order and with on the whole insignificant variants. It is in some chapters in *kh*, and in Ḥum. and IḤ., that we find the full combination of all four, the other collections listing them piecemeal under different headings in various chapters depending on the *fiqh* context. Other key figures discernible in this bundle are Shuʿba, Saʿīd b. Abī ʿArūba and Sufyān b. ʿUyayna[1]. For another tradition containing element (2), see Ibn Abī Dhiʾb under no. 14323[2].

With a strand on the authority of ʿAmr b. Ḥurayth—Saʿīd b. Zayd, who related the Prophet's words:

- "Truffles are (like) manna: their juice is a curative for the eye[3]",

cf. Mz., IV, no. **4465** (*kh*, 65/7, 2, *m*, III, pp. 1619 ff, *t*, *s*, *q*, confirmed in Ḥum., no. 81, IASh., VII, pp. 446 f, IḤ., I, pp. 187 f, passim). ʿAbd al-Malik b. ʿUmayr is the CL: he has no less than five believable PCLs who, for good measure, together with several of their pupils, introduced next to their respective transmission lines from ʿAbd al-Malik a few diving strands bypassing him and ending in ʿAmr b. Ḥurayth. Under no. 4131 there are a number of spiders listed some of which have Aʿmash as SCL. Furthermore, Bundār is seen in the position of an inverted CL in a bundle supporting a similar tradition in Mz., X, no. 13496.

With a strand on the authority of ʿAṭiyya al-Quraẓī, who related the following (paraphrase of a *khabar* with many textual variants):

- "I was one of the captives of the (Jewish tribe of) Qurayẓa. (Our captors) inspected our pubic region as to whether any hair grew there. Those with hair there were put to death and those without were spared. I was one of the latter",

cf. Mz., VII, no. **9904** (*d*, *ʿAwn al-maʿbūd*, XII, pp. 52 f, *t*, *s*, *q*, confirmed in Ibn Isḥāq, *Sīra*, III, p. 255, ʿAzq., X, p. 279, IASh., XII, pp. 384, 539, Ḥum., no. 888, IḤ., IV, pp. 310, 383, V, pp. 311 f). ʿAbd al-Malik is the CL.

For his position in Mz., VII, no. **10378**, see Ismāʿīl b. Abī Khālid under that number.

With a strand on the authority of ʿAbd ar-Raḥmān b. Abī Laylā:

- "Muʿādh b. Jabal told me: 'One day in the presence of the Prophet, two men began to abuse each other. One of them became so angry that I thought his nose was going to explode[4]'. The Prophet said: 'I know a phrase which would take away his anger, if he said it.' Muʿādh asked: 'What is that phrase, Messenger of God?' He answered: 'O God, I seek refuge with You from the stoned devil.' Muʿādh ordered the man to say it, but he refused and remained stubborn while his anger increased",

cf. Mz., VIII, no. **11342** (*d*, *ʿAwn al-maʿbūd*, XIII, p. 96, *t*, *s*, confirmed in Ṭay., no. 570, IASh., VIII, p. 346, IḤ., V, pp. 240, 244). ʿAbd al-Malik is the (S)CL of this tradition. See also a closely related tradition with Aʿmash as (S)CL under no. 4566.

With a strand on the authority of ʿAbd ar-Raḥmān b. Abī Bakra—his father Abū Bakra Nufayʿ b. al-Ḥārith, who related the Prophet's words:

- "No one[5] should pass judgement between two persons whilst angry",

cf. Mz., IX, no. **11676** (the Six, *kh*, 93/13, *m*, III, pp. 1342 f, confirmed in Ṭay., no. 860, Ḥum., no.

1. He was also CL in a bundle supporting only element (1), Mz., X, no. 13130 (*kh*, 20/1, 2, *m*, II, p. 1014, *d*, *s*, Ḥum., no. 943, Fākihī, II, no. 1190).
2. For studies devoted to element (1), see Kister's paper in *Le Muséon*, LXXXII, 1969, pp. 173-96, and Lecker's paper in *JSS*, XLI, 1996, pp. 21-63.
3. Another interpretation, which seems less appropriate, might be: … a curative against the evil eye. For modern discussions about this tradition, see *Authenticity*, pp. 144 f.
4. An expression probably derived from the idiom *ḥamiya anfuhu*, i.e. he became vehemently angry, cf. Lane, p. 651, middle column.
5. I.e. a judge or a governor.

792, IASh., VII, p. 233, IḤ., V, pp. 36, 37, 52, Ibn Ḥibbān, VII, p. 260#, Dhahabī, *Siyar*, V, pp. 440 f). ʿAbd al-Malik is the convincing CL and this seems almost to be implied in so many words in Dhahabī, ibidem.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra, who related the Prophet's words:

- "The most poetic line the Arabs quote is the one by Labīd (*ṭawīl*):

  'Truly, everything but God is worthless[1]' (then follows a sequel in some variants)",

cf. Mz., X, no. **14976** (*kh*, 78/90, 3, *m*, IV, pp. 1768 f, *t*, *q*, Ḥum., no. 1053, IḤ., II, pp. 391, 393, 444, 470, 480 f). Although the bundle at first sight seems to point to a convincing CL, a scrutiny of ʿAbd al-Malik's alleged PCLs conveys that this bundle is nothing more than a bunch of undatable spiders superimposed upon one another. It is really impossible to say who among the PCLs may be held responsible[2].

ʿ**Abd ar-Raḥmān b. Abī 'l-Mawāl**[3] (d. 173/789), a *mawlā* from Medina. His 'patronymic' is a curious variant of the Fulān b. Abī Fulān appellation. As a transmitter he was deemed to be of passing quality except for the following tradition, with which he is generally identified:

With a strand on the authority of Muḥammad b. al-Munkadir—Jābir b. ʿAbd Allāh (paraphrase incorporating certain variants):

- "As he taught us a *sūra* of the Qurʾān, the Prophet taught us the *istikhāra* formula to be used in all matters: 'When someone intends to undertake something[4], let him perform two supererogatory *rakʿa*s[5] and then say: 'O God, I ask Your favour through Your omniscience and Your power from Your omnipotence. I ask You through Your great beneficence, for You have the power and I have not. You know and I do not, You are cognizant of the unseen. God, when You know what I ask for—at which point the man praying mentions it in so many words—that it is beneficial for me in my faith and during my daily life until my demise (v.l. throughout my life), let it befall, and when You know that it is bad for my faith and for my daily life until my demise, avert it from me and decree for me what is best whatever that may be, and make me satisfied with it (and then the person praying expresses his wish)'",

cf. Mz., II, no. **3055** (*kh*, 80/48, *Fatḥ*, XIII, pp. 438-42, *d*, *ʿAwn al-maʿbūd*, IV, pp. 277 ff, *t*, *s*, *q*, confirmed in IḤ., III, p. 344#, Abū Yaʿlā, IV, p. 67, Ibn Ḥibbān, II, p. 123). As this translation indicates, depending on the variant of the *matn*, the praying person's plea should be expressed either in the middle of the supplication or at the end. The strands coming together in ʿAbd ar-Raḥmān are all scarcely convincing SSs, which cannot possibly be interpreted as plausible PCLs. Even so, he is so clearly, not to say unmistakably, identified with this tradition in some early *rijāl* lexicons (e.g. Ibn ʿAdī[3], IV, pp. 307 f, Mz., *Tahdhīb*, XVII, p. 449) that attributing it to him may be called for. But it is the collectors of some two generations later than he who are responsible for those SSs. So ʿAbd ar-Raḥmān's role in the transmission of the formula constituted a clear example of a rare, historically tenable but nonetheless artificial CL. However, later ḥadīth experts rejected this tradition labelling it *munkar*, 'objectionable'. According to Ibn ʿAdī, the Ibn al-Munkadir / Jābir strand was the usual strand affixed in the Ḥijāz to a tradition in which something was thought to be doubtful and which needed some sort of authentication. In the same manner the people of Baṣra affixed a Thābit / Anas strand to any tradition which they deemed in need of a credible *isnād* strand. For the position Islam has taken vis-à-vis this ancient pre-Islamic, popular practice, see *EI*2, s.v. *istikhāra* (Fahd). The early Shīʿite ḥadīth collector Abū Jaʿfar Aḥmad b. Abī ʿAbd Allāh Muḥammad b. Khālid al-Barqī (d. 274 or 280/887-893) also presents *istikhāra* traditions, cf. his *Al-maḥāsin*, Najaf 1964, pp. 489 ff.

ʿ**Abd ar-Raḥmān b. Mahdī**, a famous *mawlā* who is said to have died in 198/814.

With a strand on the authority of Thawrī—Muḥammad b. al-Munkadir—Jābir b. ʿAbd Allāh:

- "When the Prophet came to visit me when

1. In Arabic: *Alā kullu shayʾin mā khalā 'llāha bāṭilū.*
2. Cf. *Festschrift Wagner*, pp. 191 f.
3. For al-Mawālī, the plural of *mawlā*.
4. Examples mentioned in *ʿAwn al-maʿbūd*, IV, p. 278, are a marriage, a journey or a habit one wants to give up.
5. Following the *niyya* (i.e. intention) of the *istikhāra* prayer, he should recite in the first *rakʿa sūrat al-kāfirūn* (CIX) and in the second *sūrat al-ikhlāṣ* (CXII); cf *ʿAwn al-maʿbūd*, ibidem.

I was ill, he did not come riding a mule or a hack",

cf. Mz., II, no. **3021** (*kh*, 75/15, *d*, *ʿAwn al-maʿbūd*, VIII, p. 250, *t*, *s*, confirmed in IH., III, p. 373, Abū Yaʿlā, IV, pp. 107 f). Ibn Mahdī is CL. The *bāb* to which this tradition belongs in *kh* is entitled 'The chapter on visiting the sick riding or walking or sitting behind someone else on an ass'. It is, in other words, not made clear what message this tradition is supposed to convey. If with this tradition is meant that one may not visit a sick person while riding an animal, this is not in so many words expressed in the available commentaries where we do not find a satisfactorily straightforward interpretation of this tradition. In a distantly related tradition (cf. IḤj., *Fatḥ*, IX, p. 299, apud *kh*, 65/3, 14) the Prophet once came upon a group of unbelievers whom he saluted and called to embrace Islam, but those addressed covered their faces against the dust raised by the Prophet's riding animals, thus rudely ignoring him. This is in fact a vague attempt by IḤj. to combine two seemingly quite unrelated traditions in order to arrive at some sort of explanation for one of them.

With a strand on the authority of Thawrī—Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Ibn ʿAbbās:

- "The Prophet delayed circumambulating around the Kaʿba on the day of the sacrifice until the evening",

cf. Mz., V, no. **6452** (*d*, *ʿAwn al-maʿbūd*, V, p. 337, *t*, *s*, confirmed in IḤ., I, pp. 288, 309, Abū Yaʿlā, V, p. 93). Thawrī is SCL and Ibn Mahdī is his best-attested PCL, which is why this tradition is listed here. In actual fact it is a controversial tradition held by some to be no more than *ḥasan* (= fair, cf. the definition in General Introduction). Some think that it constitutes a *rukhṣa*, inasmuch as the Prophet is generally thought to have performed his farewell circumambulation in the daytime of the day of sacrifice, cf. *ʿAwn al-maʿbūd*, ibidem.

With a strand on the authority of Abū ʿAwāna—Dāwūd b. ʿAbd Allāh al-Awdī—ʿAbd ar-Raḥmān b. Abī Laylā—al-Ashʿath b. Qays—ʿUmar b. al-Khaṭṭāb, who related the Prophet's words:

- "Do not ask a husband what reason he had for beating his wife",

cf. Mz., VIII, no. **10407** (*d*, *ʿAwn al-maʿbūd*, VI, p. 130, *s*, *Kubrā*, V, p. 372, *q*). Ibn Mahdī is (S)CL. For more concerning the MC on husband/wife relations, see Hishām b. ʿUrwa under no. 16848.

ʿAbd ar-Razzāq b. Hammām (126/744-211/827), a *mawlā* who settled in Yemen. He brought into circulation large numbers of traditions, which he copied from earlier CLs after providing them with *isnād* strands of his own making. IḤ. is said to have confirmed that ʿAzq. told him himself that he was born in 126, cf. Dhahabī, *Siyar*, IX, p. 565. He became blind at the turn of the second/eighth century, cf. Mz., *Tahdhīb*, XVIII, 58. He was sometimes associated with *tashayyuʿ*, cf. ibidem, pp. 59 ff. Dhahabī lists a report, which he himself did not trust, in which it is stated that ʿAzq. had certain traditions from Maʿmar's nephew, a Rāfiḍite, who had inserted them in ʿAzq.'s books, cf. *Siyar*, IX, pp. 575 f. When Ibn Jurayj came to Yemen, ʿAzq. was eighteen years old (ibidem, p. 580).

Comparing briefly the collections of the three *mawālī* Ṭayālisī, IASh., and ʿAzq. with one another, one major difference leaps to the eye. In the material of the first two collections *isnād* criticism leads to the observation that a sizeable percentage is allegedly transmitted by means of *isnād* strands which, with full recourse to Mz. of course, frequently reveal CLs. In contrast, that part of ʿAzq.'s material, which is demonstrably brought into circulation by CLs older than ʿAzq. himself, is far more limited in size, not to say minimal. One may wonder why this is so. It is tempting indeed to speculate that ʿAzq., cooped up in Yemen as he was, had far less opportunity to meet ḥadīth masters from whom he could learn a thing or two, or that he did not bother to look for such masters. So he simply produced a huge portion of his *Muṣannaf* himself, all this supported by some of his favourite SSs, and all this on a far more extensive scale than the two other collectors mentioned above. All three *mawālī* have enriched Islam: the first two did it mainly through transmission of what was already there, and the third one by cleverly introducing many brand-new ḥadīths. Finally, the *mawlā* ʿAzq. had in the Arab IḤ. a dedicated follower in producing new *matn*s supported by imaginative SSs to boot[1]. And IḤ. had in the six collectors whose compilations later became canonical equally gifted and dedicated fol-

1. For more on the methods employed by IḤ. in incorporating ʿAzq.'s material as well as other such material, which IḤ. just attributed to ʿAzq. without this being the case, see our review article in *BiOr*, XLIX, 1992, pp. 357-64. For more details about ʿAzq.'s relationship with IḤ., see a study by C. Melchert in *Der Islam*, LXXXII, 2005, pp. 32-51. Furthermore, see the final conclusion (pp. 385 f) of *Muséon* (III).

lowers. The six were not expressis verbis classified as *mawlā*, at least the term is no longer found in their *tarjama*s.

ʿAzq. apparently also made use of the Muḥammad b. ʿAmr b. ʿAlqama / Abū Salama / Abū Hurayra strand in order to circulate traditions which are probably of his own making. A salient example is the pages-long tradition, no. 6703, in III, pp. 567 ff, on a wordy *jināza*-related account of what the (personified and eloquently speaking!) *ṣalāt*, *zakāt*, and other *arkān* say about the merits of the departed. The Prophet does not figure in it!

With a strand on the authority of Maʿmar—Zuhrī—ʿAlī b. Ḥusayn—ʿAmr b. ʿUthmān b. ʿAffān—Usāma b. Zayd, who accompanied the Prophet on the farewell pilgrimage[1] and who said as they were about to enter Mecca:

- "I asked the Prophet: 'Messenger of God, where will you lodge tomorrow?' He said: 'Did (my cousin) ʿAqīl (b. Abī Ṭālib) leave us a dwelling?'",

cf. Mz., I, no. **114** (*kh*, 56/1890, *m*, II, p. 984, *d*, *s*, *q*, confirmed in ʿAzq., VI, p. 14, IḤ., V, p. 202). ʿAzq. is CL. The tradition is closely linked with the important question of whether a Muslim and a non-Muslim can inherit from one another. ʿAlī and his brother Jaʿfar, both Muslims, had not inherited from their father Abū Ṭālib, but his unbelieving brothers, ʿAqīl and Ṭālib, had.

With a strand on the authority of Ibn Jurayj—Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh:

- "When the funeral procession of Saʿd b. Muʿādh passed by in front of him, the Prophet said: 'At this moment the throne of the Compassionate is shaking",

cf. Mz., II, no. **2815** (*m*, IV, p. 1915, *t*, confirmed in ʿAzq., III, p. 586, IḤ., III, pp. 295). ʿAzq. is one of many (S)CLs in this ancient *khabar*, repeated numerous times in IS, III 1, pp. 2-13. This Saʿd was a well-known Awsī who, in the year 5/627, at the age of only thirty-seven, allegedly sustained an arrow wound at the battle of the Ditch. He lived after that for a month until the injury became recrudescent and he died. His martyr's death was lamented on a wide scale. Just before that he played a decisive role in deciding the fate of the Jewish tribe of Qurayẓa, who had made common cause with the besiegers at the Ditch, cf. IḤj., *Iṣāba*, III, p. 84. This seemingly far-fetched tradition elicited various interpretations meant to dampen somewhat the hyperbolic aspect of its *faḍāʾil* content. Some experts maintain that the trembling of God's throne is to be taken strictly literally as bespeaking the joy[2] of the celestials at being able soon to welcome Saʿd's spirit, or as a divine sign for the angels to prepare themselves for Saʿd's arrival. Others say that before the word *ʿarsh* (throne) the word *ahl* has to be inserted, resulting in the construct 'beings (who carry) the throne'. Still other experts take *ʿarsh* here as a simple metaphor for the bier on which the corpse was being carried to his tomb, cf. Nawawī, XVI, p. 22. For another *faḍāʾil* tradition of Saʿd, see Abū Isḥāq under no. 1878**.**

With a strand on the authority of ʿUmar b. Zayd—Abū 'z-Zubayr—Jābir b. ʿAbd Allāh:

- "The Prophet forbade to (eat cats or) ask a price for a cat",

cf. Mz., II, no. **2894** (*d*, *ʿAwn al-maʿbūd*, IX, p. 270, X, 200, *t*, *q*, confirmed in IḤ., III, p. 297, ʿAzq., IV, p. 530, IḤ., III, p. 297). ʿAzq. is the CL of this bundle, but the question of whether trading in cats and eating their meat is allowed or frowned upon is much older and resulted in a MC. Both ʿAzq. and IASh., VI, pp. 413 ff, have preserved a number of—partly contradictory—statements attributed to companions and early *fuqahāʾ* on the issue. See also Shurayḥ in Wakīʿ's *Akhbār al-quḍāt*, II, p. 347, where something not entirely clear is said about the matter. And ʿAbd Allāh b. Lahīʿa is SCL in a spider supporting a similar tradition, cf. Mz., II, no. 2783 (*q*, IḤ., III, pp. 339, 349, 386).

With a strand on the authority of Maʿmar—Zuhrī—ʿĀmir b. Saʿd—Saʿd b. Abī Waqqāṣ:

- "The Prophet ordered the killing of geckos; he called them 'little transgressors'[3]",

cf. Mz., III, no. **3893** (*m*, IV, p. 1758, *d*, IḤ., I, p. 176). This is ʿAzq.'s version of a tradition from a MC on the gecko (*wazagh*); for other versions with older CLs, see ʿAbd Allāh b. Wahb under no. 16696, and Sufyān b. ʿUyayna under no. 18329. Curiously enough, it could not be located in ʿAzq.'s *Muṣannaf*, which on the ground of this case as well as many others dealing with *ḥajj* and slaughter issues

1. A SS-supported version situates this against a background of the conquest of Mecca, cf. *m*, II, p. 985.

2. This particular interpretation is said to have been offered by Ḥasan al-Baṣrī, cf. IS, III 2, p. 12, lines 24 f.

3. For this term, in Arabic *fuwaysiq* which is the diminutive of *fāsiq*, see no. 16629 under Zuhrī.

may be assumed not to be complete in the eleven-volume edition currently available[1].

With a strand on the authority of Maʿmar—ʿAbd Allāh b. Ṭāwūs—Ṭāwūs—Ibn ʿAbbās, who related the Prophet's words:

- "Distribute the Qurʾānic obligatory portions among those entitled to them and give what remains to the nearest male relative",

cf. Mz., V, no. **5705** (*m*, III, p. 1234, *d*, *t*, *q*, confirmed in ʿAzq., X, p. 249, IḤ., I, p. 313, Ibn Ḥibbān, VII, p. 608). ʿAzq. is CL. Superimposed upon this bundle we find another with Wuhayb b. Khālid (d. 165-9/782-5) as (S)CL (*kh*, 85/7, *m*, *s*, Ṭay., no. 2609, IḤ., I, pp. 292, 325, Dārimī, II, p. 464, Bay., VI, p. 238). Whether the tradition is to be ascribed to ʿAzq. or indeed to Wuhayb is not certain. Since ʿAzq.'s position as CL is somewhat more clear-cut, it has been decided to place the tradition in his *tarjama*.

With a strand on the authority of Maʿmar—ʿAbd Allāh b. Ṭāwūs—his father Ṭāwūs—Ibn ʿAbbās:

- "We used to memorize ḥadīth. It was (actually) memorized from (the mouth of) the Messenger of God. Inasmuch as you follow (at present all) courses of action (possible), commendable as well as reprehensible, why bother (about more ḥadīth)?",

cf. Mz., V, no. **5717** (*m*, in the introduction to his *Ṣaḥīḥ*, I, p. 13, *s*, *q*). ʿAzq. is (S)CL. This saying, which is in fact *not* a Prophetic one, could not be traced in the *Muṣannaf.*

With a strand on the authority of Maʿmar—Zuhrī and ʿUbayd Allāh b. ʿAbd Allāh—Ibn ʿAbbās:

- "When the Prophet felt his end had come, he said: 'Give me something to write on in order that I write for you a document so that you will not go astray after my death'",

cf. Mz., V, no. **5841** (*kh*, 64/83, 6, *m*, III, p. 1259, *s*, confirmed in ʿAzq., V, pp. 438 f, IḤ., I, p. 336). ʿAzq. is CL in this bundle which supports this particular wording of the topical *khabar* about what, if anything, Muḥammad on his deathbed may have left as a final message for his community, a scene which has not found a place in the *Sīra* and, judging by the CLs of its various wordings, is somewhat *later* than Ibn Isḥāq. It is for that matter not recorded in Wāqidī's *Maghāzī* either, but in IS, II 2, pp. 36 f, we find a long series of reports on this topos. For the other CLs, see Sufyān b. ʿUyayna under no. 5517, Mālik b. Mighwal under no. 5170, Abū Muʿāwiya under no. 17610, Wakīʿ under no. 5524.

With the same strand:

- "The Prophet forbade the killing of four animal species: the ant, the bee, the hoopoe, and the *ṣurad* ",

cf. Mz., V, no. **5850** (*d*, *ʿAwn al-maʿbūd*, XIV, p. 119, *q*, confirmed in ʿAzq., IV, p. 451, IḤ., I, p. 332, Dārimī, II, p. 121). This is a late *matn* within the MC concerned with the (un)lawfulness of killing certain animals. Its undeniable CL is ʿAbd ar-Razzāq. Killing ants is illegal because they, especially one long-legged variety, are considered harmless, and bees are seen as useful because they supply honey and wax (*shamʿ*). For the multiple qualities of the hoopoe, see *EI* 2, s.v. *hudhud* (Wensinck). The *ṣurad*, probably the shrike (*lanius excubitor*), is described in Jāḥiẓ, *Ḥayawān*, IV, p. 288, as one of the 'obedient' animals. Furthermore, it says in Ibn al-Athīr's *Nihāya*, III, pp. 21 f, and *Lisān al-ʿarab*, s.v. *ṣurad*, that killing the hoopoe and the shrike is forbidden, because the meat of these birds is forbidden for human consumption and not because they are sacrosanct or noxious. Moreover, the shrike's killing of his prey is reminiscent of predatory birds, and the meat of all predators (*sibāʿ*), birds and mammals alike, is forbidden. Besides, the hoopoe is said to be malodorous because of its habit of feeding on, and nesting in, dung. For his part, the shrike is thought to be a harbinger of evil. A final explanation why he may not be killed is associated with his name: *ṣurad* is related to the infinitive *taṣrīd*, which means 'to give someone so little to drink that his thirst is not quenched'. To be sure, there are other animals which may not be killed in Islam, e.g. frogs, certain varieties of snakes, and others.

With a strand on the authority of Maʿmar—Zuhrī—Sālim b. ʿAbd Allāh—his father ʿAbd Allāh b. ʿUmar:

- "One day, amidst several companions among whom was ʿUmar b. al-Khaṭṭāb, the Prophet passed by Ibn Ṣayyād, who was still a boy and who was playing with some lads near the fortress[2] of the Banū

1. H. Motzki's paper in *JSAI*, XXVIII, 2003, pp. 171-201, is a detailed unravelling of the different transmission lines of the work and partly constitutes an answer to the surmise that the currently available edition of his *Muṣannaf* may not be complete.

2. In Arabic *uṭm* or *uṭum*, any quadrangular flat-roofed house built of stone (*Tāj*).

Maghāla[1]. He did not notice anything until the Prophet tapped him with his hand on the back and said: 'Will you testify that I am the Messenger of God?' Ibn Ṣayyād looked up and said: 'I testify that you are the messenger of the illiterate[2].' Then he asked the Prophet: 'Will you testify that I am the messenger of God?' (Rejecting his words[3]) the Prophet said to him: 'I believe in God and His messengers,' and he asked him: 'What (hidden information) comes to you?' 'True as well as false (information)', Ibn Ṣayyād answered. Then the Prophet said: '(Your demon[4]) has left you totally confused,' and he added: 'I have kept something secret for you,'—the Prophet had kept from him (the revealed verse XLIV: 10): '… on the day that heaven brings a clear smoke (*dukhān*)'. Ibn Ṣayyād said: 'That is *dukhkh*[5].' So the Prophet said to him: 'Away with you, you will never see more (of the Hidden World) than is destined for you.' ʿUmar said: 'Messenger of God let me strike off his head!' But then the Prophet said: 'If he is (a veritable soothsayer with a special gift, v.l. if he is the one you fear it is), you will not be granted power over him and if he is not, there is no benefit in killing him'",

cf. Mz., V, no. **6932** (*m*, IV, p. 2246, *d*, *t*, confirmed in ʿAzq., XI, p. 389). This at first sight enigmatic story is supposed to represent an exchange of views the Prophet is presumed to have had with a member of the class of soothsayers (*kāhin*, pl. *kahana*). The story is probably older than ʿAzq., who is the only passable CL discernible in this cluster of *akhbār* about Ibn Ṣayyād, and he may therefore cautiously be identified with this particular wording. IḤj., *Fatḥ*, VI, p. 513, lines 19 f, says that Ibn Ṣayyād's mother was twelve months pregnant with him before she bore him and that he screamed at his birth like a baby of one month, cf. IḤ., V, p. 148. ʿAlī b. Zayd b. Judʿān, the controversial SCL, is the sole transmitter of the story (*tafarrada bihi*) that Ibn Ṣayyād's parents went thirty years without children before he was born. He had only one eye and was a most obnoxious and useless lad (*aḍarru shayʾin wa-aqalluhu nafʿan*). The most extensive survey of the figure is in IḤj., *Fatḥ*, XVII, pp. 90 ff. Significantly, IḤj. concluded his essay with the saying attributed to Abū Dharr that he'd rather swear ten times that Ibn Ṣayyād was indeed the Dajjāl than swear once that he was not, cf. IḤ., ibidem. The figure of Ibn Ṣāʾid or Ibn Ṣayyād, whose own name was ʿAbd Allāh or Ṣāfī, is paraded in a number of partly very similar stories supported either by SSs or constellations of superimposed spiders which do not permit conclusions other than that they are relatively late[6]. In the translation here several elements from different versions have been incorporated.

Another Ibn Ṣayyād story has ʿUbayd Allāh b. Muʿādh b. Muʿādh, who died in 237 or 238, as SCL. Since this man does not figure in any other ḥadīth context suitable to be included in this book, it seems convenient to mention the account here:

With a strand on the authority of his father Muʿādh b. Muʿādh b. Naṣr—Shuʿba—Saʿd b. Ibrāhīm—Muḥammad b. al-Munkadir:

- "I saw how Jābir b. ʿAbd Allāh swore by God that Ibn Ṣāʾid is the Dajjāl. I asked him: 'Do you swear by God (that he is)?' He replied: 'I heard ʿUmar swear to this in the presence of the Prophet, who did not deny it'",

cf. Mz., II, no. 3019 (*kh*, 96/23, *m,* IV, p. 2243, *d*, confirmed in *Ḥilya*, III, p. 154). ʿUbayd Allāh b. Muʿādh is the SCL of this wording, but he is probably not the originator of the idea that Ibn Ṣāʾid or Ibn Ṣayyād is to be identified with the Dajjāl, the antichrist. The available SSs and spiders supporting the idea do not allow conclusions as to who circulated it first. Several[7] of these SS-supported traditions describe Ibn Ṣayyād as denying that he is the Dajjāl, arguing that the alleged characteristics of the Dajjāl did not apply to him. Thus the Dajjāl is supposed not to have fathered offspring, whereas Ibn Ṣayyād said he had, and it was prophesied that the Dajjāl would never enter Mecca or Medina, whereas Ibn

1. An ancient clan of Khazraj.
2. Explained as the mostly illiterate nomads.
3. The verb used in this variant is *rafaḍa*. Another, rare variant mentions the verb *rafaṣa* here, 'he gave him a kick', cf. *m*, IV, p. 2244, note 2.
4. Soothsayers were thought of as the transmitters of secret information prompted by their familiars or demons.
5. Which is assumed to be a dialectical shortening of *dukhān*.
6. For a study of Ibn Ṣāʾid, see a paper by W. Raven in *Aramada*, I, 1995, pp. 28-36.
7. Cf. *m*, IV, pp. 2242-6.

Ṣayyād said that he was born in Medina and made the pilgrimage to Mecca. Furthermore, the Dajjāl is said to be Jewish or an unbeliever, whereas Ibn Ṣayyād claimed to have embraced Islam. The MC around this figure contains a number of partly contradictory reports, all supported by SSs or spiders that do not permit a precise chronology.

With a strand on the authority of Maʿmar—Zuhrī—Abū Bakr b. Sulaymān and Sālim b. ʿAbd Allāh—the latter's father ʿAbd Allāh b. ʿUmar:

- "At the end of his life the Messenger of God performed one night the late evening *ṣalāt* with us. When he had finished he said: 'Mark this night, for one hundred years from tonight there will be nobody left who is alive on earth today'",

cf. Mz., V, no. **6934** (*m*, IV, pp. 1965 f, *d*, *ʿAwn al-maʿbūd*, XI, pp. 337 f, *t*, *s*, confirmed in ʿAzq. XI, pp. 275 f, IḤ. II, p. 88). ʿAzq. is CL, possibly imitated by Abū'l-Yamān, cf. Mz., V, no. 6840 (*kh*, *m*, IḤ., II, p. 121). This tradition is considered one of the miraculous predictions of the Prophet.

With a strand on the authority of Maʿmar—Ayyūb as-Sakhtiyānī—Ibn ʿUmar:

- "The Prophet forbade (the practice of) *qazaʿ*, that is shaving part of a boy's head and leaving the other part unshaved",

cf. Mz., VI, no. **7525**, 8243 (*m*, III, p. 1675, *d*, *s*, confirmed in ʿAzq., X, p. 421, cf. IASh., VIII, p. 313). ʿAzq. is the first believable CL discernible in this tangle of superimposed spiders and SSs. It is once more Nāfiʿ and ʿUbayd Allāh b. ʿUmar who are SCLs, their positions made seemingly unassailable by a number of diving strands. The prohibition of the cosmetic practice of *qazaʿ* seems relatively late and is probably in conformity with the general Islamic principle that customs of adherents of other religions, in this case the Jewish custom to shave a boy's head in order to accentuate the side-locks, are not to be copied by Muslims, cf. *ʿAwn al-maʿbūd*, XI, p. 166, and a SS-supported tradition in *d*, cf. Mz., I, no. 522. But associations with the customs of the Khārijites, who had the habit of (partly) shaving their heads too, were of course also to be avoided.

With a strand on the authority of Maʿmar—Zayd b. Aslam—his father the *mawlā* Aslam—his patron ʿUmar b. al-Khaṭṭāb, who related the Prophet's words:

- "Eat olive oil and use it as an ointment, for the olive tree is blessed",

cf. Mz., VIII, no. **10392** (*t*, IV, p. 285, *q*, cf. ʿAzq., X, p. 422, where ʿUmar's name is not recorded in the strand). ʿAzq. is (S)CL of this—curiously relatively rare—tradition on the merits of the olive.

With a strand on the authority of Maʿmar—Zuhrī—Sālim b. ʿAbd Allāh—his father Ibn ʿUmar, who related that, at the time of his death, his father ʿUmar said (paraphrase after a preamble):

- "I will not appoint a successor, for the Messenger of God did not appoint one. If I did appoint one, I would be following Abū Bakr's example, for he appointed one." Ibn ʿUmar said: 'By God, ʿUmar only mentioned the Prophet and Abū Bakr. I realized that he would not put anyone on a par with the Prophet, thus that he would not appoint a successor'",

cf. Mz., VIII, no. **10521** (*m*, III, p. 1455, *d*, *ʿAwn al-maʿbūd*, VIII, p. 112, *t*, confirmed in ʿAzq., V, pp. 448 f, IḤ., I, p. 47). ʿAzq. is CL of the wording of this tradition, which is part of the early MC describing the major political discussion on the succession to the leadership of the Islamic community, an issue which led to the formation of Islam's oldest political factions, resulting in subdivisions such as Khārijites, various Shīʿite factions, and ultimately in Islamic orthodoxy, the *ahl as-sunna*[1].

With a strand on the authority of Maʿmar—Zuhrī—Saʿīd b. al-Musayyab—Abū Hurayra, who related the Prophet's words:

- "There are five obligations incumbent upon a Muslim vis-à-vis his brother: returning his greeting, wishing him well after he sneezes (*tashmīt*), responding to his invitation, visiting him when he is sick, and following his funeral procession",

cf. Mz., X, no. **13268** (*m*, IV, p. 1704, *d*, ʿAzq., X, p. 452, cf. *kh*, 23/2, 2). ʿAzq. is the only datable key figure in the MC on these popular prescripts. In a SS-supported variant a sixth obligation is added: giving advice when asked, cf. *m*, IV, p. 1705, IḤ., II, p. 412.

With the same strand (Mz., X, no. **13270**, *kh*, 60/48, 2, *m*, I, p. 154, *s*, ʿAzq., V, pp. 329 f, IḤ., III, p. 164), a tradition belonging to the MC on the Prophet's nocturnal journey to Jerusalem containing the following features: the encounters with Mūsā, ʿĪsā, and Ibrāhīm, and the choice between

1. For an overview of the early history of the latter, cf. *Islam* (II), pp. 318-30.

wine and milk. For these features, see Zuhrī under no. 1556.

With a strand on the authority of Maʿmar—ʿAbd Allāh b. Ṭāwūs—his father Ṭāwūs—Abū Hurayra, who related a story about Mūsā:

- "The angel of death was sent to Mūsā. When he approached Mūsā, he struck the angel's face, gouging out an eye. The angel returned to his Lord and said: 'You have sent me to a man who refuses to die.' Thereupon God restored the eye of the angel and said: 'Return to Mūsā and tell him to place his hand on the back of a bull and he will be given as many years to live as the hairs he can cover with his hand.' 'What (will happen) then, Lord?', Mūsā asked. God said: 'Then death (will be immanent).' 'In that case, (let me die) now,' Mūsā said and he asked to be brought as close to the Holy Land as one stone's throw".

(And Abū Hurayra went on:)

"The Prophet said: 'If I had been on the spot, I would have shown you his grave beside the road at the foot of the red hill'",

cf. Mz., X, no. **13519** (*kh*, 60/31, *Fatḥ*, VII, pp. 251 f, *m*, IV, p. 1842, *s*, confirmed in ʿAzq., XI, pp. 274 f, IḤ., II, p. 269). ʿAzq. is the CL of this wording. Main features of the story are also found in L. Ginsberg, *The Legends of the Jews*, Princeton 1909-38, III, pp. 470 ff. God's direct speech, to be considered as a *ḥadīth qudsī*, is duly covered in Graham, pp. 158 f**.** For another view on the originator of the tradition and an on the whole different emphasis, see a paper of A. Elʿad (or Elad) in *JSAI*, XI, 1988, pp. 1-15.

With a strand on the authority of Maʿmar—ʿAbd Allāh b. Ṭāwūs—his father Ṭāwūs—Ibn ʿAbbās:

- "In connection with the term *lamam* (i.e. a word for 'forgivable offences' from Q. LIII: 32), I have never come across any idea to identify it with which is more appropriate than what I heard from Abū Hurayra, who related the Prophet's exegetical remark: "Verily, God has assigned man a share in (the offence of) fornication (*zinā*) which he is bound to commit: *zinā* with the eyes, that is glancing (at something forbidden), *zinā* with the tongue, that is uttering (something forbidden) while in his heart man is yearning and lusting, and with his sexual organ confirming or denying it",

cf. Mz., no. **13573** (*kh*, 82/9, *Fatḥ*, XIV, pp. 305 f, *m*, IV, p. 2046, *s*, confirmed in ʿAzq., *Tafsīr*, II, p. 204, IḤ., II, p. 276). ʿAzq. is CL. *d* and Ṭabarī, *Tafsīr*, XXVII, p. 65, list the tradition with a SS bypassing ʿAzq. and diving onto Maʿmar. The sexual organ confirming or denying fornication is supposed to be interpreted as sexual organs of persons roused by desire touching or *not* touching; touching constitutes fornication, *not* touching does not.

With the same strand:

- "A man came to the Prophet and said: 'I had a dream last night …" Then follows ʿAzq.'s version (no. **13575**) of a dream and its interpretation by Abū Bakr, which is dealt with in the *tarjama* of another CL, Sufyān b. ʿUyayna under no. 5838.

Mz., X, nos. **14676-14799** comprise traditions which are all supported by the SS Maʿmar / Hammām b. Munabbih / Abū Hurayra. Together they form a famous collection that goes by the title *Ṣaḥīfat Hammām b. Munabbih*[1], generally considered in the Islamic world as possibly the oldest surviving book of Prophetic traditions preserved in collective volumes in various Oriental manuscript libraries and subsequently several times edited. A few editions are at the moment available everywhere in print. The alleged authorship of this collection does not seem to have raised doubts with most Muslim scholars, and quite a few western ḥadīth experts accept it also as attributable to this Hammām b. Munabbih[2].

However, it is contended here that what goes by the title of Hammām's *Ṣaḥīfa* is for the main part the handiwork of none other than ʿAzq. He used the strand to support a number of partly brand-new, partly other, older traditions of his own making or copied from others, which he had already circulated with the help of strands of an older vintage.

ʿAzq.'s Maʿmar / Hammām / Abū Hurayra strand was, in turn, copied by other, younger collectors in order to serve them as a convenient prop for their own traditions, mainly *shawāhid*[3]. In addition to

1. Apud *ṣaḥīfa* Lane says: a written piece of paper or skin; a writing … a book, a volume, or letter … also a portion of a book such as is termed *kurrāsa*, i.e. quire.
2. E.g. R.M. Speight in *Der Islam*, LXXVII, 2000, pp. 169-79.
3. For this technical term, see *ILS* (I), esp. pp. 315-22, and the study of this term in the General Introduction above.

a few other transmitters who used the strand only once or twice, three major collectors are discernible in the sources who made use of ʿAzq.'s strand on a wide scale: IḤ. brought virtually the entire collection together in *Musnad*, II, pp. 312-9, and *kh* and *m* sprinkled a large number of such *shawāhid* in the appurtenant chapters over their *Ṣaḥīḥ*s. In the—mainly spidery—bundles listed in Mz. under this strand ʿAzq. is the oldest and only believable CL. The handful of Hammām traditions listed in Ibn al-Mubārak's *Zuhd* collection[1], in which ʿAzq.'s name does not occur, constitute in all likelihood dives through Ibn al-Mubārak at the hands of later transmitters onto the convenient 'master' of ʿAzq, i.e. Maʿmar. This Maʿmar, as will be argued below in his *tarjama*, is nowhere found in the sources in the position of a CL, and his alleged role in ḥadīth transmission is also almost entirely of ʿAzq.'s making, albeit that this role was obfuscated by a few late dives purposefully bypassing ʿAzq. In sum, Maʿmar's alleged reputation attracted a number of diving strands targeted onto him by contemporary and younger followers of ʿAzq.

In his evaluation of the transmission via Maʿmar / Hammām / Abū Hurayra, the modern editor of the 'corpus', Muhammad Hamidullah (d. 2002), failed to appreciate that there is an anomaly concerning the recorded death dates of the first three transmitters, something which made it well-nigh impossible to attribute any historicity to a strand of this sort. Consider the following data:

Abū Hurayra is reported to have died in 57/677 or 58/678 or 59/679. For Hammām b. Munabbih's year of death two conflicting clusters of dates are given, no less than *thirty years apart*. On the one hand, it is recorded in Ibn Saʿd (V, p. 396) that it was in 101 or 102/719-20; however, on the other hand, in the quotations of the same Ibn Saʿd in Mz., *Tahdhīb*, XXX, p. 300, and IḤj., *Tahdhīb*, XI, p. 67, the date given is 131/749, while Dhahabī in *Siyar*, V, p. 312, states that Hammām died in 132/750. The problem is then aggravated by the additional information in IS that Hammām is supposed to have died *before* his *older* brother Wahb (d. 110/728 or 114/732), so the apodictical solution of the editor of Mz.'s *Tahdhīb*, namely that the Sachau edition of IS is mistaken, is, for lack of a better term, too hasty. In the final analysis it is impossible to say which year from any of the two clusters for Hammām's death is the most feasible. In short, no date seems to work, when the historicity—if any—of this strand is evaluated.

Be that as it may, if the *second* cluster of dates (131 or 132) is postulated to be the correct one, Hammām must have listened to ḥadīth recited by a man who died some three quarters of a century earlier. The narrative embellishment describing Hammām as being so old that his eyebrows rested upon his eyes is a widely used topical digression to underline Hammām's status as a *muʿammar*. However, Dhahabī's *rijāl* lexicon of centenarians, entitled *Ahl al-miʾa fa-ṣāʿidā*[2], does not list Hammām in any case.

And if the *first* date (101 or 102/719-20) is taken as point of departure, Maʿmar is supposed to have learned the traditions from his informant Hammām some nine years *before* he actually commenced his ḥadīth gathering, which, as the appurtenant sources inform us, was in the year Ḥasan al-Baṣrī died, namely 110/728. Hammām occurs twice in spidery bundles with Sufyān b. ʿUyayna as key figure, where he sits between that man's informant ʿAmr b. Dīnār (d. 126/744) and Muʿāwiya b. Abī Sufyān (d. 41/661). In these two, Hammām's year of death is apparently assumed to have been the earlier of the two, 102/720. If Hammām's late year of death is taken literally, creating every opportunity for Maʿmar to have heard him personally, and if it is at the same time maintained that he was a transmitter of Abū Hurayra, he must have reached an age which requires an act of faith to accept. A solution seems in any case to lie beyond the reach of the modern *isnād* analyst.

Summing up, one can say that the historicity of the transmission of the so-called *Ṣaḥīfat Hammām* cannot be maintained with any reliable measure of certainty. References to young children learning ḥadīth with ancient ḥadīth masters are admittedly legion, but they are all situated in a later stage in the development of ḥadīth instruction, a stage which originated several centuries *later* than the time we are here and now digging into, namely the second half of the first/seventh century and the first few decades of the second/eighth century. Besides, when one reads through all the traditions of the *Ṣaḥīfa*, the overall impression one gains, is of a *late* collection, displaying a stylistic finish only found in relatively *late* traditions. Moreover, they present virtually all the Prophet's direct speech with a few *qudsī* sayings directly attributed to God thrown in,

1. Cf. p. 136, no. 403, a tradition listed in Mz., X, no. 14700 with ʿAzq. as CL(see below), and the appendix attributed to Nuʿaym b. Ḥammād in the back of the *Zuhd*, p. 77, no. 273, p. 88, no. 308, p. 130, no. 433.

2. In *Cahiers d'onomastique arabe*, ed. Jacqueline Sublet, Paris 1979, I, pp. 99-159.

only a few have Muḥammad being asked questions to which he provided answers. The whole corpus is supported by a supposedly very early but probably historically untenable *isnād* strand. Even so, there are many scholars in East as well as West who are not daunted by the arguments gathered above and who continue to consider this collection to be the earliest written record of Prophetic traditions.

From the following list, based upon Mz., it will appear that a sizeable percentage of ʿAzq. traditions is incorporated neither in the *Muṣannaf* of ʿAzq., nor in vol. II of the *Musnad* of IḤ., nor in the celebrated edition of the *Ṣaḥīfa* by Muhammad Hamidullah. The tentative conclusion to be drawn from this is that those traditions, mentioned also in the *Muṣannaf* of ʿAzq., are probably his, those that are not listed in it but only in IḤ. and/or later collectors such as *kh* and *m*, are probably IḤ.'s and/or *kh*'s and/or *m*'s, the one copying the (two) other(s).

In order to get a clear picture of ʿAzq.'s role in the circulation of traditions supported by the Maʿmar / Hammām / Abū Hurayra strand, vis-à-vis the—negligible—role played by a few others therein, here now follows a (near) precise quantification of the above arguments:

Of the 124 Maʿmar / Hammām / Abū Hurayra traditions listed in Mz., X (nos. 14676-14799),

(a) 17 spider and SS-supported traditions were brought into circulation supported by late dives at the hands of third/ninth century ḥadīth collectors through Ibn al-Mubārak (nos. 14676-92) onto Maʿmar;

(b) 5 similarly SS-supported dives were made onto Maʿmar through 5 contemporary single individuals[1];

(c) the rest, all 102 traditions, had a ʿAzq. / Maʿmar / Hammām / Abū Hurayra strand. Of these traditions

56 could not be traced in ʿAzq.'s *Muṣannaf*, but it appears that

at least 24 of these *could* have turned up in the *Muṣannaf*, and this for two reasons: they either fitted seamlessly in a *Muṣannaf* chapter of comparable purport, or they were indeed recorded verbatim in the *Muṣannaf* but supported by a strand different from the Maʿmar / Hammām strand.

All these figures and arguments studied together seem to point to one overall conclusion: the Maʿmar / Hammām / Abū Hurayra *isnād* strand was initially devised by ʿAzq., and it accumulated so much prestige or popularity that IḤ. made a special collection of the relevant traditions in his *Musnad*. After IḤ., reflecting their eagerness to use this strand also for what turn out to be a number of their own *shawāhid* dives, *kh* and *m* transmitted via their teachers from ʿAzq. also a number of traditions. That ʿAzq.'s use of certain strands stimulated other later collectors to attach those strands to *shawāhid* of their own making constitutes a hypothesis which was already proposed in the course of a review article[2]. The quantification detailed above may be seen as fundamental evidence for that—at the time—not yet conclusively supported working hypothesis, which was solely built on a casual comparison of material taken from the *Muṣannaf* and IḤ.'s *Musnad*[3].

We may now return to our survey of ʿAzq.'s traditions.

Supported by the Maʿmar / Hammām / Abū Hurayra strand we find:

- "God will not accept the *ṣalāt* of anyone who breaks wind without the (prescribed) ablution",

cf. Mz., X, no. **14694** (*kh*, 4/2, *Fatḥ*, I, p. 245, *m*, I, p. 204, *d*, *t*, confirmed in ʿAzq., I, p. 139, IḤ., II, p. 4318). ʿAzq. is CL of the wording. In one version, e.g. *kh* and IḤ., Abū Hurayra, upon the request of an anonymous person, adds two words for 'silently' (*fusāʾ*) and 'noisily' (*ḍurāṭ*).

With the same strand the Prophet's words:

- "A woman should not observe a (voluntary) fast while her husband is at home without his permission (1). She should not let anyone inside while her husband is at home without his permission (2). And half of the (divine) reward for what she spends (i.e. on charity, food for the poor) from her husband's goods without him having given the order thereto goes to him (3)",

cf. Mz., X, no. **14695** (*kh*, 34/12, 2, *m*, II, p. 711, *d*, confirmed in ʿAzq., IV, p. 305, IḤ., II, p. 316). ʿAzq. is CL. The different elements of this compos-

1. ʿAbd al-Aʿlā b. ʿAbd al-Aʿlā (no. 14693), ʿAbd al-Malik b. Muḥammad aṣ-Ṣanʿānī (no. 14796), ʿĪsā b. Yūnus (no. 14797), Muḥammad b. Ḥumayd Abū Sufyān al-Muʿammarī (no. 14798) and Hishām b. Yūsuf (no. 14799).

2. In *BiOr*, XLIX, 1992, pp. 357-64.

3. Throughout this book we will come across references to IḤ. / ʿAzq. strands supporting certain traditions which are not listed in ʿAzq.'s *Muṣannaf*. It seems that inferring from this that the edition of the *Muṣannaf* as we have it now is not complete, although that may be the case, is too rash and does not constitute a satisfactory solution.

ite, all parts of MCs, on three related restrictions incumbent upon wives vis-à-vis their husbands are occasionally listed separately in the sources. Element (3) has also an older CL, see Aʿmash under no. 17608.

With the same strand:

- "The Prophet said: 'Verily, the evil eye exists.' And he banned tattooing",

cf. Mz., X, **14696** (*kh*, 76/36, *m*, IV, p. 1719, *d*, confirmed in ʿAzq., XI, p. 18, IḤ., II, p. 319). ʿAzq. is CL. For other traditions on the evil eye, see Mālik under Mz., I, no. 136, and Wuhayb under Mz., V, no. 5716.

With the same strand the Prophet's words:

- "It was said to the children of Israel (Q. II: 58): 'Enter by the gate (i.e. of Bayt al-Maqdis) humbling yourselves and say: '(We ask that there be) an unburdening (*ḥiṭṭatun*), so that We may forgive you your sins.' But they altered (the words) and they entered the gate dragging themselves along on their buttocks and they said (instead of *ḥiṭṭatun*) *ḥabbatun*, (i.e.) a grain of wheat (*ḥinṭatun*)'",

cf. Mz., X, no. **14697** (*kh*, 65/7, 4, *m*, IV, p. 2312, *t*, confirmed in IḤ., II, p. 318). ʿAzq. is CL. Strangely enough, this bit of exegesis of II: 58 is not found in ʿAzq.'s *Tafsīr* or in any of the available early *tafsīr* collections. A spider with a dive through Ibn al-Mubārak supporting the same tradition is listed under no. 14680.

With the same strand a *matn* transmitted in two different versions presented here the one after the other:

- "The Prophet suggested to people (who had come to him for a decision in a contentious matter to swear) an oath. Both parties (in the conflict) vied with one another to swear one. The Prophet then ordered that they draw lots (in order to determine) who was to swear an oath first",

- "The Prophet once said: 'Whether two (contenders) disapprove of (v.l. are compelled to swear) an oath or whether they prefer to do so, they should draw lots (in order to determine) who swears an oath first'",

cf. Mz., X, no. **14698** (*kh*, 52/24, *Fatḥ*, VI, p. 214, *d*, *ʿAwn al-maʿbūd*, X, p. 33, *s*, confirmed in ʿAzq., VIII, p. 279, IḤ., II, p. 317, Bay., X, p. 255). It is implied in both versions that the parties were unable to produce any evidence (*bayyina*) for their respective claims. ʿAzq. is clearly the originator of the gist of this important tradition, but on the basis of the available sources it is impossible to decide to whom what precise *matn* can safely be ascribed. In ʿAzq.'s *Muṣannaf* we find only the first version. The issue gave rise to a MC in which ʿAzq.'s contribution is one of the very few *marfūʿ* sayings.

With the same strand the Prophet's words:

- "(Accidently) setting fire to (somebody else's property through sparks carried by the wind to a neighbour's patch) does not require payment of damages",

cf. Mz., X, no. **14699** (*d*, *ʿAwn al-maʿbūd*, XII, p. 219, *s*, *q*). ʿAzq. is CL of this ultra-concise as well as dubious tradition. If it was transmitted correctly in the first place, something which is generally subject to doubt, it is curious that it does not occur in the *Muṣannaf*. Only the closely related and far better-attested tradition 'A kick from a camel …, a fall into a well …, a fall into a mine … are *jubār*, i.e. they do not require compensation', for which see Zuhrī under no. 13128, is also found in the *Muṣannaf*, not the short *matn* translated above. It does occur supported by one diving strand onto Maʿmar but bypassing ʿAzq., cf. no. 14796 (*d*). Various commentators have suggested that its first word *an-nār*, fire, was simply a slip of the pen for *al-biʾr*, i.e. the well. If that is indeed the case, one wonders who attached the time-honoured Hammām / Abū Hurayra strand to it …

With the same strand the Prophet's words:

- "Upon every finger bone[1] of man, every day the sun rises, there rests the duty to practise charity. Making a just peace between two (quarrelling parties) constitutes charity, also when he helps his fellow man to mount his own camel or to carry his goods for him constitutes charity, a kind word constitutes charity, every footstep he takes in order to perform a *ṣalāt* constitutes charity, every time he removes an obstacle out of the pathway (v.l. he shows someone the right way) constitutes charity",

1. Literally it says 'every phalanx'. The commentator adds that man has some three hundred and sixty bones in his body.

cf. Mz., X, no. **14700** (*kh*, 53/11, 56/71, *m*, II, p. 699, confirmed in IḤ., II, p. 316, Ibn Ḥibbān, V, p. 161, Bay., IV, pp. 187 f). ʿAzq. is CL but the tradition could not be located in his *Muṣannaf.*

For no. **14701**, see Sufyān b. ʿUyayna under no. 2523.

With the same strand the Prophet's words:

- "God created Ādam in his own image[1], his height was sixty cubits. When He had created him, He said to Ādam: 'Go and greet those men nearby (they were angels who were sitting there) and listen to how they respond to your salutation, for the way you greet them is also the way your descendants will utter salutations.' So Ādam went and said (to those angels): 'Peace be upon you (*as-salāmu ʿalaykum*).' They answered: 'Peace be upon you and also God's mercy (*as-salāmu ʿalayka wa-raḥmatu 'llāh*),' adding the last two words. And God went on: 'Everyone who enters Paradise will be in the image of Ādam, sixty feet tall. Ever since, man has decreased in height until today'",

cf. Mz., X, no. **14702** (*kh*, 79/1, *m*, IV, pp. 2183 f, ʿAzq., X, p. 384, IḤ., II, p. 315). ʿAzq. is the CL of this controversial tradition. The second part plays an important role in the discussions on ḥadīth among modern Egyptian theologians[2].

With the same strand the Prophet's words:

- "If it had not been for the Banū Isrāʾīl, food would not rot and meat would not go bad, and if it had not been for Ḥawwāʾ (that is, Eve), women would not act treacherously towards their husbands",

cf. Mz., X. no. **14703** (*kh*, 60/25, 2, *m*, II, p. 1092, confirmed in IḤ., II, p. 315). ʿAzq. is CL, but the tradition could not be located in his *Muṣannaf.* For good measure *m* (ibidem) lists the second part of this tradition supported by a diving SS through Ibn Wahb, who attached a strand to Abū Hurayra of his own design via his favourite 'ḥadīth master', ʿAmr b. al-Ḥārith, a strand he used on a number of occasions, cf. Mz., XI, nos. 15472-15481.

With the same strand the Prophet's words:

- "Paradise and Hell were having an argument. Hell said: 'I have been made to receive the mighty and the proud.' Thereupon Paradise said: 'What is there then for me? Only the weak, the downtrodden and the simpletons enter me.' Then God said to Paradise: 'You are My mercy, through you I bestow mercy to those servants whom I want.' And to Hell He spoke: 'You are My chastisement, through you I punish those servants whom I want. You will both be filled up. When they are thrown into it, Hell will say: 'Will there be more (Q. L: 30)?' And it will not fill up, until God stamps His foot on it and then Hell will say: 'Enough, enough.' Then it is full and it ends[3] will be folded together. God will not wrong any of His creatures. As for Paradise, He will cause whomever He wants to enter it",

Mz., X, no. **14704** (*kh*, 65/50, 1, *m*, IV, pp. 2186 f, confirmed in ʿAzq., XI, pp. 422 f, his *Tafsīr*, II, p. 193, IḤ., II, p. 314). ʿAzq. is the first discernible CL in what is in fact a cluster of narratives on the theme of Paradise and Hell arguing. God's direct speech recorded here constitutes a *ḥadīth qudsī*, a genre initiated by Mālik b. Anas, cf. his *tarjama.* See also W. Graham's monograph, pp. 139 f. The motive appeared popular and occurs in a number of SS-supported versions, for which see *m*, ibidem. An early short version has the Baghdādī transmitter Shaybān b. ʿAbd ar-Raḥmān (d. 164/781) as SCL, cf. Mz., I, no. 1295 (*kh*, *m*, *t*, *s*).

For no. **14705**, see Mālik b. Anas under no. 1529.

With the same strand the Prophet's words:

- "The Hour of Judgement will not arrive until two large factions do battle with one another; there will be much bloodshed but both will have the same claim[4]. And the Hour of Judgement will not arrive, until some thirty mendacious Dajjāls have

1. The word 'his' refers to Ādam and not to God: that would have constituted a blasphemy. The commentators make clear that 'in his own image' is to be taken as indicating that Ādam was created in exactly the form in which he was later to walk on earth and in which he died. In other words, as Ādam looked in Paradise, so did he look on earth, cf. *m*, IV, p. 2183, note 2.
2. Cf. *Authenticity*, pp. 133 f.
3. Sc. as the corners of a cloth in which one wants to transport something.
4. In Arabic *daʿwā*, glossed in the commentary with the word *dīn*, i.e. religion.

come to the fore, each claiming that he is a prophet”,

cf. Mz., X, no **14706** (*kh*, 61/25, 30, *m*, IV, pp. 2214, 2240 f, confirmed in IḤ., II, p. 313). ʿAzq. is the CL of this wording, which is part of a large MC on the conflict between ʿAlī b. Abī Ṭālib and Muʿāwiya b. Abī Sufyān, ending in the battle of Ṣiffīn and the arbitration agreement[1]. The tradition is listed in ʿAzq. but not with this *isnād*. The second half of the *matn* does not immediately follow the first half in some collections. Cf. no. 14719 below. In this book the figure of the Dajjāl occurs on various occasions. For the following remarks, see IḤj., *Fatḥ*, XVI, pp. 203 ff[2].

The word *dajjāl* means literally ‘he who covers’, to wit the truth, with worthless lies. His characterization centres on a number of descriptions. Thus he is in the first place identified with Ibn Ṣayyād, also called Ibn Ṣāʾid (cf. above no. 6932), if it is maintained that he enters upon the scene already during the lifetime of the Prophet. But this identification is highly controversial and is not so clear-cut, as the appurtenant traditions would seem to indicate. Other traditions depict a Dajjāl who was active much later in the course of the first/seventh century. Many questions are asked in this connection, such as: where does he come from or what is the cause of his coming onto the scene, how can he be recognized[3], what claims does he make (prophethood, even divinity), what amazing, or indeed wondrous, things will he do which bring him a large following and when will he die and who will kill him? The wisdom underlying the non-occurrence of clear, unequivocal references to the Dajjāl in the Qurʾān is neatly summarized by IḤj., *Fatḥ*, XVI, p. 204, where all the other roundabout allusions are also reviewed[4]. Besides, IḤj. surveys many legends concerning the Dajjāl which have not found a place in the canonical ḥadīth, ibidem, p. 205. One of these legends has a distinctly woman-demeaning slant: all the persons who survive the temptation of the Dajjāl number 19,000: 12,000 men vis-à-vis only 7,000 women. And why is he not mentioned in the Qurʾān, if the temptation, *fitna*, of his appearance on earth is so dreaded? Various such questions receive answers in a number of conflicting traditions. His being one-eyed gave rise to many details about the pellicle that grew out of his eye socket: whether the eye was protuberant or rather lying deep in its socket, whether it still had the power of sight, etc. It was furthermore compared with the pip in a grape that had lost its juice. He had the word *kāfir* (unbeliever) written on his forehead with the three letters *kāf*, *fāʾ*, and *rāʾ*, without an *alif* being inserted. Everybody who had a mustard seed of faith in his heart would flee from him. The Dajjāl will sow confusion among the people on earth by being associated with two rivers, one filled with water and the other with fire, the water blazing like fire, and the fire being cool like water. Anyone approaching the river of fire should close his eyes, bow his head and drink from it: it will turn out to be sweet. Thus the Dajjāl causes natural phenomena to appear as the opposite of what they really are. His outward appearance is described with the words *ḍakhm faylamānī*, i.e. huge and bulky, his head with its spiky hair looking like a tree with branches sticking out in all directions[5].

In Muslim eschatology it is generally assumed that, shortly before the Day of Resurrection, ʿĪsā b. Maryam will descend from heaven and kill the Dajjāl. In connection with this we find the appellatives Masīḥ al-hudā, lit. the Messiah of right guidance, for ʿĪsā, and Masīḥ aḍ-ḍalāla, lit. the Messiah of error, for the Dajjāl, cf. ibidem, p. 204. *Masīḥ*, the Arabic equivalent of the Hebrew *māshīakh* (= Messiah), is interpreted in various ways: because the Dajjāl is one-eyed, one half of his face is created *mamsūḥ*, lit. ‘wiped’, i.e. with neither eye nor brow, or because he ‘rubs’ the earth when he is released. As for the word *masīḥ* in connection with ʿĪsā, that is to be understood as his having come forth from his mother’s womb anointed (*mamsūḥ*) with oil, or because Zakariyyāʾ (= Zachariah, the father of John

1. Cf. a paper by M. Hinds in *JSS*, XVII, 1972, pp. 93-129.

2. See also a modern study by R. Tottoli in *Hadith in modern Islam = Oriente moderno*, XXI (LXXXII), n.s., I, 2002, pp. 55-75. In it a survey is given of twentieth century political and social upheavals in the Middle East, which are all mentioned in pamphlets and booklets in connection with the immanent coming of the Dajjāl and which are all allegedly presaged in some canonical and post-canonical but nonetheless classical ḥadīths.

3. One Ibn Qaṭan, a man from the B. al-Muṣṭaliq of the Khuzāʿa tribe is said to have resembled the Dajjāl most closely, cf. IḤj., *Fatḥ*, XVI, p. 213. He is also called ʿAbd al-ʿUzzā b. Qaṭan. Some said that he hailed from the Jāhiliyya, cf. IḤj., *Iṣāba*, V, p. 449.

4. He may not have been mentioned clearly in the Qurʾān, but it is said that he was obliquely referred to, or possibly by implication, in VI: 158, IV: 159 and XL: 57, cf. IḤj., *Fatḥ*, XVI, p. 204.

5. In Arabic: *ʿaẓīmu ʾl-jaththati kaʾanna raʾsahu aghṣānu shajaratin yurīdu anna shaʿra raʾsihi kathīrun mutafarriqun qāʾimun*, cf. IḤj., XVI, p. 216, lines 7 f.

the Baptist), anointed him. It is also said that he is called thus, because he only had to 'stroke' anyone afflicted with an ailment to cure him; or because he 'wiped' or 'rubbed' the earth with his wanderings; or because he had no hollow in the sole of his feet[1]; or because of the coarse woollen garments (*musūḥ*) he wore. Finally, cf. al-Walīd b. Muslim under Mz., IX, no. 11711, Tamīm ad-Dārī under no. 18024, Yaḥyā b. Saʿīd al-Anṣārī under no. 17936, Mālik b. Anas under no. 13856, Ismāʿīl b. Abī Khālid under no. 11523, Awzāʿī under no. 14587, Ḥammād b. Salama under no. 5046, and Hishām b. ʿUrwa under no. 15750, for other Dajjāl traditions.

For no. **14707**, see Abū 'l-Yamān under no. 13574.

With the same strand the Prophet's words (paraphrase):

- "The Banū Isrāʾīl were in the habit of getting undressed before they performed their ablutions, freely looking at each other's nakedness. But Mūsā used to perform his ablutions on his own. The people said: 'By God, Mūsā must be suffering from scrotal hernia since he never washes himself in public.' One day he went aside for a while to perform his ablutions. He laid his garment on a stone. Suddenly the stone sped off with the garment, Mūsā racing after it shrieking: 'Stone, (give me back) my cloak, stone, (give me back) my cloak!' The outcome of all this was that after the Banū Isrāʾīl had caught a glimpse of Mūsā's genitalia, they said: 'By God, there is really nothing the matter with him!' When Mūsā had caught up with the stone, he gave it a mighty kick",

cf. Mz., X, no. **14708** (*kh*, 5/20, *m*, IV, pp. 1841 f, confirmed in IḤ., II, p. 315). ʿAzq. is CL of the wording of this story but it could not be located in his *Muṣannaf.* It is already recorded in the early *tafsīr* of Muqātil, III, pp. 509 f. Abū Hurayra is said to have added that the stone bore six or seven scars caused by Mūsā's kicks, cf. Lane, s.v. *nadab*.

For no. **14709**, see Zuhrī under no. 14212.

With the same strand the Prophet's words:

- "Nobody is to point with a weapon in the direction of his brother, for he does not know if the devil guides his hand with evil intentions (*nazagha*). That may result in him falling into a pit in Hell",

in a variant the verb is not *nazagha* but *nazaʿa* interpreted by one commentator as:

- "… for he does not know whether the devil might wrench it from his hand (thereby striking the other) …[2]",

cf. Mz., X, no. **14710** (*kh*, 92/7, 2, *m*, IV, p. 2020, confirmed in ʿAzq., X, p. 160, IḤ., II, p. 317). ʿAzq. is CL. The issue resulted in a MC with a few SS and spider-supported versions, all amounting to the same directive, cf. Mz., X, nos. 14416, 14436, 14583.

With the same strand the Prophet's words:

- "God has said to me: 'Spend, and I shall spend on you.' The right hand of God is full, pouring with gifts[3], nothing will render it deficient, night and day. Have you seen how much He spent since He created heaven and earth? What is in His right hand will not diminish. His throne is on the water and in His other hand is death (or: with His other hand He takes away), raising and lowering it",

cf. Mz., X, no. **14711** (*kh*, 92/7, 3, *m*, II, p. 691, confirmed in IḤ., II, p. 313, not found in ʿAzq.). ʿAzq. is CL of the wording of this partly *qudsī* tradition.

With the same strand the Prophet's words:

- "That you persist in your oath in connection with a relative God deems more sinful than that you pay the atonement thereof which God prescribes (when you violate it)",

cf. Mz., X, no. **14712** (*kh*, 83/1, 4, *m*, III, p. 1276,

1. In Arabic it says: *lianna rijlahu kānat lā akhmaṣ lahā.* Is this a case of botched-up etymology?

2. This seems the only feasible, but still highly dubious interpretation for *nazaʿa* in the present context, an interpretation suggested by Ibn at-Tīn (cf. IḤj., *Fatḥ*, XVI, p. 132, line 12). All the other interpretations appear even more unsatisfactory. The overall conclusion must be that the commentators were not sure how to solve this problem. The little-known verb *nazagha* used in the tradition initially met with incomprehension on the part of an early transmitter who therefore thought at a certain point in time, in the course of the transmission, that *nazagha* had to be a mistake for *nazaʿa*, a solution which only further complicates the interpretation. The german philologist might call this a case of *Verschlimmbesserung*, a correction which only results in making matters worse.

3. This rendering was taken from Lane, s.v. *saḥḥāʾ*.

confirmed in ʿAzq., VIII, pp. 496 f, IḤ., II, p. 317). ʿAzq. is CL. The oath[1] referred to concerns a hastily or imprudently formulated one, for example, not to have relations with a spouse or to speak to her, when something hoped for does not happen[2] or for whatever reason of emphasis the oath was sworn in the first place[3]. Violating an oath that entails discomfort or damage to a relative in any way is less reprehensible than persisting with it for fear of violating it. The usual atonement for breaking an oath was feeding ten paupers in the way one feeds one's family members, or providing them with clothes, or giving a slave his freedom; he who did not possess the wherewithal thereto was to observe a fast of three days, cf. Q. V: 89.

With the same strand the Prophet's words:

- "ʿĪsā b. Maryam saw a man steal something. He said to him: 'Did you steal?' 'No, not at all, by Him who is the only God!', the man said. Then ʿĪsā said: 'I believe in God and I hold myself (v.l. my eye, my eyes) to be lying'"

cf. Mz., X, no. **14713** (*kh*, 60/48, 8, *m*, IV, p. 1838, confirmed in IḤ., II, p. 314). ʿAzq. is CL, but it could not be located in the *Muṣannaf.* The commentators exhausted themselves in formulating feasible interpretations of this at first sight peculiar tradition. Perhaps the man stretched out his hand at something whose rightful owner had given him permission to take it, or perhaps it belonged to him in the first place. Or perhaps he took it not with the intention to keep it but to return it immediately. Or perhaps the man had obtained permission from the owner to take it in his hand in order to inspect it. Or perhaps ʿĪsā's remark was meant to underline the truthfulness of the man who swore an oath by Almighty God, whereas ʿĪsā's remark was uttered in an everyday context, where recourse to divine approval or confirmation was not called for, etc. Cf. IḤj., *Fatḥ*, VII, pp. 299 f.

For no. **14714**, see Sufyān b. ʿUyayna under no. 13679.

1. In Arabic *yamīn*, which is also a word for right hand. The etymology presented in IḤj., *Fatḥ*, XIV, pp. 320 f, is that people who swore an oath to one another used to take each other by the right hand. Another etymology of *yamīn* boils down to identifying the right hand with holding and keeping something safe, cf. ibidem.
2. Circumscribed in Arabic: *ījāb mā laysa bi-wājib li-ḥudūth amrin*, cf. IḤj., *Fatḥ*, XIV, p. 320.
3. In Arabic: *tawkīd ash-shay' bi-dhikri 'smin aw ṣifatin li'llāhi*, cf. ibidem.

With the same strand the Prophet's words:

- "A man bought a piece of land from another man. In the earth he found a jar containing gold. He said to the seller: 'I only bought a piece of land from you, not gold.' Thereupon the seller said: 'I sold you the land with everything in it.' Thus they argued before a man whose arbitrage they sought. The arbiter said: 'Do you both have children?' 'Yes,' said the one, 'I have a son.' And the other said: 'Yes, I have a daughter.' The arbiter said: 'Marry the girl off to the boy, spend the gold on them (v.l. for yourselves) and give alms'",

cf. Mz., X, no. **14715** (*kh*, 60/54, 7, *m*, III, p. 1345, confirmed in IḤ., II, p. 316). ʿAzq. is CL, but the tradition could not be located in his *Muṣannaf.* The jar is described in the commentaries as made from clay with two handles and a wide mouth.

For no. **14716**, which is a diving spider conceivably launched by IḤ. and after that copied by *kh* or *m* (or vice versa), see Muḥammad b. Fuḍayl under no. 14897.

With the same strand the Prophet's words:

- "God's ire is roused with people who have struck His Prophet ..."—and he pointed at the (broken) tooth (next to his central incisor)—"and God's ire is roused with the man whom the Messenger of God has killed in the path of God",

cf. Mz., X, no. **14717** (*kh*, 64/24, *m*, III, p. 1417). ʿAzq. is CL of this wording, but it could not be located in the *Muṣannaf.* That the Prophet sustained various injuries in the course of the battle of Uḥud is already amply documented in the earliest historical sources (e.g. *Sīra*, III, p. 85). Thus his face was split open and bled, his tooth was broken, his cheek and lower lip were injured from the inside, his shoulder was bruised by sword blows of one Ibn Qamiʾa, and his knee was scratched. God's ire concerning the man who was killed by the Prophet was roused because he had initially set out to harm or kill the Prophet.

For no. **14718** (*kh*, 49/17/3, *m*, IV, p. 1765, IḤ 2, 316) on the ban of certain words in order to avoid confusion with more sacred terms, see Ismāʿīl b. Jaʿfar under no. 13986.

With the same strand the Prophet's words:

- "The Hour of Resurrection will not arrive until some thirty mendacious Dajjāls will have come to the fore. Each of them will claim that he is the messenger of God",

cf. Mz., X, no. **14719** (*kh*, 61/25, 35, *m*, IV, p. 2240, *t*, IV, p. 498, confirmed in IḤ., II, p. 313). ʿAzq. may not be responsible for this wording, inasmuch as he may have copied Mālik b. Anas who is mentioned in a strand supporting the same text but which is not found in the *Muwaṭṭaʾ*. Curiously, it is not listed in the *Muṣannaf* either, but cf. *m*, IV, p. 2240, lines 1 ff. See further no. 14706 above.

With the same strand the Prophet's words:

- "From any village on which you march and where you take up residence you will acquire your share, but from any village that rebels against God and His Messenger the fifth part of the spoils will be granted to God and His Messenger and what remains will be yours",

cf. Mz., X, no. **14720** (*m*, III, p. 1376, *d*, *ʿAwn al-maʿbūd*, VIII, p. 198, confirmed in IḤ., II, p. 317). ʿAzq. is CL but the tradition is not listed in his *Muṣannaf*. The first part pertains to a village which does not resist the Muslim conquerors or whose inhabitants have concluded a peace treaty (*ṣulḥ*) or have been sent into exile, the second part pertains to a village which is taken by force (*ʿanwatan*). For more on the *ṣulḥ* / *ʿanwa* question, see e.g. a paper by A. Noth in *WI*, N.S., XIV, 1973, pp. 150-62.

With the same strand the Prophet's words:

- "When you get up in the night for a night *ṣalāt* and your recitation is impeded (sc. by reason of drowsiness), you must lie down again",

cf. Mz., X, no. **14721** (*m*, I, p. 543, *d*, confirmed in ʿAzq., II, pp. 499 f, IḤ., II, p. 318). ʿAzq. is CL.

For no. **14722**, a prohibition to urinate in stagnant water, see Layth b. Saʿd under no. 2911.

For no. **14723**, on the merit of the *ṣalāt al-jamāʿa*, see Aʿmash under no. 12502.

As from no. **14724** the traditions listed in Mz. supported by the ʿAzq. / Maʿmar / Hammām / Abū Hurayra strand only occur in one of the Six: nos. 14724-14737 only in *kh*, the next fifty-four traditions only in *m*, followed by three only in *d*, and one only in *t*. In conformity with the approach adopted in general in this book with SSs, they will not be dealt with here individually. The majority of the nos. 14724-95 could not be located in the *Muṣannaf* but a certain percentage is found in it; where that is the case the authorship of the traditions thus supported can be credited to ʿAzq. himself. The rest is either the handiwork of IḤ., often copied by *kh* or *m* or both. It may have become clear from the analysis of the nos. 14694 onwards carried out above which collectors among the Six most benefited, and subsequently made most frequent use of, this seemingly unassailable *isnād* strand. It will also have become apparent that, although the original authorship of this strand may on good grounds be attributed to ʿAzq., the other younger collectors, viz. IḤ, *kh* and *m*, recognized it, and hence used it to the full, as a convenient strand with which they could support a number of their own diving *shawāhid*. Although he was by far the most frequently paraded alleged link with Maʿmar / Hammām etc., ʿAzq. was not the only prop for those younger collectors to establish a link with this strand. Thus *kh* was especially fond of Ibn al-Mubārak, instead of ʿAzq, to bridge the transmission path to Maʿmar. Opposite two *m* / Ibn al-Mubārak-supported traditions, three *t* / Ibn al-Mubārak ones and three *s* / Ibn al-Mubārak ones, *kh* used Ibn al-Mubārak no less than fourteen times.

In sum, with the help of Mz. it has been an easy matter to sustain the overall conclusion that the *Ṣaḥīfat Hammām* as presented here has an *isnād* strand devised by ʿAzq. He used it to support partly brand-new, partly already existing *matn*s. The strand was then taken over by IḤ. and after him by *kh* and/or *m*, each of whom added a number of traditions of their own to the corpus, most of which would have fitted eminently in ʿAzq.'s *Muṣannaf*.

This concludes our special study of the so-called *Ṣaḥīfat Hammām*.

With a strand on the authority of Maʿmar—Zuhrī—Abū Salama—Abū Hurayra, who related the Prophet's words:

- "He who takes a dog, except one which protects livestock or one that is used for hunting or one that guards sowing fields, forfeits every day one measure of his (divine) reward". Zuhrī added that when Ibn ʿUmar was told what Abū Hurayra had transmitted, he said: 'May God have mercy on Abū Hurayra, he was the owner of a sowing field'",

cf. Mz., XI, no. **15271** (*m*, III, p. 1203, *d*, *t*, *s*, confirmed in ʿAzq., X, p. 432, IḤ., II, p. 267). ʿAzq. is the convincing CL of this version, which is part of the large MC on dogs. This *matn* constitutes a

toning down of the overall ban on dogs, which, according to another tradition, had to be killed by order of the Prophet. For that tradition and other CLs involved in it, as well as the statement allegedly added by Zuhrī, see Shuʿba under no. 9665. For what the measure of the divine reward entails, see Mālik under no. 4476*.

With a strand on the authority of Maʿmar—Zuhrī—ʿAlī b. al-Ḥusayn—Ṣafiyya bt. Ḥuyayy:

- "While the Prophet was spending a period of retreat (*iʿtikāf*[1]), I came one night to visit him. I talked to him, then I got up to go and he stood up also to accompany me (to my home) … Two men from the Anṣār passed by and when they saw the Prophet, they hurried towards him. But he said: 'Not so quickly, this woman is Ṣafiyya bt. Ḥuyayy …, (beware), the devil runs in the bloodstream of man'",

cf. Mz., XI, no. **15901** (*kh*, 78/121, 2 and 59/11, 14, *m*, IV, pp. 1712 f, *d*, *s*, confirmed in ʿAzq., IV, p. 360, IḤ., VI, p. 237). Zuhrī and Maʿmar are SCLs in this bundle, but it also shows up two men who could conceivably be its CL, Abū 'l-Yamān and ʿAzq., the one probably having copied the other while undercutting him by a dive. The message of this tradition is that a stranger should not approach too closely someone escorting a woman, lest a devilish prompting should rouse in him an untoward desire for that woman.

For ʿAzq.'s role in Mz., XII, no. **16635**, a tradition on the Prophet's temporary abstinence of sexual intercourse, see Zuhrī under no. 17767.

With a strand on the authority of Maʿmar—Zuhrī—ʿUrwa—ʿĀʾisha:

- "The Prophet dispatched Abū Jahm b. Ḥudhayfa to collect the alms tax. A certain man started a heated discussion about his share, then Abū Jahm hit him (on the head) drawing blood. (His people) went to the Prophet and demanded retaliation. The Prophet made a proposition (sc. an offer of blood-money), but they were not satisfied. Then he made them another proposition, after which they gave him their consent. The Prophet suggested that he would address the congregation and tell them, to which they agreed. (Follows an account of his sermon)",

cf. Mz., XII, no. **16636** (*d*, *ʿAwn al-maʿbūd*, XII, p. 172, *s*, VIII, p. 35, *q*, confirmed in ʿAzq., IX, pp. 462 f, IḤ., VI, p. 232). Rather than his alleged authority, Maʿmar, who is no more than a SCL, ʿAzq. is the CL of this bundle. In a variant of this report, also recorded in ʿAzq. (IX, p. 463), the man with the head wound is identified as Mālik or al-Ḥārith b. al-Barṣāʾ, who allegedly had kept back for his own use some of the spoils resulting from the battle of Ḥunayn. In IḤj.'s *Iṣāba* (I, p. 596) his name is given as al-Ḥārith b. Mālik al-Laythī, known as the son of al-Barṣāʾ, the name of his mother or grandmother. In yet another variant he is called Abū Jundab or Jundab b. al-Barṣāʾ (ʿAzq., IX, p. 464). All these variants seem to point to an ancient event which may have become garbled in transmission. Abū Jahm, the irascible tax collector, is described in various *akhbār* in IS, VIII, pp. 200 f, as someone who was accustomed to beat his wife. It is conceivable that this reputation earned him an active role in this probably invented *khabar*. He is furthermore mentioned as belonging to the class of *muʿammarūn*, those who were recorded as having reached particularly advanced ages at death: in IḤj, *Iṣāba*, VII, p. 71, we read that he witnessed the erection of the Kaʿba twice, the first time when Quraysh built it on the indications of Muḥammad's great-great-great-grandfather Quṣayy and the second time by order of ʿAbd Allāh b. az-Zubayr just before he was overthrown by Ḥajjāj.

ʿ**Abd al-Wāḥid b. Sulaym**, an obscure figure who, if he is historical, must have lived in the middle of the second/eighth century. He is generally associated with one well-known tradition on *qadar*, the divine decree; it is considered weak and it has a family *isnād* via ʿUbāda b. aṣ-Ṣāmit and his son al-Walīd going back to the Prophet, who allegedly said (after a preamble):

- "The first thing God created was the pen, to which He said: 'Write' 'What shall I write?', the pen asked. 'Write down the *qadar* (= how everything has been determined),' God replied, 'what was and what will be until the end of time'",

cf. Mz., IV, no. **5119** (*t*, V, p. 424, confirmed in Ṭay., no. 577, Bagh., II, pp. 517 f, Ṭabarī, *Annales*, I, p. 30, *Tafsīr*, XXIX, p. 16; diving SSs not con-

1. For further details on this highly recommended, pious practice, see *EI* 2, s.v. (Bousquet) and p. 658 in the lemma *masdjid* in vol. VI (Pedersen).

verging in ʿAbd al-Wāḥid are listed in IASh., XIV, p.114, IḤ., V, p. 317, *d*, *ʿAwn al-maʿbūd*, IV, pp. 305 f). With its *isnād* strands forming into no more than a spider, this crucial tradition would not have found mention in this book, if it had not been for the fact that in various *tarjama*s devoted to ʿAbd al-Wāḥid in the *rijāl* literature this one tradition is quoted as a prime example of his forgeries. Information of this sort coming from medieval tradition scholars may not be dismissed as immaterial, cf. Mz., *Tahdhīb*, XVIII, pp. 455 ff, Dhahabī, *Mīzān*, II, pp. 673 f, and IḤj., *Tahdhīb*, VI, pp. 435 f. The tradition, which is really a *qudsī* because it contains a sample of God's own words, is not registered in Graham's monograph.

For another *qadar* tradition associated with ʿAbd al-Wāḥid b. Sulaym, cf. ʿUqaylī, III, pp. 53 f:

- "… if people want to harm you (the person addressed is Ibn ʿAbbās) with something not decreed by God, they will not succeed …", This tradition is also found in Mz., IV, no. **5415** (*t*, IV, p. 667, and IḤ., I, pp. 293, 303, 307), but its supporting strands, which make no mention of ʿAbd al-Wāḥid b. Sulaym, do not allow any conclusion other than that the saying probably originated in Egypt and dates back to the latter half of the second/eighth century. IḤj., *Tahdhīb*, VIII, p. 390, identifies it with one Qays b. al-Ḥajjāj, but he is no more than the SCL and in any case too early.

ʿ**Abd al-Wārith b. Saʿīd** (d. 180/796), a *mawlā* from Baṣra, who was censored for his stance in the *qadar* controversy. Nevertheless, the *rijāl* works state that his traditions occur in all the Six Books.

For his (S)CL position in Mz., I, no. **1033**, a tradition on the performance of the *ṣalāt* for those who lack the strength, see Ibn ʿUlayya under no. 995.

With a strand on the authority of ʿAbd al-ʿAzīz b. Ṣuhayb:

- "Together with Thābit al-Bunānī I entered the quarters of Anas b. Mālik and, addressing Anas, Thābit said: 'Abū 'l-Ḥamza, I feel unwell.' Anas said: 'Shall I utter the charm which the Messenger of God used?' 'By all means,' Thābit said. Then Anas intoned: 'God, Lord of man, remove the harm and heal, You are the healer, there is no healer but You, a cure that will not abandon the sick'",

cf. Mz., I, no. **1034** (*kh*, 76/38, *Fatḥ*, XII, p. 315, *d*, *t*, *s*, confirmed in IḤ., III, p. 151, Abū Yaʿlā, VII, p. 20). In Arabic this charm is partly in rhyme. With two PCLs, ʿAbd al-Wārith is (S)CL and he is also (S)CL in a related tradition, see below no. 4363. Cf. Manṣūr b. al-Muʿtamir under no. 17603 for a similar tradition. For the stance adopted by Islam in the use of charm formulae, see IḤj., *Fatḥ*, XII, p. 304.

Religious scholars agree that uttering charms is permissible when three conditions are fulfilled: they should contain God's name and/or references to His qualities (*ṣifāt*), they should be worded in intelligible Arabic, and they should be conceived of as not exerting any influence of their own, but rather as emanating exclusively from God's essence. The use of charms prescribes that they should in no way contain formulae implying the merest hint of *shirk*, polytheism. Charms whose meanings were not fully understood were nonetheless allowed, as long as their usefulness had been established in practice. Charms were generally found effective and were especially uttered against the evil eye (*ʿayn*), a scorpion's sting (*ḥumma*), pustules (*namla*), and rhinorrhea (nasal catarrh = *dhunān*). For this, see IḤj., *Fatḥ*, XII, pp. 304 f. For a less lenient tradition on the use of charms, see Sufyān b. ʿUyayna under no. 11898. For an official 'concession' in the question of using charms, see a spider-supported tradition in Mz., I, no. 1709.

For his (S)CL position in Mz., I, no. **1035**, a tradition on falling asleep while waiting for a *ṣalāt* to be performed, see Shuʿba under no. 1023.

For his (S)CL position in Mz., I, no. **1036**, a tradition on people whose children die young, see Mālik under no. 13234*.

For his (S)CL position in Mz., I, no. **1037**, a tradition forbidding people to long for their own death, see Shuʿba under no. 441.

He is (S)CL in a bundle (cf. Mz., I, no. **1691**) supporting a *khabar* on the building of the first mosque in Medina, which seems to have been modelled on a short tradition for which his Baṣran fellow-traditionist Shuʿba may be held responsible, see there under no. 1693.

With a strand on the authority of ʿAbd al-ʿAzīz b. Ṣuhayb—Abū Naḍra al-Mundhir b. Mālik—Abū Saʿīd al-Khudrī:

- "Jibrīl paid the Prophet a visit and asked: 'Muḥammad, do you feel unwell?' 'Yes,' the Prophet said. Then Jibrīl said: 'In the name of God I shall utter a charm against anything that vexes you, against the harm of anyone, or the evil eye of the envious,

God will cure you. In the name of God I shall utter a charm'",

cf. Mz., III, no. **4363** (*m*, IV, pp. 1718 f, *t*, *s*, *q*, confirmed in IḤ., III, pp. 28, 56, Abū Yaʿlā, II, 327). ʿAbd al-Wārith is the clear CL. For a similar tradition of his and some remarks on charms, see above no. 1034.

With a strand on the authority of Ayyūb b. Abī Tamīma as-Sakhtiyānī—Nāfiʿ—Ibn ʿUmar, who related the Prophet's words:

- "He who swears an oath adding 'God willing', has observed the proper procedure",

cf. Mz., VI, no. **7517** (*d*, *ʿAwn al-maʿbūd*, IX, p. 63, *t*, *s*, *q*, confirmed in Ḥum., no. 690, IḤ., II, pp. 10, 153). This bundle shows up two key figures, ʿAbd al-Wārith and Sufyān b. ʿUyayna. It is impossible to make out who copied whom. Attributing it to Ayyūb, who is an artificial CL in the bundles in which he occurs, is not called for.

Abū 'l-Aḥwaṣ Sallām b. Sulaym, a *mawlā* from Kūfa who is said to have died in 179/795. He was a *ṣāḥib sunna wa 'ttibāʿ*, an early member of the orthodox party. He used to order his son to eject any *muḥaddith* from his home who was heard to curse anyone of the companions, an oblique reference to anyone who did not subscribe to the doctrine of the legitimacy of the caliphate of the first three (or four) *khulafāʾ rāshidūn*[1]. He is said to have transmitted four thousand traditions, but that must be apocryphal for it appears not to be borne out in the sources.

With a strand on the authority of Simāk b. Ḥarb—Jābir b. Samura:

- "More than once, even more than twice, I performed with the Prophet the *ṣalāt* on the festival days without the two formal announcements, the *adhān* and the *iqāma*",

cf. Mz., II, no. **2166** (*m*, II, p. 604, *d*, *t*, confirmed in IASh., II, p. 168, IḤ., V, p. 91, Ibn Ḥibbān, IV, p. 208). Abū 'l-Aḥwaṣ is (S)CL.

With a strand on the authority of Abū Isḥāq as-Sabīʿī—ʿAmr b. Maymūn—Muʿādh b. Jabal (paraphrase):

- "When I was riding behind the Prophet on his donkey ʿUfayr[2], he addressed me and asked: 'Muʿādh, do you know what rights God has vis-à-vis His subjects and what rights His subjects have vis-à-vis Him?' 'No, Messenger of God, you know that better than anyone,' I said. Hereupon the Prophet said: 'God's right vis-à-vis his subjects is that they worship Him and that they attribute no copartners to Him. And the right the subjects have vis-à-vis God is that He does not punish anyone who does not attribute partners to Him.' I said: 'Messenger of God, should I not give this happy tiding to the people?' 'No,' he said, 'do not tell them lest they become overconfident'",

cf. Mz., VIII, no. **11351** (*kh*, 56/46, 3, *Fatḥ*, VI, pp. 399 f, *d*, *ʿAwn al-maʿbūd*, VII, p. 163, *t*, *s*[3]). Abū 'l-Aḥwaṣ is CL. The tradition appeared popular: several versions of it, decked out with an array of topical trimmings, were brought into circulation supported by SSs and spiders with various key figures, none of which inspires, however, remotely as much confidence as the one above[4]. *kh* lists the tradition not in a theological context, as one might have expected, but in a *bāb* on animals that are given names by their masters.

The donkey ʿUfayr, a present sent to Medina by the *muqawqis*, the ruler of Alexandria, is occasionally erroneously confused with another donkey of the Prophet, an animal called Yaʿfūr (of the same root as ʿUfayr) presented to him by a wealthy Anṣārī, Farwa b. ʿAmr. Another source has it that Yaʿfūr was allocated to the Prophet from the booty amassed at the conquest of the Jewish settlement of Khaybar. In respect of this animal Yaʿfūr a story became known which survived in various versions,

1. Cf. our lemma *sunna* in *EI* 2.
2. This name has the pattern of a so-called 'softened' or 'curtailed diminutive' (*taṣghīr tarkhīm*) of the adjective *aʿfar*, i.e. dust-coloured. Normally its diminutive would have been *uʿayfir*, in the same way as we find *suwayd* and *usaywid*, blackie. For this phenomenon, see Wright, I, p. 174, D, and *Lisān al-ʿarab*, s.v. *ʿFR*. Diminutives serving as terms of endearment in animal names can also occasionally be observed in European languages: in German we find 'Grauchen' and in Dutch 'grauwtje' for a favourite ass.
3. IḤj., *Fatḥ*, VI, p. 399, suggests that *s* mistook Abū 'l-Aḥwaṣ for someone else with the same *kunya*, Abū 'l-Aḥwaṣ ʿAmmār b. Zurayq, a mistake not noticed by anyone including Mz., as IḤj. asserts.
4. Cf. Mz., VIII, nos. 11306 (*kh*, *m*, key figure: Bundār), 11308 (*kh*, *m*, *s*, key figure: Hammām b. Yaḥyā), 11346 (*q*, SS).

probably because of its popular appeal. The following reconstruction of the story is distilled from some very similar, but on the whole defectively transmitted, versions: IḤj., *Fatḥ*, VI, pp. 399 f; idem, *Lisān al-mīzān*, V, pp. 376 f[1]; Ibn Ḥibbān, *Kitāb al-majrūḥīn mina ʾl-muḥaddithīn*, ed. ʿAzīz Bey, Hyderabad 1970, II, pp. 302 f.

In one version it was the Prophet who asked the donkey: 'What is your name?' 'Yazīd b. Shihāb', the donkey is said to have answered. Thereupon the Prophet said: 'But I shall call you Yaʿfūr[2].' When it was offered a she-ass, it declined. In another version it was the donkey that began the conversation, telling the Prophet that it was once owned by a Jew. Since it made a habit of stumbling on purpose, so that its master fell off, it was refused food and it was regularly given the stick. As the last surviving donkey of his grandfather's sixty offspring, which had all been used in the past by prophets as riding animals[3], it was now prepared to serve him, the Prophet of Islam, the seal of the prophets. Muḥammad used to ride it, and when he was in need of supplies, he used to release it and send it away to the shop of a merchant on whose door it would knock with its head. In a variant: '… and when the owner of the store came outside, the donkey would give him a token with its head that he was to love the Messenger of God: '*Aḥibba rasūla ʾllāh*!' In a variant we read here: '*Ajib rasūla ʾllāh*!, respond to the Messenger of God!' When the Prophet died, the donkey went to the well of Abū ʾl-Haytham b. at-Tayyihān and threw itself down therein out of grief, and thus that well became its grave. But, as all versions assert, there was no truth in the story of course and its *isnād* strand was no good anyhow. In IḤj., *Lisān*, ibidem, Ibn al-Jawzī is quoted as saying *laʿana ʾllāhu wāḍiʿahu*!, i.e. may God curse the fabricator of this tradition! For a very detailed study of the asses and mules which are associated with the Prophet, see H. Eisenstein's paper in *Der Islam*, LXII, 1985, pp. 98-107.

With a strand on the authority of Simāk b. Ḥarb—ʿAlqama b. Wāʾil—his father Wāʾil b. Ḥujr:

- "A man from Ḥaḍramawt and one from Kinda came to the Prophet. Pointing to the other the Ḥaḍramī said: 'This man here has taken possession of a piece of land that belonged to me and to my father before me.' Then the man from Kinda said: 'No, this land is mine, I cultivate it and he there has no right to it.' The Prophet asked the Ḥaḍramī: 'Have you got proof (for your claim)?' 'No,' the man said. 'Then you (may substantiate your claim by having) the Kindī swear an oath,' the Prophet went on, but the Ḥaḍramī said: 'Messenger of God, the man is a scoundrel, he does not care about any oath imposed upon him, he is in no way God-fearing.' Then the Prophet said: 'You have no other way (to obtain your due) than by having him swear an oath.' The Kindī left to swear that oath and when he had gone, the Prophet mused: 'If he swears a false oath that he is the rightful owner of a possession in order to benefit from it unjustly, he will certainly see how God turns away from him'",

cf. Mz., IX, no. **11768** (*m*, I, pp. 123 f, *d*, *ʿAwn al-maʿbūd*, IX, pp. 51 f, *t*, *s*). Abū ʾl-Aḥwaṣ is (S)CL. He is flanked by various SSs among which there is one with a 'Wāsiṭ connection'.

He is SCL in a bundle which supports a version from a well-known composite on honouring guests and neighbours, cf. Mz., IX, no. **12843**, for which see Mālik under no. 12056*.

Abū ʾl-ʿĀliya Rufayʿ b. Mihrān ar-Riyāḥī, a Baṣran successor, *faqīh* and Qurʾān expert, and *mawlā* of the Banū Riyāḥ, a branch of the Tamīm tribe (cf. Dhahabī, *Tadhkira*, I, p. 61). He was manumitted *sāʾibatan* (for this term cf. Lane, and Ṭabarī, *Tafsīr*, ed. Shākir, III, p. 386). He is said to have been born in the Jāhiliyya, but this seems apocryphal; it is in any case contradicted by his statement that he was a young man (*shābb*[4]) at the time of the conflict between ʿAlī and Muʿāwiya, i.e. the early 40-s/660-s (cf. Ibn Saʿd, VII, p. 82, 18, *Ḥilya*, II, p. 219). So he is probably not one of the *muʿammarūn*; in any case he is not listed among them in

1. A certain Muḥammad b. Mazyad in whose *tarjama* the story found a place in IḤj., *Lisān*, and Ibn Ḥibbān is called Muḥammad b. Marthad in IḤj.'s *Fatḥ*. This permits the conclusion that the manuscript or earlier edition on which the Muṣṭafā Bābī al-Ḥalabī edition of the *Fatḥ* (used in this book) is based is at fault.
2. This is the word for a young gazelle, but it also indicates a fleet-footed ass.
3. Jāḥiẓ (*Ḥayawān*, VII, p. 204) enumerates ʿĪsā b. Maryam, ʿUzayr (= Ezra) and Balʿam (= Bilʿam b. Beʿor, cf. Numbers, XXII) as examples of prophets who made their way on donkeys.

4. The words *shābb* and *fatā* are used indicating the same young person in Ibn al-Mubārak's *tarjama* in *TB*, X, p. 159.

Dhahabī's *Ahl al-miʾa fa-ṣāʿidā*. The year he is said to have died is variously given as 90/709 or 93/712, but also 106/724 and 111/729 are mentioned. It is reported that he embraced Islam a few years after Muḥammad's death, and that he acquired a reputation as knowledgeable. He occurs fairly often in *isnād*s and the traditions he is recorded to have transmitted are labelled *mustaqīm*, i.e. upright, or *ṣāliḥ*, i.e. 'pious'[1].

Abū 'l-ʿĀliya is, however, particularly well known for one tradition which is generally held to be questionable in contradistinction to all the other ones with which he is associated. This tradition is a *mursal* and does not occur in the canonical collections, but it is listed in Abū Dāwūd's *Marāsīl*. Abū 'l-ʿĀliya once related (paraphrase encompassing its numerous variant wordings, forming together a large MC):

- "A man with poor eyesight entered the mosque at a time when the Messenger of God was performing a *ṣalāt* with his companions. The man fell into a hole in the ground, whereupon several companions burst out laughing. After the Prophet had finished his *ṣalāt*, he ordered those who had laughed to repeat the *ṣalāt* preceded by a proper *wuḍūʾ*",

cf. Mz., XIII, no. **18642** (*d*, *Marāsīl*, p. 75, confirmed in IASh., I, p. 388, ʿAzq., II, pp. 376 f, and especially Dāraquṭnī, I, pp. 162-71, who lists a long series of several dozens of variants supported by as many PCLs as well as numerous attempts at the hands of later transmitters to provide the *matn* with *marfūʿ* strands). Abū 'l-ʿĀliya's *mursal* tradition became controversial because some of his contemporaries, Jābir[2], Shaʿbī, Zuhrī, al-Qāsim b. Muḥammad (ʿAzq., ibidem) did not stipulate as compensation for laughter during the *ṣalāt* the repeat of the *wuḍūʾ*, but only the *ṣalāt* itself. Ḥasan al-Baṣrī is also occasionally mentioned in connection with this *mursal* but many ḥadīth experts agree that he had it from Abū 'l-ʿĀliya. The most extensive analysis of its *ṭuruq* is found in Ibn ʿAdī[3], III, pp. 166-70. The tradition also figures in the early discussion on whether or not *mursal* traditions can be adduced as arguments, cf. Ibn Rajab, pp. 238 f. With a pun on his *nisba* Shāfiʿī is even recorded at this point as having called the ḥadīth of Abū 'l-ʿĀliya, who had the *nisba* ar-Riyāḥī, 'mere wind' (*riyāḥ*, cf. Dhahabī, *Mīzān*, II, p. 54). But most interesting of all is that it is this very tradition which prompted ʿAbd ar-Raḥmān b. Mahdī (d. 198/814) in his description of it to use a derivative of the verb *dāra / yadūru*: this tradition 'rotates' on Abū 'l-ʿĀliya (cf. Ibn ʿAdī[3], III, p. 170, Dāraquṭnī, I, p. 166, 2), the earliest context found so far in which the word seems to be used in a ḥadīth-technical connotation. Ibn ʿAdī then analyses all its occurrences introducing on several occasions the word *madār*, apparently employing it as a technical term. Since this is the earliest recorded transmission for which a Muslim tradition expert uses a term, which is in all likelihood to be put on a par with our term (seeming) common link, Ibn ʿAdī's concluding remark deserves to be given in extenso:

Wa-li-Abī 'l-ʿĀliyati 'r-Riyāḥī aḥādīthu ṣāliḥatun ghayra mā dhakartu wa-aktharu mā nuqima ʿalayhi min hādhā 'l-ḥadīthi ḥadīthu 'ḍ-ḍaḥiki fī 'ṣ-ṣalāti wa-kulli man rawāhu ghayrahu fa-innamā madāruhum wa-rujūʿuhum ilā Abī 'l-ʿĀliyati wa'l-ḥadīthu lahu wa-bihi yuʿrafu wa-min ajli hādhā 'l-ḥadīthi takallamū fī Abī 'l-ʿĀliyati wa-sāʾiru aḥādīthihi mustaqīmatun ṣāliḥatun, i.e. 'Abū 'l-ʿĀliya is associated with 'pious' traditions other than the ones I mentioned but of all these traditions he is censored most for the tradition dealing with laughter during the *ṣalāt*; all those who transmitted it also are likewise censored, but their 'pivot' (*madāruhum*) and their authority (*rujūʿuhum*) is Abū 'l-ʿĀliya; the tradition is his, it is known through him and because of this tradition experts have criticized (*takallamū fī*) Abū 'l-ʿĀliya, whereas all other traditions he transmitted are straightforward and 'pious' (III, p. 170, 19-22). That the *ḍaḥik* tradition remained nonetheless of vital importance, also in later years, may be proved by a remark Awzāʿī is alleged to have made. Not knowing what to think, he once asked the jurist Thawrī, who was at the time sharing a house with him in Mecca, what the final verdict was on laughter in the *ṣalāt*. 'It necessitates a repeat of the *ṣalāt* as well as of a preceding *wuḍūʾ*,' Thawrī is said to have answered, cf. *TB*, IX, p. 162, 18 ff.

Abū 'l-Ashhab Jaʿfar b. Ḥayyān, an Arab traditionist of Baṣra who is said to have died in 165/782. He seems to have been confused at times (cf. no. 9895 below) with one Jaʿfar b. al-Ḥārith from Wāsiṭ with whom he also shared his *kunya* Abū 'l-Ashhab. In Dhahabī, *Siyar*, VII, pp. 286 f, amazement is expressed that he apparently never transmitted ḥadīths from Anas, although he was allegedly born

1. For a study of the term *ṣāliḥ*, cf. our lemma in *EI* 2.
2. Cf. IḤj., *Fatḥ*, I, p. 291, line 3.

more than twenty years before Anas' demise and had his domicile in the same city! Thus we read here for once an otherwise rarely voiced wonderment at the *non*-occurrence of ḥadīth contacts between transmitters living in Baṣra whose lifetimes showed sufficient overlap with Anas' to enable them to hear traditions with him. The most striking 'non-occurrences' of this sort pertains, of course, to Ḥasan al-Baṣrī's and Ibn Sīrīn's supposed contacts with Anas which never resulted in anything remotely reminiscent of bundles with these famous *mawālī* as (S)CLs, or even SCLs. A thorough scrutiny of those Anas spiders and SSs in Mz., I, nos. 523-43 and 1453-71, leads to that inevitable conclusion[1].

With a strand on the authority of ʿAbd ar-Raḥmān b. Ṭarafa:

- "His grandfather ʿArfaja b. Asʿad at-Tamīmī had his nose cut off on the Day of al-Kulāb, thus he fashioned one for himself made of silver but that started to fester. Then the Prophet ordered him to fashion a nose made of gold",

cf. Mz., VII, no. **9895** (*d*, *ʿAwn al-maʿbūd*, XI, p. 197, *t*, *s*, confirmed in IḤ., IV, p. 342, V, p. 23##, Bagh., II, p. 440, Abū Yaʿlā, III, pp. 69 ff). Abū ʾl-Ashhab is (S)CL. The tradition ties in with the question of whether or not, under certain exceptional circumstances, the use of gold was permissible also for men. Thus men were enabled to plate their teeth with gold, if that seemed to be called for. Inadvertently, IḤj. (*Tahdhīb*, II, p. 88, -3) listed ʿAbd ar-Raḥmān b. Ṭarafa among the spokesmen of Abū ʾl-Ashhab's namesake, Abū ʾl- Ashhab Jaʿfar b. al-Ḥārith al-Wāsiṭī. The Day of al-Kulāb is the name of two pre-Islamic battles. It is impossible to say which of the two is meant here, cf. Yāqūt, *Buldān*, IV, pp. 293 ff, and C.J. Lyall in festschrift Nöldeke, 1906, I, pp. 127-54.

With a strand on the authority of Ḥasan al-Baṣrī:

- "ʿUbayd Allāh b. Ziyād went to visit Maʿqil b. Yasār when he was stricken by the disease which eventually killed him. Maʿqil said: 'I'll relate to you a tradition which I heard from the Prophet; if I had known that I would live (for some more time), I would not have related it to you. I heard the Messenger of God say: 'No servant of God who is vested with guarding the people through good counsel (and who does not fulfil this duty properly) will smell the aroma of Paradise'",

cf. Mz., no. **11466** (*kh*, 93/8, *m*, I, p. 125, confirmed in Ṭay., no. 924, Bagh., II, p. 440, Dārimī, II, p. 417, Bay., IX, p. 41). Abū ʾl-Ashhab is (S)CL.

Abū ʿAwāna al-Waḍḍāḥ b. ʿAbd Allāh (d. 176/792), a *mawlā* of Yazīd b. ʿAṭāʾ from Wāsiṭ. Later in life he moved to Baṣra. Once asked who his father was, Abū ʿAwāna answered that he was the son of nobody (cf. *TB*, XIII, p. 464, -4), hence the, in those days, near-automatic insert of a fictitious ʿAbd Allāh figure as his father. He had been captured when Jurjān was conquered. An amusing anecdote has it that his patron, Yazīd b. ʿAṭāʾ, once offered him the choice between acquiring his freedom and becoming a clerk who was to write down ḥadīth. Abū ʿAwāna chose the latter option. Nevertheless his patron entrusted him with his trade in garments made of the fabric called *bazz*. One day a beggar came to Abū ʿAwāna and asked him for two dirham in exchange for a 'good turn'. 'What 'good turn' do you mean?', asked Abū ʿAwāna. 'You will see,' the beggar said. Having pocketed his two dirham, the beggar then went by all the major citizens of Baṣra and told them to assemble at the place of Yazīd b. ʿAṭāʾ in order to congratulate him on the occasion of Abū ʿAwāna's manumission. Thereupon, loth to own up that he had not manumitted anyone, Yazīd in fact gave Abū ʿAwāna his freedom, cf. Mz., *Tahdhīb*, XXX, pp. 447 f.

It appears that Abū ʿAwāna often is key figure in spiders superimposed upon bundles in which Shuʿba is the CL[2]. Next to these spiders, one also finds superimposed SSs featuring him. Abū ʿAwāna is often found in strands with Wāsiṭī transmitters, a phenomenon which is called in this book the 'Wāsiṭ connection'[3]. IḤ. seems to have been keen to introduce these, often imitated by *kh* and perhaps others. In this manner Abū ʿAwāna SSs developed into spiders, some of which may eventually deserve to be called bundles with Abū ʿAwāna as CL. No. 5447 from Shuʿba's *tarjama* is a case in point.

With a strand on the authority of Qatāda—Anas, who transmitted the Prophet's words:

1. For an analysis of Anas *isnāds*, see *Muséon* (II), pp. 206-11.

2. Cf. IḤj., *Tahdhīb*, XI, p. 119.

3. One typical example of a 'Wāsiṭ connection' SS and featuring another such 'connection', the fictitious Bayān b. Bishr, is listed in *kh*, *Fatḥ*, VIII, pp. 148 ff.

- "He who plants and sows crops whereby (he allows) birds, people, and animals (to) eat from them, will have practised charity",

cf. Mz., I, no. **1431** (*kh*, 78/27, 5, *m*, III, p. 1189, *s*, confirmed in Ṭay., no. 1998, IḤ., III, pp. 228, 243, Abū Yaʿlā, V, p. 238). Abū ʿAwāna is (S)CL. On the one hand the tradition favours agriculture as against those who tend to reproach agriculturalists for not giving enough of their time to the religion or to the defence of the Islamic lands against their enemies. And, on the other hand, it draws the believers' attention to the plight of birds and animals that would perish if they were prevented from foraging in cultivated fields. Cf. IḤj., *Fatḥ*, V, pp. 400 f, and XIII, pp. 44 ff. For a tradition describing how a dog which was dying of thirst was given water by someone who was subsequently recommended for his compassion, see Mālik b. Anas under no. 12574.

With a strand on the authority of Abū Bishr Jaʿfar b. Iyās—Saʿīd b. Jubayr—Ibn ʿAbbās:

- "The Prophet had not recited (the Qurʾān) to the jinns, nor had he seen them. (One day) he left with a group of companions for the fair of ʿUkāẓ. (In the meantime) certain shayṭāns had been barred from heaven[1] and had (a shower of) falling stars sent down upon them. They returned to their ilk who said: 'What is the matter with you?' 'We have been barred from heaven and we were showered with falling stars.' The others said: 'Something must have happened then, so run all over the eastern and western regions of the earth and see what it is that might have barred you from heaven.' Thus they did. Some of them had taken the direction of Tihāma, via Nakhla[2], a locality in the direction of the ʿUkāẓ fair, where at that moment the Prophet with his companions was performing the early morning *ṣalāt*. There they heard Qurʾān recitation and stopped to listen to it. 'This is what caused us to be barred from heaven,' they concluded and, having returned to their ilk, they said: 'Listen! We heard some marvellous recitation that leads to rectitude and we believe in it: we will not attribute to our Lord any partner.' Thus God sent down upon His Prophet Muḥammad (LXXII: 1): 'Say, it was revealed to me that certain jinns listened (to Qurʾānic recitation)'",

cf. Mz., IV, no. **5452** (*kh*, 10/105, *m*, I, pp. 331, *t*, *s*, confirmed in IḤ., I, p. 252, Ṭabarī, *Tafsīr*, XXIX, p. 102, Abū Yaʿlā, IV, pp. 255 f). Abū ʿAwāna is (S)CL. The shayṭāns mentioned are to be identified with jinn. The episode described is assumed to have taken place some two years before the Hijra on the Prophet's return journey from Ṭāʾif. Seeing the shower of shooting stars, the people on earth feared for the well-being of the heavenly creatures; the inhabitants of Ṭāʾif were said to be terrified to the point that they let their camels and slaves go free, cf. IḤ., *Fatḥ*, X, pp. 296 ff. The falling star episode is also referred to in Ibn Isḥāq, *Sīra*, I, p. 219, II, p. 63; a man from Thaqīf, ʿAmr b. Umayya b. Wahb, is reported to have been consulted on the phenomenon, cf. IS, I 1, p. 107.

With a strand on the authority of Bukayr b. al-Akhnas—Mujāhid—Ibn ʿAbbās:

- "Through the mouth of your Prophet God determined (the number of *rakʿa*s of) the *ṣalāt* performed when one is at home[3] at four, when one is on a journey at two and in case of danger at one",

cf. Mz., V, no. **6380** (*m*, I, p. 479, *d*, *s*, *q*, confirmed in IASh., II, p. 464, IḤ., I, pp. 254, 355). Abū ʿAwāna is the believable CL. For more on the *ṣalāt* in case of danger, the so-called *ṣalāt al-khawf*, see Yaḥyā b. Saʿīd al-Anṣārī under no. 4645.

With a strand on the authority of Abū Bishr Jaʿfar b. Iyās—Yūsuf b. Māhik—ʿAbd Allāh b. ʿAmr:

- "On a certain journey the Prophet had fallen behind somewhat and when he caught up with us, the time for the *ʿaṣr ṣalāt* had come. (While performing the *wuḍūʾ*) we began to wipe our feet, so then he called out: 'Woe to the heels of Hellfire[4]!'",

cf. Mz., VI, no. **8954** (*kh*, 3/3, *m*, I, p. 214, *s*, con-

1. Literally it says: from heavenly affairs (*khabar as-samāʾ*).
2. In *m* it says erroneously Nakhl.
3. The Arabic expression is *ḥaḍar* for which there is in English no adequate, short equivalent other than 'region of towns, villages, and cultivated land'. Its opposite is *badw* or *bādiya*, desert.
4. For this expression, see Lane, p. 2100, middle column; it is a warning for those people who neglect the washing of their heels in the *wuḍūʾ*.

firmed in IḤ., II, pp. 211, 226). Abū ʿAwāna is found here as 'Wāsiṭ connection' in a version from a MC on the correct observation of the *wuḍūʾ* rules. It was probably copied from Manṣūr, cf. his *tarjama* under no. 8936, and/or Shuʿba, under no. 14381.

With a strand on the authority of Abū Bishr Jaʿfar b. Abī Waḥshiyya—Ḥumayd b. ʿAbd ar-Raḥmān—Abū Hurayra, who reported the Prophet's words:

- "The most meritorious fast after that of Ramaḍān is that of God's Muḥarram month, and the most meritorious *ṣalāt* after the obligatory ones is the night *ṣalāt*",

cf. Mz., IX, no. **12292** (*m*, II, p. 821, *d*, *t*, *s*, confirmed in IḤ., II, pp. 342, 344). With only one PCL Abū ʿAwāna is no more that SCL of this tradition.

Abū Bakr b. ʿAyyāsh, a *mawlā* from Kūfa who died in 192-4/808-10. He was a *ṣāḥib sunna wa-ʿibāda*, cf. IḤj., *Tahdhīb*, XII, p. 36.

With a strand on the authority of Abū Ḥaṣīn ʿUthmān b. ʿĀṣim—Abū Ṣāliḥ Dhakwān—Abū Hurayra:

- "Of every Ramaḍān month the Prophet used to spend the last ten days in pious seclusion (*iʿtikāf*), but in the year that he was to die he spent twenty days in this manner",

cf. Mz., IX, no. **12844** (*kh*, 66/7, 2, *Fatḥ*, X, p. 421, *d*, *ʿAwn al-maʿbūd*, VII, p. 100, *s*, *q*, confirmed in IḤ., II, pp. 355, 401). Abū Bakr b. ʿAyyāsh is (S)CL. The commentators explain the Prophet's penchant for *iʿtikāf* by pointing out that he felt that he was soon to reach the end of his life. Consequently, he tried to increase his pious deeds in order to serve as example for his followers that they also should try to meet their Lord in the most favourable frame of mind. Moreover, it was during Ramaḍān that Jibrīl used to collate with the Prophet the revelations sent down that year, cf. *ʿAwn al-maʿbūd*, VII, pp. 100 f.

Abū Ḥāzim Salama b. Dīnār, a *mawlā* of the Makhzūm, was a storyteller (*qāṣṣ*) in Medina, who died after 140/757. The sources contain many pious and wise sayings to which he treated his audience in the mosque[1]. Due to confusion of the Arabic consonants *Ṣād* and *Ḍād* his position in the mosque turns up in the sources occasionally as that of *qāḍī*[2]. He allegedly transmitted traditions from only one companion, Sahl b. Saʿd, who was the last of his generation to die in Medina in the year 91/710 at the age of one hundred years[3]. Among the 127 numbers in Mz. according to which he related traditions from that companion, there is at least one for the gist of which he may be held responsible:

With a strand on the authority of the *muʿammar* companion Sahl b. Saʿd, who related the Prophet's words (paraphrase incorporating various variants):

- "With the exclusion of others those who observed their obligation to fast will be made to enter Paradise on the day of Resurrection by one of its gates called ar-Rayyān (i.e. the thirst quencher). When the last person has entered by it, that gate will be bolted",

cf. Mz., IV, nos. **4679**, 4695, 4766, 4771, 4791 (*kh*, 30/4, *m*, II, p. 808, *t*, *s*, *q*, confirmed in IḤ., V, pp. 333##, 335, Abū Yaʿlā, XIII, pp. 525 f, *Ḥilya*, III, p. 251).

Abū Hurayra, the famous companion, was called by the *kunya* 'Father of the kitten', because, as he said according to a SS-supported tradition in *t*, V, p. 686 = Mz., X, no. 13560, he used to own a small kitten which he placed at night in a tree and with which he played in the daytime when he tended the sheep of his family[4]. Abū Hurayra owes a few of his personal characteristics to *t* who, as will appear down below, circulated several SS-supported traditions describing his miraculous capacity for transmitting large numbers of Prophetic traditions. The oldest *isnād*s featuring Abū Hurayra emerge in support of *akhbār* of which Zuhrī may ultimately be considered to be the chronicler. The oldest prolific CL who made use of strands ending in Abū Hurayra was probably Aʿmash. His example was followed soon by most of the CLs of his time and later. The veritable surge of Abū Hurayra-supported traditions dates to the time of Mālik. And Abū Hurayra's name was innumerable times inserted in *isnād* strands that were initially only *mursal*, i.e. without the mention of a companion.

1. Cf. especially *Ḥilya*, III, pp. 229-59.
2. E.g. compare IḤj., *Tahdhīb*, IV, p. 144 (*yaqḍī*), with IS, *qm*, p. 332 (*yaquṣṣu*). Thus we find that he was *qāṣṣ ahl al-madīna* as well as *qāḍī ahl al-madīna*. It is otherwise perfectly feasible that the storyteller in early Islam occasionally had to act as arbiter in disputes brought to his attention by members of the congregation.
3. Cf. Ibn Qutayba, *Maʿārif*, p. 391.
4. Occasionally we also find him referred to as Abū Hirr, and even as Abū Sinnawr (cf. Ibn al-Athīr, *Kāmil*, ed. Tornberg, III, p. 323).

It is no wonder that that time coincides with the increasing awareness that wholesale invention of traditions was rapidly getting out of hand as is allegedly documented in the description of altercations at the court of Hārūn, cf. *MT*, chapter V. Needless to stress that the historical figure of Abū Hurayra can *in no way* be held responsible for the traditions brought into circulation under his name. But since the swell of Abū Hurayra traditions gave rise to the generally felt uneasiness that some sort of explanation was in order to clarify his purported extensive dealing with them, several traditions were brought into circulation that were meant to provide the background against which the '*isnād* Abū Hurayra' had to be inserted and integrated in the personal circumstances of the historical figure.

Thus we find in *m*, III, p. 1660, the preamble:

- Abū Hurayra came outside to us and slapping his hand against his forehead he said: 'You are saying that I tell lies about the Messenger of God so that you may be guided right and I go astray. But I testify that I heard him say …

(follows a *rukhṣa* tradition for which see Aʿmash under no. 14608).

The controversy concerning the prohibition vis-à-vis the *rukhṣa* is then made more poignant by the statement attributed to ʿĀʾisha that, while walking with only one shoe on, she is reported to have said:

- "Thus I want to instil fright in Abū Hurayra",

cf. IASh., VIII, p. 229, IḤj., *Fatḥ*, XII, pp. 427 f, a reference to the alleged rivalry between ʿĀʾisha and Abū Hurayra. This rivalry is then granted extra emphasis by a spider-supported late tradition (Mz., XII, no. 16698, *m*, IV, p. 1940, *d*) with Ibn Wahb as key figure in which ʿĀʾisha is purported to have said:

- "Does Abū Hurayra not amaze you!? He came to sit next to my living quarters, transmitting traditions on the authority of the Messenger of God (in such a pervasive manner that) I heard him, in spite of the fact that I was engaged in performing a supererogatory *ṣalāt*. He got up before I had finished my prayer, however; if I had caught up with him in time, I would have snapped at him: 'The Messenger of God never used to rattle off traditions (*sard al-ḥadīth*) the way you do!'".

For more reports on Abū Hurayra transmitting inordinately large numbers of traditions, all meant to underline his skills and expertise in this matter, see Mālik under no. 13957°.

Another SS-supported tradition from *t* (Mz., X, no. 14885, *t*, V, p. 683) about Abū Hurayra runs as follows:

- "When I came once to the Prophet, I spread out my garment in his place. He picked it up and wrapped it around my heart. Never since that time did I forget one ḥadīth."

A spider-supported tradition of similar tenor is found in Mz., IX, no. 13015 (*kh*, 3/42, 2, *t*, V, p. 684).

Yet another SS-supported tradition from *t* (Mz., VI, no. 8557, *t*, V. p. 684) contains a remark that Ibn ʿUmar is supposed to have made to Abū Hurayra:

- "You stayed in the vicinity of the Messenger of God and memorized more traditions from him than anyone of us."

A very elaborate version of the above, full of narrative frills, is tentatively ascribed by *t* to Ibn Isḥāq, but could not be found among the latter's writings and is probably *t*'s own handiwork, cf. Mz., IV, no. 5010, *t*, V, pp. 684 f.

A SS-supported *faḍāʾil* tradition describes a conversation between the Prophet and Abū Hurayra:

- "'Where do you come from?', the Prophet asked. 'From (the tribe of) Daws,' Abū Hurayra answered. 'I used to think that there was nobody in that tribe who had any merit,' the Prophet said,"

cf. Mz., IX, no. 12894 (*t*, V, p. 685).

And supported by a spider the account of a miracle; Abū Hurayra related:

- "I went to the Prophet with a certain quantity of dates and asked him: 'Messenger of God, would you please pray to God that He bless them.' The Prophet gathered them (in his hands) and prayed over them. Then he said: 'Take them and put them in your knapsack. Every time you want to eat some, put your hand in your knapsack and take out what you want but never spill them outside your knapsack.' I have

- taken from this supply whole camel loads of dates in the path of God and we used to eat them and feed others with them. The knapsack never left my side until the day ʿUthmān was murdered. Then the supply was cut off,"

cf. Mz., IX, no. 12893 (*t*, V, pp. 685 f, IḤ., II, p. 352).

In short, *t* displayed a particular interest in bringing Abū Hurayra-promoting traditions into circulation, an art which he may have copied from, *inter alia*, IḤ.

Abū Isḥāq ʿAmr b. ʿAbd Allāh as-Sabīʿī, an Arab from Kūfa who is said to have died in 127/745. For his political leanings and an overview of his alleged ḥadīth masters, see *Studies on the First Century of Islamic Society*, Carbondale/Edwardsville 1982, pp. 161-75. He appears a particularly popular target for dives by later transmitters, which resulted in numerous otherwise undatable spiders. In view of the frequent occurrences in SSs and spiders of Abū Isḥāq, the number of times that he is found to be sitting in a bundle which produces at least some tangible and practical data for historical analysis is unexpectedly low.

With a strand on the authority of ʿAbd Allāh b. Abī Baṣīr[1]—(his father Abū Baṣīr al-ʿAbdī)—Ubayy b. Kaʿb:

- "One day the Prophet performed with us the morning *ṣalāt* and asked: 'Is so-and-so present?' 'No,' the people said. 'And is so-and-so present?', he asked again. 'No,' the people said. The Prophet said: 'These two *ṣalāt*s (sc. the morning and late evening *ṣalāt*s) are the most exacting for the hypocrites. If you only knew what extra reward is attached to them, you would come to a performance of them even if you had to crawl to it on your hands and knees. The first row is on a par with the row of angels, and if you knew its merit you would hasten to it. A *ṣalāt* performed by one man together with someone else is more profitable than one on his own, and a *ṣalāt* performed by one man with two other men is more profitable than one performed by a man with only one other man. The more people perform a *ṣalāt* together, the more God appreciates that'",

cf. Mz., I, no. **36** (*d*, *ʿAwn al-maʿbūd*, II, p. 182, *s*, *q*, confirmed in Ṭay., no. 554, ʿAzq., I, pp. 523 f, IḤ., V, pp. 140 f##). Abū Isḥāq is in any case (S)CL. He has one eminently believable PCL, Shuʿba, and there are further eight seeming PCLs and SSs, all listed in Mz., I, pp. 21 f, all imitating Shuʿba—the term used is *tābaʿa*— and all converging in him[2]. To conclude that these are all simple dives seems too facile. The reason why the morning and the late evening *ṣalāt* are thought to be extra demanding for the hypocrites lies in the respective times that they have to be performed: for the morning *ṣalāt* people have to overcome their laziness (*kasl*), and indulging in some ostentation during a morning *ṣalāt* at the crack of dawn and a late evening *ṣalāt*, usually performed when it is fully dark, is of necessity less easy to achieve than at other times of the day. Ostentation (*riyāʾ*) is deemed one of the indelible characteristics of the hypocrites. For a study of the merits of the congregational *ṣalāt*, cf. a later tradition for which Mālik may be responsible, see there under no. 8367°.

With a strand on the authority of ʿAbd Allāh b. Yazīd—al-Barāʾ b. ʿĀzib:

- "They used to perform the *ṣalāt* behind the Prophet, and when he raised his head from the bow, I saw no one bend his back (sc. for the bow) until the Prophet had placed his forehead on the ground. Only then did they kneel down behind him for the prostration",

cf. Mz., II, no. **1772** (*kh*, 10/52, *Fatḥ*, II, pp. 322 ff, *m*, I, p. 345, *d*, *t*, *s*, confirmed in Ṭay., no. 718, IASh., II, p. 328, IḤ., IV, pp. 300, 304, Bagh., I, p. 150, *Ḥilya*, VII, p. 202). Abū Isḥāq is in any case (S)CL. After the name of the companion al-Barāʾ we read the notice: and that is not a liar. The commentators have done their utmost to exonerate al-Barāʾ. Hints at mendacity in companions, especially in ḥadīth transmission, had become anathema in Islam after the adage of the collective reliability of all companions had been formulated[3]. One solution that presented itself was to connect the words

1. Abū Isḥāq is reckoned to be the only transmitter who ever circulated a tradition from this otherwise totally obscure figure and his equally obscure father, cf. IḤj., *Tahdhīb*, V, p. 161.

2. This is expressed in so many words in IḤj., *Tahdhīb*, V, p. 161.

3. Cf. *Authenticity*, pp. 12 f.

with someone other than al-Barāʾ, such as ʿAbd Allāh b. Yazīd, but that was comparably dubious, for he was considered by some to have belonged to the generation of companions too. Another interpretation of the words ventured by Nawawī was to read: al-Barāʾ related this to me and that man is not suspect, so you have to trust his words. A host of other solutions are conveniently brought together by IḤj., *Fatḥ*, II, p. 323, cf. *ʿAwn al-maʿbūd*, II, pp. 230 f.

With a strand on the authority of al-Barāʾ b. ʿĀzib:

- "The Prophet had been presented with a mantle of silk. His companions touched the fabric and marvelled at its softness. But he said: 'Do you marvel at its softness? The napkins at the disposal of Saʿd b. Muʿādh in Paradise are even better and softer than this!'",

cf. Mz., II, nos. **1878**, 1810, 1850, 1861 (*kh*, 63/12, *m*, IV, p. 1916, confirmed in Ṭay., no. 710, IḤ., IV, pp. 289, 301, 306, Abū Yaʿlā, III, pp. 273 f, VI, p. 8, *Ḥilya*, IV, pp. 342 f). In these bundles which support a *faḍāʾil* of the companion Saʿd b. Muʿādh, a leading member of the tribe of Aws who succumbed to his injuries sustained at the battle of the Ditch in the year 5/627, Abū Isḥāq is in any case the (S)CL, if not the CL, with Shuʿba (no. 1878), whose position is strengthened by Mz., I, no. 1282 (*m* and Ṭay., no. 1990), Thawrī (no. 1850) and Abū ʾl-Aḥwaṣ Sallām b. Sulaym (no. 1861) as believable PCLs. If it is not Abū Isḥāq who is to be credited with it, it may tentatively be ascribed instead to Shuʿba who is well-known for his *faḍāʾil* traditions singing the praises of the Anṣār[1].

On the authority of al-Barāʾ b. ʿĀzib, Abū Isḥāq is also recorded to have brought into circulation a description of various features in the outward appearance of the Prophet. His best-attested pupil is again Shuʿba, whose *matn* is dealt with in his *tarjama* under no. **1869**. Two grandsons of Abū Isḥāq, Isrāʾīl b. Yūnus and Yūsuf b. Isḥāq, allegedly also transmitted versions of this, what may be called a *ṣifat an-nabī* MC, cf. their spidery bundles under nos. 1802 and 1893 respectively. Moreover, Wakīʿ b. al-Jarrāḥ is in a bundle supporting his version which may be looked up in his *tarjama* under no. 1847. And then there is finally another spidery bundle with Abū Khaythama Zuhayr b. Muʿāwiya as key-figure, which supports a slightly different but probably related version from within this MC, cf. his *tarjama* under no. 1839. One may therefore be inclined to hold Abū Isḥāq responsible for having brought a physical description of Muḥammad into circulation, which he may or may not have heard from al-Barāʾ. How this description fared at the hands of his purported pupils can be looked up in the *tarjama*s of these under the numbers indicated.

With a strand on the authority of Sulaymān b. Ṣurad—Jubayr b. Muṭʿim:

- "In the presence of the Prophet we argued with one another on the (quantity of) water to be used for the major ritual ablution (*ghusl*). Someone said: 'As for me, I wash my head the following way,' whereupon the Prophet said: 'I pour three handfuls of water over my head'",

cf. Mz., II, no. **3186** (*kh*, 5/4, *m*, I, p. 258, *d*, *s*, *q*, confirmed in Ṭay., no. 948, ʿAzq., I, p. 260, IASh., I, p. 64, IḤ., IV, pp. 84, 85). With his three PCLs, Shuʿba, Thawrī and Abū Khaythama Zuhayr, Abū Isḥāq may be taken in any case to be the (S)CL of this tradition.

With a strand on the authority of Ḥāritha b. Wahb:

- "While we were with more people and under safer circumstances than ever before, I performed a *ṣalāt* of (only) two *rakʿa*s with the Prophet at Minā",

cf. Mz., III, no. **3284** (*kh*, 25/84, 2, *m*, I, pp. 483 f, *d*, *s*, *q*, confirmed in Ṭay., no. 1240, IASh., II, p. 450, IḤ., IV, p. 306, *Ḥilya*, VII, p. 188). Abū Isḥāq is probably no more than the SCL of this bundle, which looks like a bunch of superimposed spiders rather than one with a discernible CL. But the issue of shortening the *ṣalāt* at Minā to two *rakʿa*s is an ancient one and could conceivably have originated even before the lifetime of Abū Isḥāq. That is why it is listed here in his *tarjama*.

With a strand on the authority of Abū Burda b. Abī Mūsā—his father Abū Mūsā ʿAbd Allāh b. Qays al-Ashʿarī, who related the Prophet's maxim:

- "No marriage (is valid) except through (the agency of) a guardian (*walī*)",

cf. Mz., VI, no. **9115** (*d*, *ʿAwn al-maʿbūd*, VI, p. 72, *t*, *q*, confirmed in Ṭay., no. 523, ʿAzq., VI, p. 196, Saʿīd b. Manṣūr, I, p. 148, IASh., IV, p. 131, IḤ., IV, pp. 394, 413, 418, Dārimī, II, pp. 184# f, Abū Yaʿlā, XIII, p. 195). In this complex bundle Abū Isḥāq

1. Cf. *Muséon* (II), pp. 211 f.

is the believable CL, but the maxim is probably somewhat older, for numerous first/seventh century companions and successors-cum-*fuqahāʾ* have expressed themselves in the same way, cf. ʿAzq., Saʿīd b. Manṣūr and IASh., ibidem. It is conceivable that the issue was already a point of discussion during the Prophet's lifetime, but that is not borne out by the time of origin of any traditions from the available collections, or by the Qurʾān for that matter. It is curious that, in spite of the high number of *aqwāl*, *mursalāt*, and *mawqūfāt* dealing with the issue, Prophetic traditions containing the maxim are relatively rare. For one more well-attested tradition on the issue, see Ibn Jurayj under no. 16462. In this connection it is to be noted, by the way, that a woman who gets married without the agency of a guardian, who, as it says, 'marries herself off', is considered a prostitute, cf. the SS-supported tradition in *t*, III, p. 411, and Saʿīd b. Manṣūr, I, pp. 149 f, nos. 532 f.

With strands on the authority of al-Aswad b. Yazīd, ʿAlqama b. Qays and Abū 'l-Aḥwaṣ ʿAwf b. Mālik—Ibn Masʿūd:

- "In the final salutation of the *ṣalāt* (*taslīm*) the Prophet used to turn his head to the right and then to the left (so far) that you could see the whiteness of his cheek",

cf. Mz., VII, nos. **9182**, **9471**, **9504** (*d*, *ʿAwn al-maʿbūd*, III, p. 202, *t*, *s*, *q*, confirmed in Ṭay., no. 308, ʿAzq., II, p. 219, IḤ., I, pp. 386, 390, 394, 406, 408, 409, 444, 448). Abū Isḥāq is in any case the (S)CL of the gist of this tradition which is transmitted in a range of different wordings. However, among his PCLs it is Thawrī who is the best-attested and the commentator in *d*, by using the technical term *tābaʿa*, mentions several transmitters from Abū Isḥāq who 'followed' or 'copied' Thawrī. The wording of this salutation consists of uttering the formula *as-salāmu ʿalaykum wa-raḥmatu 'llāh* twice.

With a strand on the authority of ʿĀṣim b. Ḍamra—ʿAlī b. Abī Ṭālib on the supererogatory nightly prayer, which 'oddifies', i.e. makes the total number of *rakʿa*s performed by an individual that day odd (i.e. *witr*):

- "The *witr* prayer is not a duty like your prescribed *ṣalāt*s but a commendable practice (*sunna*) instituted by the Prophet; he has said: 'People of the Qurʾān, perform the *witr* prayer, for God Himself is odd and that is why He prefers odd numbers'",

cf. Mz., VII, no. **10135** (*d*, *ʿAwn al-maʿbūd*, IV, p. 205, *t*, II, p. 316, *s*, *q*, confirmed in Ṭay., no. 88, ʿAzq., III, p. 3, IḤ., I, pp. 86, 144, 145, Bay., II, p. 468). Abū Isḥāq is CL. His *marfūʿ isnād* strand may be the earliest to replace the numerous *mursal* and *mawqūf* strands found to support the saying in the pre-canonical collections. For more details about the prayer, the discussion on whether it is obligatory or just recommended and the times during the night when the performance thereof is most meritorious, see *EI* 2, s.v. (Wensinck).

With a strand on the authority of ʿAmr b. Maymūn al-Awdī, who reported that when, at the end of the *ḥajj* ceremonies, he performed the morning *ṣalāt* at Jamʿ[1], ʿUmar said:

- "The unbelievers did not use to rush back (sc. to Mecca) until the sun had risen, whereby they used to exclaim: 'Shine, Thabīr, (in order that we press forward quickly)!' But the Prophet opted for a course of action that differed from theirs and (after the pilgrimage on his way back to Mecca) he set out already before sunrise",

Mz., VIII, no. **10616** (*kh*, 25/100, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 63, IḤ., I, pp. 14, 42, 50#, 54, Ibn Ḥibbān, VI, p. 64). With his two PCLs, Shuʿba and Thawrī, Abū Isḥāq may be the (S)CL. Thabīr is the name of a mountain near Mecca, named after a man from Hudhayl who had died on it. When the sun had risen far enough to start shining upon its slope, the pre-Islamic pilgrims departed from Minā on their journey home, uttering the rhyming exclamation *ashriq Thabīr*, *kaymā nughīr*. For details on this procedure, see Yāqūt, *Buldān*, I, pp. 917 f.

With a strand on the authority of ʿAmr b. al-Ḥārith:

- "At his death the Prophet did not leave one dīnār or one dirham, not a slave or a slave girl, nothing in fact except his white mule (or: his mule called al-Bayḍāʾ[2]), his weapons and a piece of land which he designated for charity",

cf. Mz., VIII, no. **10713** (*kh*, 55/1, 2, *tm*, *s*, confirmed in IḤ., IV, p. 279, *Ḥilya*, IV, p. 345). Abū Isḥāq is no more than SCL of this tradition. For

1. Another name for Muzdalifa between ʿArafāt and Minā, but it may also indicate the entire tract of land between those two places, cf. Lane, s.v.
2. Cf. H. Eisenstein in *Der Islam*, LXII, 1985, p. 102.

another later tradition on the same subject, see Abū Muʿāwiya under no. 17610. The tradition is occasionally cited as evidence in the issue of whether or not the Prophet left a will.

With a strand on the authority of Abū Ḥabība aṭ-Ṭāʾī—Abū ʾd-Dardāʾ, who related the Prophet's words:

- "He who only gives a slave his freedom at his death is comparable with someone who only gives away presents when he himself lives in satisfactory circumstances",

cf. Mz., VIII, no. **10970** (*d*, *ʿAwn al-maʿbūd*, X, p. 365, *t*, *s*, confirmed in Ṭay., no. 980, ʿAzq., IX, p. 157, IḤ., V, p. 197, VI, p. 448, Bay., IV, p. 190). Abū Isḥāq is (S)CL of this saying, which is in fact a proverb.

With a strand on the authority of al-Aswad b. Yazīd an-Nakhaʿī—ʿĀʾisha:

- "The Prophet used to go to sleep in a state of major ritual pollution without having touched water",

cf. Mz., XI, nos. **16018**, 16023, 16024, 16038 (*d*, *ʿAwn al-maʿbūd*, I, p. 260, *t*, *s*, *q*, confirmed in Ṭay., no. 1397, IḤ., VI, pp. 146, 171). This highly controversial tradition from the MC on the cleansing prescriptions for someone who is in a state of major ritual pollution (*junub*) and wants to go to sleep is generally labelled by commentators as a mistake on the part of Abū Isḥāq. He has only two believable PCLs, Aʿmash and Thawrī, but the comments the tradition evoked are sufficient to identify it with him, cf. *ʿAwn al-maʿbūd*, I, pp. 261 f, where an ingenious attempt at harmonization is also mentioned. For other versions from this MC, see Zuhrī under 17769, ʿAbd Allāh b. Dīnār under no. 7224 and Shuʿba under 15926.

With a strand on the authority of Hubayra b. Yarīm ash-Shaybānī—ʿAbd Allāh b. Masʿūd, or as a *mawqūf* on the authority of Hubayra:

- "He who goes to consult a soothsayer, a fortune-teller (or a diviner) and he grants credence to what that man says, he shows himself as an unbeliever in what has been revealed to the Prophet",

cf. Bagh., I, p. 148, II, pp. 47-50. This tradition, which never made it to one of the canonical collections, has Abū Isḥāq as (S)CL. There are, furthermore, a number of SSs through Shuʿba, who is also among Abū Isḥāq's pupils, and others which are all dives to Ibn Masʿūd, cf. ibidem, pp. 51 f. IḤ., II, p. 429, lists a SS of his own. *m* gives one tradition which states that the *ṣalāt* of him who consults a soothsayer will not be accepted for forty days, cf. Mz., XIII, no. 18384 (*m*, IV, p. 1751, IḤ., IV, p. 68, V, p. 380). The strands in *m* and IḤ. share Yaḥyā b. Saʿīd al-Qaṭṭān as key figure. But the above attempts at identifying the person responsible for the tradition in its different guises are no more than tentative.

Abū Isḥāq Sulaymān b. Abī Sulaymān ash-Shaybānī (d. sometime between 138/756 and 142/760). He was a *mawlā* and successor from Kūfa. The only companion he is said to have transmitted traditions from was ʿAbd Allāh b. Abī Awfā.

With a strand on the authority of ʿAbd Allāh b. Abī Awfā (in a selection from a range of different wordings):

- "Once in the month of Ramaḍān we were on a campaign with the Prophet, who was observing the fast. When the sun began to sink, he called out: 'Bilāl (v.l. Fulān), step down and start mixing!' He said: 'But Messenger of God, it is still light.' 'Step down,' he said again, 'and start mixing.' So the man alighted (from his animal). He mixed the *sawīq* (i.e. parched barley or wheat) with water (or milk, ghee or fat, etc.) and brought it to the Prophet, who drank from it. Then he gave a sign with his hand saying: 'When the sun is sinking and darkness is about to set in, one has to break his fast'",

cf. Mz., IV, no. **5163** (*kh*, 30/44, *m*, II, pp. 772 f, *d*, *s*, confirmed in Ḥum., no. 714, IḤ., IV, pp. 380, 381, Ibn Ḥibbān, V, p. 209). Abū Isḥāq ash-Shaybānī is (S)CL. IḤj. identifies the campaign as the march upon Mecca[1]. The underlying message of the tradition is thought to have lain in its emphasis on the advisability of breaking one's fast (*ifṭār*) as soon as the time therefore has come; there was no merit in procrastinating beyond the time prescribed.

1. There were only two campaigns during which a fast was allegedly observed, Badr and the conquest of Mecca. But since the companion of the *isnād*, ʿAbd Allāh b. Abī Awfā, was too young to have been present at Badr, the conclusion presents itself that the latter was meant. Ibn Abī Awfā, who is said to have died in 86, 87 or 88/705-7, was supposedly the last companion to die in Kūfa, cf. Ibn Qutayba, *Maʿārif*, p. 341. Although his age at death is not recorded, he must have been ca. one hundred years old.

With the same strand:

- "Once when we were accompanying the Prophet during his assault on Khaybar we were overcome with hunger. We had caught some domesticated donkeys belonging to the local people that had come out of the settlement, so we slaughtered these. But when our cooking pots were boiling, we suddenly heard a messenger of the Prophet who proclaimed: 'Empty the cooking pots; do not eat any of this donkey meat.' I wondered how stringent this prohibition was, so we deliberated among ourselves and came to the conclusion that it was meant as a definite ban; he issued it inasmuch as the meat had not been included in the (booty that was to be divided up into) five parts (variant: because these donkeys eat human excrement[1])",

cf. Mz., IV, no. **5164** (*kh*, 57/20, 3, *m*, III, p. 1538, *s*, *q*, confirmed in Ṭay., no. 816, Ḥum., no. 716, ʿAzq., IV, p. 524, IASh., VIII, p. 75, IḤ., IV, pp. 354-7 with four different strands). Abū Isḥāq ash-Shaybānī has four PCLs, so he can safely be considered the CL of this bundle, which is part of a MC. What is more, he may tentatively be seen as the oldest and earliest within this MC, responsible for linking the prohibition to a Khaybar backdrop. This may have inspired Ibn Isḥāq who included the ban in his account of that raid. One of Abū Isḥāq's PCLs is Shuʿba who is himself responsible for another simplified version of this tradition, cf. his *tarjama* under no. 1795. All the other versions are supported by spidery bundles and SSs which do not permit the drawing of conclusions as to who precisely has brought each of them into circulation. For a survey of these versions, several of which enumerate different reasons prompting the prohibition, see *m*, III, pp. 1537-40, *q*, II, pp. 1064 ff.

With a strand on the authority of Shaʿbī—Ibn ʿAbbās a tradition on the performance of a *ṣalāt* at a funeral, which Mz. lists under one number, but which was transmitted in so many different wordings that his assertion that all versions had one all-encompassing meaning (*maʿnā*), can only point to the vague feature common in all that a funeral necessitates a *ṣalāt* to be performed over the bier; here follows PCL Shuʿba's wording (paraphrase):

- "The Prophet passed by a freshly dug grave that was situated apart from the other graves (*ʿalā qabrin manbūdhin* or, reading *ʿalā qabri manbūdhin*: the grave of a foundling[2]) and with the people gathered behind him he performed a *ṣalāt* over it",

cf. Mz., V, no. **5766** (the Six, *kh*, 23/67, *m*, II, p. 658, confirmed in Ṭay., no. 2647, ʿAzq., III, p. 518, IASh., III, p. 359, IḤ., I, pp. 224, 283, 338, *Ḥilya*, IV, p. 330). Abū Isḥāq ash-Shaybānī is the (S)CL of the gist and he is as such identified in *Ḥilya*; *m* adds two diving SSs of his own as *shawāhid*, the *isnād* strands mentioned in ibidem, no. 69.

With a strand on the authority of ʿAbd ar-Raḥmān b. al-Aswad—his father al-Aswad b. Yazīd an-Nakhaʿī—ʿĀʾisha:

- "The Prophet allowed us to utter charms against everything poisonous",

cf. Mz., XI, no. **16011** (*kh*, 76/3, *m*, IV, p. 1724, *s*, confirmed in IASh., VII, p. 392, IḤ., VI, pp. 61, 190#, 208, 254). Abū Isḥāq ash-Shaybānī is (S)CL of this tradition. One of his PCLs, Thawrī, is himself (S)CL in a tradition permitting the uttering of charms against the evil eye, cf. there under no. 16199.

With a strand on the authority of ʿAbd Allāh b. Shaddād b. al-Hād, who related about his aunt Maymūna bt. al-Ḥārith, a wife of the Prophet:

- "When she had her period and lay stretched out beside the place where the Prophet used to prostrate himself on his mat made of palm leaves (*khumra*), it happened sometimes that his garment touched her",

cf. Mz., XII, nos. **18060**, 18062 (*kh*, 6/30, *m*, I, p. 367, *d*, *s*, *q*, confirmed in Ṭay., no. 1626, Ḥum., no. 311, IḤ., VI, p. 330). Abū Isḥāq ash-Shaybānī is the (S)CL. The text above is the longer version, the tradition is also transmitted in a shorter version.

Abū Khaythama Zuhayr b. Muʿāwiya (d. between 172/789 and 177/794) was an Arab transmitter from Kūfa. He left the city in 164 to settle eventually in

1. Among the reasons for the prohibition listed in the commentaries was that there were perhaps not enough animals for transporting warriors and goods, but that reason appears to have been invalidated by the consideration that in tandem with the prohibition of donkey meat the meat of horses was declared permissible in alternative traditions, cf. IḤj., *Fatḥ*, XII, p. 77.

2. Cf. Lane, p. 2757, middle column.

the Jazīra. He was a *ṣāḥib sunna*. Occasionally he is the key figure in *isnād*s of historical *akhbār*, but these have not been incorporated in this book.

With a strand on the authority of Abū Isḥāq as-Sabīʿī:

- "When asked whether the face of the Prophet was (radiant) like a sword, (the companion) al-Barāʾ b. ʿĀzib answered: 'No, it rather shone like the moon'",

cf. Mz., II, no. **1839** (*kh*, 61/23, 11, *t*, V, p. 598, confirmed in Ṭay., no. 727, Bagh., II, p. 253, IḤ., IV, p. 281, Dārimī, I, 45). This is Abū Khaythama's contribution to the description of the outward appearance of the Prophet laid down in the so-called *ṣifat an-nabī* cluster. For other, similar descriptions for whose origins Abū Isḥāq seems responsible, see Shuʿba under no. 1869, Wakīʿ under no. 1847 and Isrāʾīl b. Yūnus under 1802.

He copied Shuʿba in a tradition on the divine tranquility, restfulness (*sakīna*) that is sent down from heaven when the Qurʾān is recited, see Shuʿba's *tarjama* under no. **1872**.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh, who related the Prophet's words:

- "(As part of the pilgrimage ceremonies) slaughter only full-grown victims, except when that is inconvenient for you, in which case sheep that have not yet completed twelve months",

cf. Mz., II, no. **2715** (*m*, III, p. 1555, *d*, VII, p. 352, *s*, *q*, confirmed in Bagh., II, p. 269, IḤ., III, pp. 312, 327, Abū Yaʿlā, IV, p. 210, Bay., IX, p. 269). Abū Khaythama is (S)CL. A 'full-grown' animal is five years or older for camels, two years for cattle and in the case of sheep and goats, those that are more than one year old. All this may sound straightforward enough. But the different interpretations of these ages are manifold and partly contradictory depending on the legal school. For a survey of the possibilities, see *ʿAwn al-maʿbūd*, VII, pp. 353 ff, where the Ḥanafī jurist al-Qudūrī (d. 428/1037) is extensively quoted. Furthermore, the tradition is studied in depth by Kamaruddin Amin in *ILS*, XI, 2004, pp. 149-76.

With the same strand the Prophet's words:

- "When the thong of someone's sandal breaks, he may not walk further with only one sandal on, but must first repair it. He may not walk in one shoe either, he should not eat with his left hand and he may not wrap himself in one single garment thereby running the risk (when he sits down) of exposing his genitals",

cf. Mz., II, no. **2717** (*m*, III, p. 1661, *d*, *s*, confirmed in Bagh., II, p. 274, IḤ., III, pp. 273#, 327). Abū Khaythama has no less than seven SSs converging in him in this bundle but he has no PCLs, that is why he can only be considered the SCL of this tradition. It is in fact a composite. The first part is found with Aʿmash as CL (see there under no. 14608), while the final part is extensively dealt with in the *tarjama* of Mālik (see there under no. 13822°).

With a strand on the authority of ʿUrwa b. ʿAbd Allāh—Abū Mahal Ibn Nufayl b. Qushayr al-Juʿfī—Muʿāwiya b. Qurra—his father Qurra b. Iyās al-Muzanī:

- "Amidst a group of Muzayna tribesmen I went to the Prophet in order to pledge allegiance to him. (We found him) with his shirt undone. We pledged allegiance to him and then I inserted my hand in the opening of his shirt and felt the Prophetic seal. (ʿUrwa went on and said: 'and I never saw Muʿāwiya or his father without their shirts having been left unbuttoned throughout winter or summer)",

cf. Mz., VIII, no. **11079** (*d*, *ʿAwn Al-maʿbūd*, XI, p. 91, *tm*, *q*, confirmed in Bagh., II, p. 293, IḤ., III, p. 434#, IV, p. 19, V, p. 35#). Abū Khaythama is (S)CL. For the Prophet's seal, see ʿĀṣim b. Sulaymān al-Aḥwal under no. 5321.

With a strand on the authority of ʿUbayd Allāh b. ʿUmar—Saʿīd b. Abī Saʿīd—(or his father Abū Saʿīd Kaysān al-Maqburī)—Abū Hurayra, who related the Prophet's words (incorporating most variants):

- "When you go to bed, dust it with the inside of your cloak (in some versions: for you do not know, v.l. nobody except God knows, what happened to it, v.l. what dirt or vermin fell onto it, after you left it, then lie down on your right side) and say: 'God, in Your name I have laid down my body (lit. side) and in Your name I shall raise it. If You take away my soul, pardon it and if You let it go, protect it the same way you protect Your pious servants'",

cf. Mz., X, no. **14306** (*kh*, 80/13, *Fatḥ*, pp. 374 f, *d*, *ʿAwn al-maʿbūd*, XIII, p. 266, *s*, confirmed in IḤ.,

II, pp. 432 f). This tradition belongs to the extensive MC on bedtime prayers and is listed here in Abū Khaythama's *tarjama* for the sake of convenience, since he is allegedly ʿUbayd Allāh b. ʿUmar's best-attested transmitter. Spread over several bundles, there are so many different SSs and spider-like formations coming together in ʿUbayd Allāh that one is at first sight inclined to ascribe it to him. But considering him at all is untenable, as was tentatively demonstrated elsewhere[1] and, in fact, IḤj. identifies him in this tradition as one of Mālik b. Anas' imitators, using the appropriate verb *tābaʿahu*. Cf. *Fatḥ*, XVII, p. 149, -8, and Mz., IX, no. 13012. Mālik's version is otherwise nowhere else attested, not even in the currently available edition of his *Gharāʾib*[2], and that is why the tradition was not dealt with in his *tarjama*, but it is probably his.

Abū Muʿāwiya Muḥammad b. Khāzim, a *mawlā* from Kūfa. Born in 113/731 he became blind early in life. He is said to have died in 194-5/810-1. In transmitting traditions he was among the most important PCLs of Aʿmash and also Hishām b. ʿUrwa. He was notorious for his Murjiʾite leanings. Hārūn ar-Rashīd treated him with great respect, cf. Dhahabī, *Siyar*, IX, pp. 73-8, Mz., *Tahdhīb*, XXV, pp. 123-33. He knew the Qurʾān by heart: many traditions in whose *isnād*s he figures deal with Qurʾānic quotations and Qurʾān-related matters.

A particularly frequently used strand with Abū Muʿāwiya as CL, (S)CL or SCL is the one via Aʿmash / Abū Ṣāliḥ Dhakwān / Abū Hurayra as well as dozens of SSs, cf. Mz., nos. 12502-12552.

He may be responsible for a version of a tradition (Mz., II, no. **1771**) on punishing fornicators among the Jews, a tradition based upon an example of Mālik b. Anas, see there under no. 8324*.

With a strand on the authority of Aʿmash—ʿAbd Allāh b. ʿAbd Allāh ar-Rāzī—ʿAbd ar-Raḥmān b. Abī Laylā—al-Barāʾ b. ʿĀzib:

- "The Prophet was asked about (the obligation of) an ablution after (eating) camel meat. 'Yes, perform a *wuḍūʾ* then[3],' he said. 'And what about mutton?', he was asked. '(There is) no (need to) perform a *wuḍūʾ* then.' Next he was asked about (performing) a *ṣalāt* in the spot (e.g. around a waterhole) where the camels rested. 'Do not perform your *ṣalāt* there, for that (spot) is (the playground of) devils.' Finally he was asked about (performing) a *ṣalāt* in a sheep pen. 'By all means perform it in a sheep pen,' the Prophet said, 'for there blessing abounds",

cf. Mz., II, no. **1783** (*d*, *ʿAwn al-maʿbūd*, I, pp. 217 f, *t*, *q*, confirmed in IASh., I, p. 384, IḤ., IV, p. 288). Abū Muʿāwiya is no more than SCL, but his position in this bundle is at least the only one deserving of that qualification within the large MC on the subject. There are masses of spiders and SSs in which the sheep pen is preferred to the resting place of camels for performing the *ṣalāt*, but none of its multiple strands allows for a more precise dating or even a hint at an originator. The issue is old though, as is reflected in numerous *mawqūfāt* and *marāsīl* listed in ʿAzq., I, pp. 407-11, and IASh., I, pp. 384 ff. Devils infesting the resting places of camels is thought to be a reference to how devils and jinn cause camels to wander off against the will of their riders. Camels were considered vicious animals (*kathīr ash-sharr*), notorious for their treachery and refractoriness, but they also occasionally interrupt the concentration of persons performing *ṣalāt*s in their vicinity and cause them to cut short their acts of devotion. Sheep, however, were thought of as peaceful and harmless. Camel meat, furthermore, was deemed to have a disagreeable odour, cf. IḤj., *Fatḥ*, I, p. 322, -5. For details on the question of whether or not preparing and eating the meat of certain domestic animals required a (partial) *wuḍūʾ*, see Zuhrī under no. 10700, and Mālik under no. 5979°.

With a strand on the authority of Aʿmash—ʿAmr b. Murra—Saʿīd b. Jubayr—Ibn ʿAbbās:

- "When the verse was revealed: 'Warn your nearest of kin (XXVI: 214)' and your relatives that are virtuous[4], the Prophet came

1. Cf. *Islam* (I), pp. 231-4, and in the introduction to the *tarjama* of Mālik b. Anas.
2. For the other SS and spider-supported versions, with or without ʿUbayd Allāh in the strand, cf. Mz., IX, nos. 12984, 13037, ʿAzq., IX, p. 34, IASh., X, pp. 248 f, Ibn Ḥibbān, VII, pp. 425 f, IḤ., II, pp. 295, 422, 432.
3. A commentator emphasizes that this use of the term *wuḍūʾ* is to be taken in a non-technical sense: it does not entail a complete minor ritual ablution including the washing of the feet, but just a washing of the hands and a rinse of the mouth (*maḍmaḍa*). It is, however, also taken by others as referring to the complete minor ritual ablution, since the touching of raw meat and subsequent cooking and eating thereof invalidates the state of ritual purity achieved by the *wuḍūʾ* in the technical sense.
4. ... and your relatives that are virtuous (*wa-rahṭaka minhum al-mukhlaṣīn*), constitutes a curious addition to

outside, climbed (the hill of) aṣ-Ṣafā and called out: 'Comrades!' … Then they[1] gathered around him … and he said: 'What would you think if I were to tell you that horsemen will come forth from the bottom of this hill (v.l.: will suddenly attack you)? Would you believe me?' 'We have never caught you in a lie,' they said. 'I warn you against a vehement punishment,' the Prophet said. Thereupon Abū Lahab said: 'May you perish yourself! Have you only summoned us together here for that?' He stood up to go. Then the *sūra* was revealed (CXI: 1): 'May the hands of Abū Lahab perish, may he perish himself!'",

cf. Mz., IV, no. **5594** (*kh*, 65/34, 2, *m*, I, pp. 193 f, *t*, *s*, confirmed in IḤ., I, pp. 281, 307, Ṭab., *Tafsīr*, XIX, p. 120). Aʿmash is probably no more than the SCL of this bundle and that is why it is placed in the *tarjama* of his best-attested PCL, Abū Muʿāwiya. The story about Abū Lahab is hinted at in the *Sīra*, I, p. 380, but the introductory passage around Q. XXVI: 214 is not yet part of it and only turns up in IS, I 1, p. 133, on the authority of Wāqidī, who is Abū Muʿāwiya's contemporary. This version of a *sabab an-nuzūl* tradition is one of several which together form a MC showing a considerable number of variants, all supported by different strands, cf. Ṭabarī, *Tafsīr*, XIX, pp. 118-21. Abū Muʿāwiya may in due course have been copied by Abū Usāma and ʿAbd Allāh b. Numayr. The tradition is a controversial one, for Ibn ʿAbbās was either a small boy, or not yet even born, when this altercation is supposed to have taken place. Other companions showing up in strands supporting similar versions from this MC, such as Abū Hurayra[2], did not fit either in the supposed historical backdrop situated some seven years before the Hijra[3]. That is why IḤj. classifies it under the *mursal* traditions of the companions, i.e. traditions which companions must have heard from each other without the younger companion specifying which senior companion told him something from the Prophet, cf. IḤj., *Fatḥ*, X, p. 118, -14[4]. But he lists also a number of different harmonization attempts.

Mz., no. **5611**, in which Abū Muʿāwiya seems the CL, supports a tradition copied from elsewhere on divine help for the Prophet against his enemies, cf. Shuʿba under no. 6386.

With a strand on the authority of Aʿmash—Abū 's-Safar Saʿīd b. Yuḥmid—ʿAbd Allāh b. ʿAmr:

- "While my mother and I were restoring a reed hut which had begun to crumble, the Prophet passed by us and said: 'What is this?' 'This is a ramshackle hut of ours which we are repairing', we replied. 'I think that death (will overtake you) before (your hut will collapse),' he said",

cf. Mz., VI, no. **8650** (*d*, *ʿAwn al-maʿbūd*, XIV, p. 100, *t*, *q*, confirmed in IḤ., II, p. 161). In this spidery bundle Abū Muʿāwiya is the SCL.

With a strand on the authority of Burayd b. ʿAbd Allāh b. Abī Burda—his grandfather Abū Burda—his father Abū Mūsā al-Ashʿarī, who related the Prophet's words:

- "Verily, God grants respite to the evil doer, until the time when He seizes him without letting him go. Then he recited: 'Likewise your God punishes the villages of offenders: His punishment is painful and vehement (XI: 102)'",

cf. Mz., VI, no. **9037** (*kh*, 65, 11, 4, *m*, IV, pp. 1997 f, *t*, *s*, *q*, confirmed in Abū Yaʿlā, XIII, p. 307, Ṭabarī, *Tafsīr*, XII, p. 114). Abū Muʿāwiya is the CL. The evil and the offences referred to amount to *shirk*, i.e. polytheism. It could not be ascertained whether Abū Muʿāwiya is the earliest, or the first, to make use of this family *isnād*. For an introduction to this *isnād* and the use made of it by other CLs, cf. the *tarjama* of Burayd b. ʿAbd Allāh below.

For his putative role in a tradition, which is partly a *ḥadīth qudsī*, see the *tarjama* of Aʿmash under no. **9570**.

With a strand on the authority of Aʿmash—ʿAmr b. Murra—Yaḥyā b. al-Jazzār—Ibn Akhī Zaynab—his aunt Zaynab, Ibn Masʿūd's wife:

the Qurʾānic verse of which Nawawī said (III, pp. 82 f): '(These words) were a *qurʾān* the recitation of which was repealed after its revelation (*kāna qurʾānan unzila thumma nusikhat tilāwatuhu*) and this addition did not find a place in the versions transmitted by *kh*.' This last statement of Nawawī is erroneous, in actual fact, for *kh* did include it in his *tafsīr* chapter dealing with *sūra* CXI.

1. In this variant they are specified as the clans of ʿAbd Manāf and ʿAbd al-Muṭṭalib, in another (*kh*) as the Banū Fihr and the Banū ʿAdī, all clans of Quraysh.

2. Cf. two spiders: Mz., X, no. 14623, which defies analysis, and no. 13348 with Ibn Wahb as key figure.

3. Compare IS, I 1, p. 132, line 25.

4. Since the formulation of the doctrine of the collective reliability of all the Prophet's companions, this type of tradition was deemed perfectly acceptable.

- "Ibn Masʿūd told me that the Prophet once said: 'Charms (either uttered or written), amulets[1] and (uttering) enchantments in order to arouse the desire in a husband for his wife are (tantamount to) polytheism.' I told Ibn Masʿūd: 'Why do you say that? By God, my eye used to trouble me[2] and I used to visit a certain Jew who uttered charms over me; for when he did so, the eye ceased to hurt.' Then Ibn Masʿūd said: 'That (affliction) is the work of the devil inflicted by his hand; when (the Jew) utters the charm, the devil withdraws his hand. It would have been sufficient for you to utter the words of the Messenger of God: 'Lord of men, remove the harm, cure him with a cure that will not abandon him, for You are the healer, there is no cure except Yours'",

cf. Mz., VII, no. **9643** (*d*, *ʿAwn al-maʿbūd*, X, pp. 262 f, confirmed in IḤ., I, p. 381, Abū Yaʿlā, IX, p. 133, Bayhaqī, IX, p. 350). Abū Muʿāwiya is no more than the SCL of this spidery bundle. For an earlier occurrence of this healing formula, see Manṣūr b. al-Muʿtamir under no. 17603.

For his SCL position in a tradition (cf. Mz., VII, no. **9992**) describing a meritorious practice when approaching one's debtors, see Shuʿba under no. 3310.

With a strand on the authority of Aʿmash—al-Ḥakam b. ʿUtayba—ʿAbd ar-Raḥmān b. Abī Laylā—ʿAlī b. Abī Ṭālib, who related the Prophet's words (after a preamble in some versions):

- "When someone pays a visit to his brother on his sickbed, (it is as if) he walks in Paradise at the time when the fruits are gathered in and then sits down. When he is seated, he will be flooded by mercy, and at daybreak he will be blessed by seventy thousand angels until the evening and when evening has come, he will be blessed by seventy thousand angels until the morning",

cf. Mz., VII, no. **10211** (*d*, *s*, *Kubrā*, IV, p. 354, *q*, I, pp. 463 f, confirmed in IASh., III, p. 234, IḤ., I, p. 81, Abū Yaʿlā, I, p. 227, Bay., III, p. 380). Abū Muʿāwiya is CL. This is one of many traditions from the MC on the merit of visiting the sick.

With a strand on the authority of Aʿmash—ʿAmr b. Murra—Sālim b. Abī 'l-Jaʿd—Umm 'd-Dardāʾ—Abū 'd-Dardāʾ, who related that the Prophet asked his companions:

- "'Shall I tell you about (an act) which is even more excellent than fasting, praying or the giving of alms?' 'Yes please,' they said. 'Resolving dissension (among people) for dissension corrupts (our faith) and utterly destroys (it)'",

cf. Mz., VIII, no. **10981** (*d*, *ʿAwn al-maʿbūd*, XIII, p. 178, *t*, confirmed in IḤ., VI, pp. 444 f). Abū Muʿāwiya is at most the SCL of this concisely worded tradition.

With a strand on the authority of Aʿmash—Abū Wāʾil Shaqīq b. Salama—Qays b. Abī Gharaza:

- "In the time of the Prophet, we used to be called brokers (*samāsira*), but (one day) the Messenger of God came by and addressed us with a far more appropriate term: 'Hey, you merchants (*tujjār*), that trade you ply is marked with nonsensical talk and false oaths, so mix it with almsgiving'",

cf. Mz., VIII, no. **11103** (*d*, *ʿAwn al-maʿbūd*, IX, p. 124, *t*, *q*, confirmed in IḤ., IV, p. 6). The order to practise charity instead of brokering for others in transactions was thought of as extinguishing the wrath of the Lord. Abū Wāʾil is SCL. Abū Muʿāwiya is the best-attested key figure in this heap of superimposed spiders and SSs and he is also clearly identified with it in Mz., *Tahdhīb*, XXIV, p. 75. *Samāsira* is the plural of *simsār*, a Persian word which was arabicized. In early Islam, with the emergence of the Prophet Muḥammad, brokering was thought of as susceptible to cheating. The classic example of this brokering is found in the activities of townspeople who regularly dupe guileless nomads approaching a market town in order to sell their animals[3]. This gave rise to the maxim *lā yabīʿu* (or *yabiʿ*) *ḥāḍirun li-bādin*, i.e. the sedentary person shall not sell (goods or animals) on behalf of the

1. Described as beads hung around the necks of children in order to ward off the evil eye, cf. *ʿAwn al-maʿbūd*, X, pp. 262 f.
2. A commentator mentions two afflictions, one caused by dry white filth collected in the inner corner of the eye, cf. Lane, s.v. *ramaṣ*, and the other is described as an (excessive) flow of tears caused by an ailment, cf. *ʿAwn al-maʿbūd*, X, p. 263.
3. Cf. *Arabica* (II), esp. pp. 302 ff.

nomad. For more on the issue of brokerage, cf. the *tarjama* of ʿAbd Allāh b. ʿAbbās under no. 5706.

With a strand on the authority of Aʿmash—Abū Ṣāliḥ Dhakwān—Abū Hurayra, who related the Prophet's words:

- "He who performs a *wuḍūʾ* and does it well, then goes to the Friday *ṣalāt* and listens attentively, will be pardoned for everything from that moment until the following Friday plus three days. But he who straightens (or toys with) the pebbles (on which he performs his *ṣalāt* in a way which makes too much noise and which prevents him from listening to the sermon), he (is like someone who) talks (rather than paying proper attention[1])",

cf. Mz., IX, no. **12504** (*m*, II, p. 588, *d*, *t*, *q*, confirmed in IḤ., II, p. 424, Ibn Ḥibbān, II, p. 266, IV, p. 195). Abū Muʿāwiya is (S)CL.

With the same strand the Prophet's words:

- "God says: 'I am in My servant ('s thoughts) when he thinks of Me and I am with him when he remembers (or: mentions) Me. If he remembers Me in himself, I remember him in Myself. If he remembers Me in the midst of other people, I remember him in the midst of people who are better than he. When he draws nearer to Me by a handsbreadth, I draw closer to him by an arm's length, and when he draws nearer to Me by an arm's length, I draw closer to him by a fathom. When he walks to Me, I rush to him'",

cf. Mz., IX, nos. **12505** (*m*, IV, pp. 2067 f, *t*, *s*, *q*, confirmed in IḤ., II, p. 251). Abū Muʿāwiya is the (S)CL of this composite *ḥadīth qudsī*. It consists of several elements which are variously combined in the collections. For an outline of the different forms in which this *qudsī* is found, see Graham, pp. 127-30.

With the same strand (paraphrase):

- "At the time when the Prophet was still alive a man was killed. The matter was brought before him and he referred it to a kinsman of the victim who had the right to demand retaliation (*walī 'd-dam*). The killer said: 'By God, Messenger of God, it was not my intention to kill the man.' Thereupon the Prophet said to the *walī 'd-dam*: 'If the killer speaks the truth and then you demand his death in retaliation, you will go to Hell.' Then the *walī 'd-dam* let him go. The man, who had his hands bound behind his back with a fore girth of a camel[2], went on his way, dragging forth the girth, and that is why he was called 'he with the girth'",

cf. Mz., IX, no. **12507** (*d*, *ʿAwn al-maʿbūd*, XII, p. 136, *t*, *s*, *q*, confirmed in IASh., IX, p. 442). Abū Muʿāwiya is the (S)CL of this poorly attested tradition. A seeming parallel to this story, describing a killer also associated with a camel girth and supported by a late spider, is found in Mz., IX, no. 11769.

With the same strand:

- "The Prophet once said: 'Between two (trumpet) blasts (on the Day of Judgement) there are forty.' He was asked: 'Abū Hurayra, forty days?' 'I refuse to say,' he said. 'Forty months then?' people asked again. 'I refuse to say,' he said again. 'Forty years?' they insisted. 'I refuse to say … The Prophet went on saying: 'Then God will send down rain from heaven and the people will sprout like vegetables. But everything of man will waste away, except the bone at the lower part of his spine from which he will be created again on the Day of Resurrection[3]'"

cf. Mz., IX, nos. **12508** (*kh*, 65/78, *m*, IV, pp. 2270 f, *s*). Abū Muʿāwiya is in any case the SCL of this *tafsīr* tradition connected with Q. LXXVIII: 18.

With the same strand the Prophet's words:

- "God says: 'I have prepared for my pious servants what no eye has seen and no ear

1. This last sentence is the admittedly ponderous rendering of the ultra-concise original *man massa 'l-ḥaṣā faqad laghā*, cf. Ibn al-Athīr, IV, p. 258, *ʿAwn al-maʿbūd*, III, pp. 263 f.

2. Made of plaited strips of skin, cf. Lane, p. 3032.
3. That bone was allegedly the first to be formed at his creation, cf. IḤj., *Fatḥ*, X, p. 172; IḤj. adds that a variant of this tradition, in which the time span is indeed specified as forty years, is weak.

has heard and what has not occurred to the heart of man …'",

cf. Mz., IX, nos. **12509**, 12428, 12487 (*kh*, 65/32, 1, *m*, IV, p. 2175, *q*, confirmed in IASh., XIII, p. 109, IḤ., II, pp. 466, 495). Abū Muʿāwiya is no more than the (S)CL of this *ḥadīth qudsī*, a clear allusion to Paradise, for which see Graham, pp. 117 ff. ʿAzq. lists the saying with his Maʿmar / Hammām / Abū Hurayra strand (XI, p. 416), but it did not find a place with this strand in Mz. As for the statement, one may be reminded of Isaiah 64, 4. The tradition is concluded in the sources by several different sequels which are here left unmentioned.

For his participation (cf. no. **12512**) in the issue of the Prophet's mediation (*shafāʿa*) on the Day of Judgement, see Mālik b. Anas under no. 13845°.

With the same strand the Prophet's words:

- "May God curse the thief: when he steals a helmet, his hand is to be cut off, and when he steals a rope, his hand should be cut off",

cf. Mz., IX, no. **12515** (*m*, III, p. 1314, *s*, *q*, confirmed in IḤ., II, p. 253). Abū Muʿāwiya is SCL, if not the (S)CL, of this tradition. The diving SSs converging in his master Aʿmash (cf. nos. 12374, 12438, 12448) fail to convince. The tradition constitutes an argument in the debate on the minimum value (*niṣāb*) of goods stolen to which the *ḥadd* punishment for theft is applicable. Curiously, the word used for helmet here is *bayḍa*, which also means 'egg', and the word for rope, which is interpreted in the present context as referring to a 'mooring cable', also has the meaning 'piece of string'. Helmet and mooring cable are both worth far more than a quarter of a dīnār, the usual approximation of the *niṣāb* in Ḥijāzī circles, for which see Zuhrī under no. 17920. The interpretations 'egg' and 'piece of string' are preferred by some scholars[1], because the tradition is meant to convey: how can a thief be so reckless in respect of something precious like his own hand, when he risks losing it in exchange for something as paltry as an egg or a piece of string?!

With the same strand the Prophet's words:

- "The first group of people from my community to enter Paradise will be shining like the moon when it is full, those who follow will be as bright as any star in the sky, then those who come after them will be (bright in various) degrees; they will no longer defecate, urinate, blow their noses or expectorate; their combs will be made of gold, in their censers aloe wood will be burnt, their perspiration will smell of musk, their features will be like those of a man who is as tall as their father Ādam, sixty cubits in height",

cf. Mz., IX, no. **12525** (*m*, IV, pp. 2179 f, *q*, confirmed in IASh., XIII, pp. 109 f, IḤ., II, p. 253). This tradition, which describes the denizens of Paradise, is part of a large MC in which this version is the only one whose *isnād* strands show up a key figure who might conceivably be considered its CL. None of the other SSs and late spider-like formations permits conclusions to be drawn as to CLs. However, if anything, Abū Muʿāwiya can only be assumed to have been responsible for its wording: the overall ideas expressed may be due to an anonymous older storyteller whose identity can as yet not be established. For a survey of the numerous SSs and spiders supporting similar versions, see Abū Yaʿlā, X, pp. 471 f, and also ʿAzq. above under no. 14702.

With a strand on the authority of Hishām b. ʿUrwa—his father ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "(In the Jāhiliyya in the course of the pilgrimage rituals) the Quraysh and those who followed their religion would halt at al-Muzdalifa. They were called the Ḥums. The other Arabs used to halt at ʿArafa[2]. With the advent of Islam, God ordered His Prophet to go to ʿArafāt and halt there, and to set out from there with all haste. That is reflected in His statement: 'Then rush forward from where the people rush forward (II: 199)'",

cf. Mz., XII, no. **17195** (*kh*, 65/2, 35, *m*, II, pp. 893 f, *d*, *s*). Abū Muʿāwiya is the (S)CL of this wording. The issue of the *ifāḍa*, the 'rush' (cf. *EI* 2, Eng. ed. III, p. 36, left col.) can be traced back to the Jāhiliyya and was broached anew in the Qurʾān. The 'halting' (*wuqūf*) at ʿArafa constitutes one of the cornerstones of the pilgrimage ritual. The Ḥums belonged to the tribe of Quraysh and included members of other tribes who had married into Quraysh, e.g. Thaqīf, Layth, Khuzāʿa, Kināna, ʿĀmir b.

1. Cf. Nawawī, XI, p. 183, IḤj., *Fatḥ*, XV, pp. 87 ff, and also *MT*, pp. 172 f.

2. The names ʿArafa and ʿArafāt are here used alternatively for the same locality in the same context.

Ṣaʿṣaʿa, Ghazwān and others. The Quraysh had the custom to impose their religious beliefs upon any stranger from another tribe who wished to marry a woman from Quraysh, stipulating at the same time that the descendants be raised in those beliefs too, cf. IḤj., *Fatḥ*, IV, p. 264. For more on the Ḥums and the quaint pre-Islamic customs connected with them, see *EI* 2, s.n. (W. M. Watt).

With the same strand the Prophet's words:

- "If it had not been for the fact that your people (i.e. the Quraysh) were only recently still living in unbelief, I would have taken the Kaʿba to pieces and I would have rebuilt it on the foundations laid by Ibrāhīm, for Quraysh, when they restored the House, did that on foundations falling within (those of Ibrāhīm). And I would also have built a rear door in it",

cf. Mz., XII, no. **17197** (*m*, II, p. 968, *s*). Abū Muʿāwiya is SCL and in his supposed informant Hishām so many SSs come together (cf. IḤj., *Fatḥ*, IV, p. 189) that one is almost inclined to consider him the (S)CL. But that is not a safe solution. This tradition bears a resemblance to one of Mālik, see there under no. 16287*.

With a strand on the authority of Aʿmash—Abū Wāʾil Shaqīq b. Salama—Masrūq—ʿĀʾisha:

- "(At his death) the Prophet left no dīnār, no dirham, no sheep, no camel, and he did not bequeath anything",

cf. Mz., XII, no. **17610** (*m*, III, p. 1256, *d*, *s*, *q*, confirmed in IS, II 2, p. 49, 15, IḤ., VI, p. 44#). Aʿmash is no more than the SCL of this tradition that is why it is here attributed to Abū Muʿāwiya. It also occurs with a strand down to ʿĀʾisha via the *muʿammar* Zirr b. Ḥubaysh supported by a spidery bundle in which ʿĀṣim b. Bahdala is SCL, cf. no. 16085 (*tm*, Ṭay., no. 1565, Ḥum., no. 271, IḤ., VI, pp. 136, 185, 187, Ibn Ḥibbān, VIII, p. 205). An older contemporary, Mālik b. Mighwal (d. 157 or 159/774 or 776), is (S)CL in another bundle dealing with the same issue, see his *tarjama* under no. 5170. For another, conceivably older, tradition on the same subject, see Abū Isḥāq as-Sabīʿī under no. 10713.

Abū Qilāba ʿAbd Allāh b. Zayd, well-known Baṣran expert in legal matters who is said to have died sometime between 104 and 107 (722-5). If he had been of Persian extraction, it is believed he would have been a *mōbedh-e mōbedhān*, i.e. the equivalent of *qāḍī ʾl-quḍāt*, cf. IS, VII 1, p. 133. It is reported that he took refuge in Syria when the authorities in Baṣra wanted to make him *qāḍī*. He was allegedly anti-ʿAlī. He strongly warned against associating with people who advocated innovations (*ahl al-ahwāʾ*) because, as he said, they are heading for Hell, allowing swords to be drawn, ibidem, p. 134. He is described as being wary of transmitting too many traditions: three was already a lot in his eyes, cf. IS, ibidem. His position as common link is in general difficult to assess, because he very often occurs in a triangular *isnād* formation with two PCLs who outshine all others, his younger Baṣran contemporaries Ayyūb b. Abī Tamīma as-Sakhtiyānī (his spiritual heir) and Khālid al-Ḥadhdhāʾ. Every time this formation supports a tradition, determining who exactly was responsible for it and who copied whom, is tentative and based upon mostly circumstantial data, if any. To remain on the safe side a few traditions, which may in actual fact be due to Abū Qilāba but for which the necessary *isnād* evidence was too meagre have been dealt with in the *tarjama*s of those two rather than in that of Abū Qilāba.

On the authority of Anas b. Mālik (paraphrase):

- "(The people were reminded of the fact that the time for a *ṣalāt* had to be announced in an easily recognizable manner, either by lighting a fire or striking wooden boards (*nāqūs*)). Then Bilāl was ordered to call out the *adhān* formula twice and the *iqāma* formula only once",

cf. Mz., I, no. **943** (the Six, *kh*, 10/1, *m*, I, p. 286, confirmed in Ṭay., no. 2095, ʿAzq., I, p. 464, IASh., I, p. 205#, IḤ., III, pp. 103, 189, Dārimī, I, p. 290). The first sentence of this tradition in brackets constitutes a later addition by a PCL; the final sentence constitutes the original *matn*. This complex bundle shows up a number of key figures. In the first place there is Abū Qilāba who has Khālid al-Ḥadhdhāʾ and Ayyūb as PCLs. Each of these has himself a couple of believable PCLs, Ḥammād b. Zayd, Ibn ʿUlayya, ʿAbd al-Wārith b. Saʿīd, Shuʿba, Wuhayb b. Khālid and finally ʿAbd al-Wahhāb ath-Thaqafī who is conceivably responsible for the addition of the first sentence. This deluge of PCLs in one bundle, a regrettably rare phenomenon in the canonical collections, points inevitably to a very old CL, sc. Abū Qilāba. But at this point the question is justified: why do we not simply attribute it to Anas himself? In trying to find a suitable solution for this problem we are helped by the wording of one of the strands listed in IASh., I, p. 205, line 6. It has pre-

served a significant term between Abū Qilāba and Anas, qualifying the alleged transmission between the two: *aẓunnuhu*, i.e. 'as far as I know'. This term seems to imply that ascribing the tradition to Abū Qilāba is safer. But we can never be sure. Strictly speaking we have here a *mawqūf* tradition, since the Prophet is not mentioned in it. And such traditions reportedly transmitted by Anas have a greater claim to being considered historically tenable than those in which Muḥammad is said to figure[1].

On the authority of Anas b. Mālik (paraphrase):

- "When someone marries a virgin as second wife he must stay with her for seven days after the wedding, and when he marries a mature woman as second wife[2] he must stay three days with her after the wedding",

cf. Mz., I, no. **944** (*kh*, 67/101, *m*, II, p. 1084, *d*, *t*, *q*, confirmed in ʿAzq., VI, p. p. 235, Dārimī, II, p. 194, *Ḥilya*, II, p. 288). Abū Qilāba is SCL. For more on this, which is in fact an ancient issue, see Yaḥyā b. Saʿīd al-Qaṭṭān under no. 18229.

With a strand on the authority of (Abū 'l-Ashʿath Sharāḥīl b. Āda aṣ-Ṣanʿānī—Abū Asmāʾ ar-Raḥbī—) Shaddād b. Aws, who related that the Prophet said:

- "(When a fast is observed), the cupper as well as his client both break their fast (sc. when the operation is carried out during the day)",

cf. Mz., IV, **4818**, 4823, 4826 (*d*, *ʿAwn al-maʿbūd*, VI, pp. 354 f, *s*, *q*, confirmed in Ṭay., no. 418, IḤ., IV, pp. 123[#], 124[#], 125[#]). This maxim in its Arabic original wording is very concise: *afṭara 'l-ḥājim wa 'l-maḥjūm*, lit. the cupper and the cupped break their fast[3]. It is probably very old and may date well back to the mid-first/seventh century. It constitutes the final verdict in an early discussion among companions. This discussion may have been motivated by the consideration that loss of blood unduly weakens someone who observes a fast. The person who first brought the maxim into circulation could not be determined with a measure of certainty. Several of Islam's oldest *fuqahāʾ* emerge time and again in SSs and spidery *isnād* formations—most of which are due to *s*!—supporting the maxim, with or without the name of one or two companions being inserted between themselves and the Prophet, cf. also ʿAzq., IV, pp. 209 ff, IASh., III, pp. 49 ff. The names most frequently occurring in those strands are Abū Qilāba, Ḥasan al-Baṣrī, ʿAṭāʾ b. Abī Rabāḥ, Qatāda and Makḥūl, but for lack of believable PCLs they cannot be considered as more than SCLs. Even so, in view of the fact that Abū Qilāba was the first of these *fuqahāʾ* to die, and that he is also a key figure in another spider ending in the companion Thawbān which supports the same maxim (cf. Mz., II, no. 2104, *d*, *s*, *q*, Ṭay., no. 989), it is listed here in his *tarjama*, but that is just for convenience's sake. To identify it definitively with him, and not for instance with Ḥasan al-Baṣrī, is hazardous: the other *fuqahāʾ* mentioned are, after all, his contemporaries and the discussion of cupping while fasting is surely older than the maxim. It is conceivable that it originated in the lifetime of the Prophet. But the *rukhṣa* (= 'concession') tradition which alleges that Muḥammad had himself cupped while he was observing a fast is probably of somewhat later date, cf. the *tarjama* of Ayyūb as-Sakhtiyānī under no. 5989 below. Finally, both the maxim as well as the *rukhṣa* are found supported by untold numbers of mostly late SSs[4]. Judging by those the issue must have been subject of a lively debate.

With a strand on the authority of Mālik b. al-Ḥuwayrith[5]:

- "We were a group of young men of the same age. We went to the Prophet and stayed some twenty days with him. He was a tender-hearted and merciful man and he thought that we missed our folk, so he asked about those whom we had left behind and we told him. 'Return to your folk,' he said, go and stay with them and acquaint them (with the ways of Islam) and order them when the time for a *ṣalāt* has come to perform it with one of you announcing the prayer and with the oldest among you as

1. Cf. *Muséon* (II), pp. 205-11.
2. Presumably, love of parallelism or rather chiasmal symmetry dictated here the use of the word 'virgin' rather than 'another mature woman'.
3. For more on the practice of cupping, see *EI* 2, suppl., s.v. *faṣṣād* (M.A.J. Beg).
4. For example, Aʿmash is SCL in the strands Mz., IX, nos. 12331 and 12417 supporting the maxim.
5. This companion belongs to that class of people who lived to a ripe old age and were therefore sought after by CLs who used their names in ultra-short *isnād* strands; he is reported to have died in 74/693 or even as it says erroneously in another source 94/713, cf. IḤj., *Iṣāba*, V, pp. 719 f.

leader (*imām*)'"

cf. Mz., VIII, no. **11182** (the Six, *kh*, 10/18, 3, *m*, I, pp. 465 f, confirmed in IḤ., III, p. 436#, Dārimī, I, p. 318). Abū Qilāba is no more than SCL. It is impossible to say with certainty who can be held responsible for this tradition. Abū Qilāba has only two well-attested PCLs, Khālid al-Ḥadhdhāʾ and Ayyūb, and among their PCLs there are a few equally well-attested transmissions. Any of those fits the bill. The reason why it was decided to list the tradition in Abū Qilāba's *tarjama* lies in the observation that its text is a great deal simpler and less elaborate than traditions from the same chapter on *ṣalat* ritual that are datable and appear to be somewhat later, cf. Aʿmash under no. 9976.

Abū Rajāʾ al-ʿUṭāridī, a Baṣran *muʿammar* who is said to have died at the age of 120, 127, 128 or 135 in 107/725 or 109/727[1]. The *tarjama* IS devotes to him reads as if he took pains to keep the rumour about his early birth alive, cf. VII 1, pp. 100 ff.

With a strand on the authority of Samura b. Jundab:

- "When the Prophet had performed the morning *ṣalāt*, he used to turn around (facing the congregation) and he would ask: 'Is there anyone among you who had a dream last night?'",

cf. Mz., IV, no. **4630** (*kh*, 23/93, *m*, IV, p. 1781, *t*, *s*, confirmed in IḤ., V, pp. 8, 14, Ibn Ḥibbān, II, pp. 24 f). The key figure in this bundle is Abū Rajāʾ. He has two conceivable PCLs who seem to have themselves conceivable PCLs, so ascribing the gist of this tradition—the Prophet relating his dreams to his companions—is therefore tentatively ascribed to Abū Rajāʾ. Inasmuch as he appears to be involved in other dream-related traditions as well, the association with this admittedly very early CL seems tenable. The above tradition occurs in several forms, in this concise way as well as followed by lengthy accounts describing dreamlike scenes that run into several pages. The accounts of those scenes are, however, not to be ascribed to Abū Rajāʾ himself, as they are probably due to a number of later transmitters in this bundle. The actual authorship of the accounts cannot be established with any measure of certainty. Even so, the contents of these protracted dream sequences, set against a backdrop strongly reminiscent of the *isrāʾ* and structured as such, are too interesting to leave out of consideration altogether.

According to the drawn-out version (cf. e.g. *kh*, 91/48) the Prophet is visited in his sleep by two figures who turn out to be none other than the archangels Jibrīl and Mīkāʾīl. Before finally ending up in Paradise, they lead him along various spots, where he sets eyes on figures who are tormented in different ways. Thus they pass by a man who gets his head bashed in by another and someone else whose face is torn in halves by a man wielding a meat hook. The victims are miraculously restored to health and their injuries disappear after a short time. When the Prophet asks what those scenes mean, the angels ignore his questions but hurry him along. They pass by some sort of oven in which naked men and women are plagued by flames creeping upwards. Next they come to a river in which a man is swimming; his open mouth is stuffed by someone else with stones he has collected on the riverbank. Then they pass by a loathsome person who vigorously stokes up a fire. And so they go on, until they reach a beautiful meadow where an exceedingly tall man is standing with his head high in heaven; around his feet there swarm numerous children. Via an enormous garden they arrive at the gate of a city built of golden and silver tiles. In the city they encounter people with one side of their bodies handsome and the other side of their bodies disfigured. The two companions order those people to throw themselves in a river nearby with clear water from which after some time they emerge with their entire bodies intact. 'This is the Garden of ʿAdn,' the two companions explain. The place where the Prophet himself is destined to stay is pointed out to him and also the place to which the martyrs are assigned. When the Prophet asks to be left therein, the angels tell him that it is not yet time for that. But they explain to him what the person who had his head bashed in means: that is the man who had committed the Qurʾān to memory without ever reciting it and sleeping all the times the prescribed *ṣalāt*s had to be performed. The man who had half of his face destroyed by the meat hook had been spreading lies which reached as far as the horizons. The naked men and women had been fornicators. The swimming man who had his mouth stuffed with stones had been profiting from usury (*ribā*). As for the hideous man who was poking up the fire, that was Mālik, the custodian of Hell. The tall man is Ibrāhīm (Abraham) and the children swarming around his feet are all those children, including those of the unbelievers, who are born *ʿalā 'l-fiṭra*, i.e. destined to become good Muslims. As is his wont, *kh* reiterates snippets

1. Cf. *WZKM* (I), pp. 170 f.

from this dream sequence in a number of different chapters of his *Ṣaḥīḥ* in order to draw special attention to various legal issues, cf. his treatment of the Banū ʿUrayna story in his *tarjama*. For the Banū ʿUrayna story itself, see the *tarjama* of Muqātil b. Sulaymān.

With a strand on the authority of ʿImrān b. Ḥuṣayn and a strand on the authority of ʿAbd Allāh b. ʿAbbās who said that the Prophet once related a dream he had had:

- "(In a dream) I looked into Paradise and saw that most of its denizens were paupers; then I looked into Hell and saw that most of its inhabitants were women",

cf. Mz., VIII, no. **10873** and V, no. **6317** (*kh*, 81/16, 3, and 81/51, *m*, IV, p. 2096, *t*, *s*, confirmed in Ṭay., no. 833, IḤ., I, pp. 234, 359, IV, p. 429). Abū Rajāʾ is in any case the (S)CL. For extensive comments on this probably ancient, woman-unfriendly Prophetic tradition, see elsewhere[1]. Moreover, in *Ḥilya*, II, p. 308, he seems to be identified with this tradition.

Abū Usāma Ḥammād b. Usāma, (d. 201/816-7) *mawlā* of the Banū Hāshim, but also other affiliations are mentioned, cf. Mz., *Tahdhīb*, VII, p. 218. He was accused of *tadlīs* and one man, Sufyān b. Wakīʿ (d. 247), himself a highly untrustworthy transmitter, qualified Abū Usāma as one of the most notorious pilferers of reliable traditions, cf. Mz., *Tahdhīb*, VII, p. 224, note, Dhahabī, *Mīzān al-iʿtidāl*, ed. Bajāwī, I, p. 588. He appears to have had a knack for circulating similes, cf. further down. His most frequently mentioned pupil is Abū Kurayb Muḥammad b. al-ʿAlāʾ from Kūfa who died in 248/862). It is often difficult to determine whether the wording of a tradition is to be ascribed to the master, Abū Usāma, or to the pupil, Abū Kurayb. But in the case of Abū Usāma's hobbies, like his obvious penchant for similes, it is relatively safe to attribute those to him. With Rawḥ b. ʿUbāda he was apparently the first to show his books to ḥadīth students, *TB*, VIII, p. 402, -3f.

With a strand on the authority of Zakariyyāʾ b. Abī Zāʾida—Saʿīd b. Abī Burda b. Abī Mūsā al-Ashʿarī—Anas b. Mālik, who related the Prophet's words:

- "Verily, God is satisfied with the man who eats a meal and then praises God, and with the man who drinks something and then praises Him",

cf. Mz., I, no. **857** (*m*, IV, p. 2095, *t*, *s*, confirmed in IASh., VIII, p. 119, X, 344, IḤ., III, p. 117, Abū Yaʿlā, VII, pp. 298 f). Next to Abū Usāma, who may be responsible for this wording, we find diving strands featuring Muḥammad b. Bishr onto Zakariyyāʾ.

With a strand on the authority of Hāshim b. Hāshim (b. Hāshim) b. ʿUtba—ʿĀmir b. Saʿd—his father Saʿd b. Abī Waqqāṣ, who related the Prophet's words:

- "He who breakfasts on seven dates of the *ʿajwa* variety will that whole day not be harmed until the evening by any poison or enchantment",

cf. Mz., III, no. **3895** (*kh*, 76/52, 2, *m*, III, p. 1618, *d*, *s*, confirmed in IASh., VII, p. 376). This must have been a popular tradition when we look at the numerous strands supporting it. Abū Usāma is the only key figure in this conglomerate of SSs and spiders who can be qualified as (S)CL. Until today the *ʿajwa* date[2] seems to be available in the market of Medina[3]. Hāshim b. Hāshim (b. Hāshim) b. ʿUtba (d. 144/761) is a spectacular SCL, but it is on the whole safer to attribute the wording of this tradition to his best-attested PCL Abū Usāma. Moreover, this kind of *ṭibb* traditions is mostly relatively late. Assigning it therefore to Abū Usāma seems the most plausible solution. For more on the enchantment (*siḥr*) against which the dates are believed to constitute an antidote, see Hishām b. ʿUrwa under no. 16928. The miraculous effect of the *ʿajwa* date is otherwise thought *not* to lie in a special property of the fruit itself, but it is caused therein through the Prophet's plea to God to bless this particular date from Medina in this manner, cf. al-Khaṭṭābī (d. 388/998) quoted in IḤj., *Fatḥ*, XII, p. 352.

With a strand on the authority of al-Walīd b. Kathīr—Muḥammad b. Kaʿb—ʿUbayd Allāh b. ʿAbd Allāh b. Rāfiʿ—Abū Saʿīd al-Khudrī:

- "The Prophet was asked: 'May we perform our ablutions from the well of Buḍāʿa[4] although sanitary napkins, cadav-

1. Cf. *Qanṭara* (I), pp. 362-9, where also various diagrams are provided of these bundles.

2. For modern discussions about traditions dealing with this date, see *Authenticity*, pp. 143 f.

3. Cf. http://www.arab.net/saudi/sa_madinahlife.htm.

4. This is either the name of the owner of the well or the name of the place in Medina where it is located, according to the commentator in *s*. Other commentators associ-

ers[1] of dogs and evil-smelling substances are found in it?' The Prophet said: 'By all means, that water is clean, it is not polluted by anything'",

cf. Mz., III, no. **4144** (*d*, *ʿAwn al-maʿbūd*, I, pp. 88 f, *t*, *s*, I, p. 174, confirmed in IḤ., III, p. 31, Bay., I, p. 257). In this tangle of spidery formations and SSs Abū Usāma is the only key figure who deserves the qualification of (S)CL. All those spiders and SSs are neatly presented in Abū Yaʿlā, II, pp. 476 ff. The commentaries emphasize that it is not people who threw the polluting substances into the water, but that these were swept there by the wind or runnels of rainwater. Besides, the volume of water of this well was simply so large, the Prophet is said to have stated, that its purity did not become affected by the impurities mentioned. Furthermore, the Prophet was once seen spitting in its bucket, which prompted others to wash their sick relatives with its water, whereupon they were quickly cured, cf. Yāqūt, *Buldān*, I, pp. 656 f.

For Abū Usāma's involvement in a tradition on various prohibited sales, see Yaḥyā b. Saʿīd al-Anṣārī under Mz., IV, no. **4646** (*kh*, 42/17, 5, *m*, III, pp. 1170 f, *t*, *s*).

With a strand on the authority of Idrīs b. Yazīd al-Awdī—Ṭalḥa b. Muṣarrif—Saʿīd b. Jubayr—Ibn ʿAbbās:

- "(In the verse IV: 33:) 'And to everybody We have assigned *mawālī* …', that word means: '… persons entitled to inherit (what parents and other relatives have left. And the words) '… and those with whom you are united in contracts …', those words refer to the Muhājirs. When they had arrived in Medina, the Muhājir inherited from the Anṣārī, beside the fraternal link through the 'brothering' procedure[2] which the Prophet instituted between them (sc. Muhājirs and Anṣārīs). (The words:) '… And to everybody We have assigned *mawālī* …' have been abrogated. (And the words) '… and those with whom you are united in contracts …', referring to succor (in times of danger), food supply (at the time of the pilgrimage) and good counsel, in those cases inheritance rules are no longer applicable, but bequests (beyond the inheritance rules) can be made",

cf. Mz., IV, no. **5523** (*kh*, 65/4, 7, *Fatḥ*, IX, pp. 316 f, *d*, *ʿAwn al-maʿbūd*, VIII, pp. 97 f, *s*, confirmed in Ṭabarī, *Tafsīr*, V, p. 50). Abū Usāma is (S)CL of this important inheritance tradition.

With a strand on the authority of ʿUbayd Allāh b. ʿUmar b. Ḥafṣ—Nāfiʿ—Ibn ʿUmar:

- "The Prophet as well as Abū Bakr and ʿUmar b. al-Khaṭṭāb used to perform the *ṣalāt*s on feast days before (delivering) the sermon",

cf. Mz., VI, no. **7823** (*kh*, 13/8, 2, *m*, II, p. 605, *t*, *q*, confirmed in IASh., I, p. 169). Abū Usāma is (S)CL of this wording. The tradition is part of a large MC on the issue.

For Mz., VI, no. **7827**, a tradition with Abū Usāma as (S)CL on the excellence of the date palm, as compared in a popular simile with a believing person, is dealt with in Mālik b. Anas under no. 7234°.

For his involvement in a tradition (no. **7838**) on *sahw*, i.e. momentary forgetfulness in the *ṣalāt*, see Ibrāhīm an-Nakhaʿī under no. 9451.

Abū Usāma's contribution to the MC on the fast of ʿĀshūrāʾ is listed in Mz., VI, no. **9009**. For more on this fast, see Shuʿba under no. 5450 and Sufyān b. ʿUyayna under no. 5866.

Abū Usāma plays a distinct role in circulating traditions traced back to the Prophet supported by bundles ending in a well-known family *isnād*: Burayd b. ʿAbd Allāh b. Abī Burda / his grandfather Abū Burda b. Abī Mūsā al-Ashʿarī / his father Abū Mūsā al-Ashʿarī. Sometimes those bundles consist of superimposed spiders decked out with deep dives onto Thawrī and others onto Sufyān b. ʿUyayna and others. But Abū Usāma is the most prolific user by far of this family *isnād*; we could say that he 'monopolized'[3] it. Significantly, he is also the undeniable CL of several *faḍāʾil* traditions eulogizing various members of the Banū 'l-Ashʿar, see below no. 9046 and others. As from Mz., VI, nos. 9036-76, Abū

ate the well with a clan from the Banū Sāʿida, cf. Yāqūt, *Buldān*, I, 656.

1. For *luḥūm kilāb*, cf. *WKAS*, II 1, p. 363, left column, line 8. This connotation was suggested too by the occurrence of the word *jiyaf* = 'corpses' in Yāqūt, *Buldān*, I, p. 657, -7. It is also conceivable that simply 'leftovers of dogs' meals' are meant.

2. For this, cf. *EI* 2, s.v. *muʾākhāt* (W. M. Watt).

3. This is indicated in Arabic by the words *akthara ʿanhu*, which we occasionally find in certain master/pupil 'relationships'.

Usāma figures virtually in every bundle and spider supported by this strand as well as in a number of SSs. Where in the following enumeration certain numbers are missing, he was not the clear-cut CL or (S)CL: those numbers were either dealt with in the *tarjamas* of others or simply skipped for lack of relevant data.

Thus with some other transmitters, Abū Usāma is (S)CL in a bundle (no. **9038**) of superimposed spiders supporting a version from a MC on the permissibility of spending on charity from goods given in trust. For an older version, see Aʿmash under no. 17608.

For a tradition (no. **9039**) on the prohibition of carrying pointed weapons in the mosque or the market, see Sufyān b. ʿUyayna under no. 2527.

On the authority of this strand the Prophet's words, in some versions with the added information that he clasped the fingers of both hands together when he spoke them:

- "The believer is for his fellow believer like a built-up structure: one part strengthens the other",

cf. Mz., VI, no. **9040** (*kh*, 46/5, 2, *m*, IV, p. 1999, *t*, confirmed in Abū Yaʿlā, XIII, pp. 279, 307). Abū Usāma is the best-attested key figure in this tangle of superimposed spiders with various key figures: Ibn al-Mubārak, ʿAbd Allāh b. Idrīs, Thawrī and Sufyān b. ʿUyayna (Ṭay., no. 503, Ḥum., no. 772, IḤ., IV, pp. 404 f). In IḤ. the tradition is combined with other brief texts resulting in a composite.

For his role in a tradition on the carrying of arms against Muslims, Mz., VI, no. **9042**, see Mālik under no. 8364°.

With the same strand the Prophet's words:

- "I once dreamt that I moved from Mecca to a region with palm groves. At first I had the impression that it was al-Yamāma or Hajar[1], but it turned out to be the city of Yathrib. I saw in that same dream how I brandished a sword, whereupon its point broke off. That referred to the losses among the believers sustained at the battle of Uḥud. Then I dreamt that I brandished the sword again and it resumed its old splendid shape. That referred to the conquest (sc. of Mecca) and the fellowship of the believers that God brought about. I also saw cows[2] being slaughtered, and that God is goodness. The cows referred to some casualties among the believers at Uḥud, and the goodness[3] referred to God's benefaction and the reward for the bravery which God bestowed upon us after the battle of Badr",

cf. Mz., VI, no. **9043** (*kh*, 91/39, *m*, IV, pp. 1779 f, *s*, *q*, confirmed in Abū Yaʿlā, XIII, pp. 283 f, Dārimī, II, 173). Abū Usāma is the CL. The *matn* translated here is the one from *m*. The transmission of this dream tradition appeared fraught with difficulties. The order in which the different elements of the Prophet's dream are listed is confused. For example, mentioning Badr after Uḥud led to two interpretations, in which the so-called second (failed) encounter at Badr, Badr al-mawʿid aṣ-ṣafrāʾ[4], is thought to have been referred to. Especially IḤj., *Fatḥ*, XVI, pp. 80 ff, bent over backwards in an attempt to reason the seeming contradictions in this tradition away, but the solutions he ventured were far from clear-cut, not to say confusing.

With the same strand the Prophet's dictum (paraphrase incorporating various variants):

- "The guidance and wisdom God has sent me with can be compared with rain that falls on earth. Part of the soil thrives by it, absorbing the water and causing many plants and shrubs to flourish. Other—rocky—parts of the soil retain the water in pools and are thus beneficial for those who drink from it, water (sc. their animals) from it or use it for irrigation. But part of the rain falls on plains which do not retain the water and herbage for camels does not sprout from it. Thus the simile refers to those who grasp God's religion, absorb (v.l. scrutinize) it and benefit from what God sent me with: they learn it and subsequently teach it. But others do not even raise their heads at it and are not receptive of the guidance with which I was sent[5]",

1. Al-Yamāma is the name of the region in the peninsula east of Medina in which the city of Hajar is located.

2. In one variant the word for cows, *baqar*, is read as *baqr*, an infinitive of the verb: slitting open (e.g. of bellies), cf. IḤj., *Fatḥ*, XVI, p. 81, line 15.

3. Goodness, *khayr*, is also occasionally interpreted as 'booty', cf. IḤj., *Fatḥ*, XVI, p. 81, ult.

4. Cf. Wāqidī, *Maghāzī*, I, p. 327.

5. One may vaguely be reminded of the parable of the sower in Matthew 13: 1-9.

cf. Mz., VI, no. **9044** (*kh*, 3/20, *m*, IV, pp. 1787 f, *s*, confirmed in IḤ., IV, p. 399, Abū Yaʿlā, XIII, pp. 295 f, Rāmahurmuzī, *Amthāl*, p. 24). Abū Usāma is (S)CL. He appeared fond of similes, cf. the nos. 9059, 9064, 9065 and 9070.

With the same strand:

- "In the lifetime of the Prophet the sun was darkened by an eclipse. He stood nailed to the ground, terrified that the Hour of Reckoning had come. Finally he went to the mosque and performed the most protracted *ṣalāt* I ever saw him performing. Thereupon he said: 'These signs which God sends do not portend anyone's death or birth, but He sends them in order to frighten His servants with them. When you see such a sign, seek refuge in mentioning God, pray to Him and ask Him for forgiveness'",

cf. Mz., VI, no. **9045** (*kh*, 16/14, *m*, II, pp. 628 f, *s*, confirmed in Abū Yaʿlā, XIII, pp. 287 f, Ibn Ḥibbān, IV, pp. 215, 220 f). Abū Usāma is the CL of this version from the large MC on eclipses. For an introduction to this MC, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17936.

With the same strand (a slightly abbreviated account of a battle scene right after the battle at Ḥunayn):

- "When the Prophet had concluded his campaign in Ḥunayn, he sent Abū ʿĀmir[1] with a contingent of troops to Awṭās[2] (sc. in pursuit of those who had fled). Having arrived there he found that Durayd b. aṣ-Ṣimma[3] had been killed and that God had defeated his comrades. (Abū Mūsā went on:) The Prophet had sent me along with Abū ʿĀmir. Abū ʿĀmir had been wounded with an arrow in his knee by a man from the Banū Jusham and the arrow had stuck in his knee. I went up to Abū ʿĀmir and asked: 'Uncle, who shot you?' Abū ʿĀmir pointed someone out to me and said: 'That man there is my killer. So I set out after him and when I was about to catch up with him, he turned around and fled. I raced after him shouting: 'Have you no shame? Are you not an Arab? Will you not stand your ground?' So he stopped running. We exchanged blows and I killed him with a sword thrust. Then I returned to Abū ʿĀmir and said: 'God has killed your man!' Abū ʿĀmir said: 'Pull out this arrow.' So I pulled it out whereupon fluid[4] started streaming from the wound. Abū ʿĀmir said to me: 'Nephew, go now to the Messenger of God, greet him from me and say: 'Thus speaks Abū ʿĀmir to you: 'Ask forgiveness for me.' Abū ʿĀmir placed me at the head of the troops and not long after that he died. Having returned to the Prophet, I entered his quarters. He was lying under a blanket on a mattress woven together of palm leaves which had left their marks on his back and sides. I gave him an account of what had happened and also about Abū ʿĀmir and his message. The Prophet ordered water to be brought, he performed a *wuḍūʾ* from it and raising his hands so high that I saw his white armpits he said: 'God, pardon ʿUbayd Abū ʿĀmir. Place him above many of Your creatures on the Day of Resurrection.' Then I spoke: 'Messenger of God, ask also forgiveness for me.' Thereupon he said: 'God, forgive ʿAbd Allāh b. Qays (i.e. Abū Mūsā al-Ashʿarī) his sins and make him take up a lofty position on the Day of Resurrection'",

cf. Mz., VI, no. **9046** (*kh*, 64/55, *Fatḥ*, IX, pp. 103 ff, *m*, IV, pp. 1943 f, *s*, confirmed in Abū Yaʿlā, XIII, pp. 299 ff). Here we see Abū Usāma as the CL of the wording of a historical report, which serves at the same time as a *faḍāʾil* tradition concerning the family members of its narrator, Abū Mūsā al-Ashʿarī. See for other examples of Abū Usāma's *faḍāʾil* singing the praises of this clan the nos. 9047, 9055 and 9061 below. Why he had this marked preference for the Banū 'l-Ashʿar could not be distilled

1. Abū ʿĀmir ʿUbayd b. Sulaym al-Ashʿarī was an uncle of Abū Mūsā, the narrator of this story.
2. The name of a wadi leading away from Ḥunayn where the Hawāzin, one of the warring parties at the Ḥunayn battle, normally resided, cf. Yāqūt, *Buldān*, I, p. 405.
3. He was an ancient poet of the Banū Jusham, who had been present at the battle hidden in a camel litter, being 120, or as others have it, 160 years old. He had been brought along by his people because of his wisdom and war experience.
4. Literally it says *māʾ* = water. The commentaries do not mention blood in this context.

from data in the *rijāl* lexicons. With many similar features the episode is already covered in the *Sīra*, IV, pp. 97 ff, Wāqidī, III, pp. 914 ff, as well as Ṭabarī, *Annales*, I, pp. 1655 ff. For background information, cf. *EI* 2, s. n. Ḥunayn (Lammens, etc.).

With the same strand the Prophet's words:

- "When the Banū 'l-Ashʿar have run out of provisions on campaign or when the available food for their children in Medina is scanty, they gather together all they have left in one garment and then they divide it in equal portions among themselves in one receptacle. They are truly on a par with me and I am truly on a par with them",

cf. Mz., VI, no. **9047** (*kh*, 47/1, 4, *m*, IV, pp. 1944 f, *s*, confirmed in Abū Yaʿlā, XIII, p. 293, Bay., X, p. 132). Abū Usāma is the CL of this *faḍā'il* tradition. See no. 9046 above.

With the same strand:

- "One night a house burnt down with its people inside. After this had been reported to the Prophet he said: 'Think of fire as your enemy. When you go to sleep, extinguish your fires'",

cf. Mz., VI, no. **9048** (*kh*, 79/49, 2, *m*, III, pp. 1596 f, *q*, confirmed in IASh., VIII, pp. 480 f, IḤ., IV, p. 399, Abū Yaʿlā, XIII, p. 277, Ibn Ḥibbān, VII, p. 421). Abū Usāma is the undeniable CL of this wording. The tradition is part of the large MC urging caution for fire and containing suggestions how to ward off satanic interference by covering vessels and receptacles during the night. For various themes from this MC, see the *tarjama* of Ibn Jurayj under no. 2446 and Mālik b. Anas under no. 2934*. The fear of fires is centred also in the 'little transgressor' (*fuwaysiq*), i.e. the mouse that upsets a lamp or gnaws at a candle causing it to crash to the floor and scurrying away with the smouldering wick, cf. Zuhrī's *tarjama* under no. 16629.

N.B. Nos. **9051-9067** are traditions supported by spidery bundles the majority of which have only two strands, from *kh* and *m*, mostly via Abū Kurayb Muḥammad b. al-ʿAlā' (d. 248/862), coming together in the key figure, Abū Usāma. Strictly speaking, considering him to be the (S)CL or the CL in every number cannot be maintained, but an argument could be formulated that it was indeed Abū Usāma who had a hand in many of those traditions: if he is not to be held responsible for their wording and if their strands are all merely dives by *kh*, *m* and/or Abū Kurayb, why would *kh* and *m* choose so often the same key figure as target of their diving strands? Among the dozens of other targets they had at their disposal? In other words, do all these constellations have to be interpreted as spiders, as the results of dives pointing *down*wards, or should these constellations be read rather as *up*wards, as bundles, issuing forth from a (S)CL or a CL[1]? Because of the overall high number of *kh*+*m* / Abū Kurayb / Abū Usāma strands, it is surely more apposite to interpret the phenomenon in this case as representing bundles rather than as spiders. Various numbers not listed in the following found a place elsewhere in the treatment of textually closely related traditions circulated by other (S)CLs.

With the same strand:

- "When we were in Yemen, news reached us that the Messenger of God had come into the open embarking upon his Prophetic mission. So I and two elder brothers of mine, Abū Burda and Abū Ruhm, went forth to join him, together with some fifty-two or fifty-three members of my clan. We went aboard a ship which transported us to the Najāshī in Abyssinia. There we caught up with Jaʿfar b. Abī Ṭālib and his men. Jaʿfar said: 'The Messenger of God has sent us hither and he ordered us to stay here, so you stay here too. We did until we went to join the Messenger of God at the time he had just conquered Khaybar. He let us share in the distribution of the booty[2]. Otherwise those who had not been present at the conquest of Khaybar received nothing. But the people who had travelled with Jaʿfar on the ship did receive a share. However, some warriors said to the people who had arrived by ship: 'We made the Hijra earlier than you[3];'"

Attached to this account which has Abū Usāma as (S)CL, we encounter a second report featuring an

1. For the adverbs 'downwards' and 'upwards', which are crucial in this context, see for example *Islam* (I), esp. pp. 208-15.
2. The implication being that the others who had fought at the conquest did not mind that those who had not been engaged in combat received a portion too, cf. *m*, IV, p. 1946, note 2.
3. The implication being that they did resent having to share in the division of the loot.

argument Jaʿfar's wife Asmāʾ bint ʿUmays is alleged to have had with ʿUmar b. al-Khaṭṭāb concerning the delicate point of whether or not Jaʿfar and his group had preceded the first Muhājirs in making the Hijra. This argument caused tempers to flare up but was finally settled by the Prophet, who decided that those companions of his who had made the Hijra had made one Hijra and those companions who had been with Jaʿfar in Abyssinia before joining the Prophet at Khaybar had in fact made two Hijras. The issue of *sābiqa*, that is the question of who outstripped whom in paying allegiance to the Prophet of Islam, gave rise to heated debates which were still carried on among later generations.

cf. Mz., VI, no. **9051** (*kh*, 64/38, 33, IḤj., *Fatḥ*, IX, pp. 24 ff, *m*, IV, pp. 1946 f, confirmed in Abū Yaʿlā, XIII, pp. 303 ff). Abū Usāma is the (S)CL of the first half, but he is probably not in the first instance responsible for the precise wording of the second half, which has to be considered rather as a later considerably enriched and embroidered version attributed at the hands of *kh* and *m* to Abū Usāma. For the original wording of this second half, see IS, VIII, p. 205. Who can be held responsible for the wording of the IS version could not be ascertained: its *isnād* is just a *mursal* with a Sufyān b. ʿUyayna / Ismāʿīl b. Abī Khālid / Shaʿbī strand.

N.B. After resigning herself to widowhood for three months[1], Asmāʾ got married to Abū Bakr. She bore him a son, Muḥammad. After Abū Bakr's demise, ʿAlī b. Abī Ṭālib took her as his wife. She bore him two sons, Yaḥyā and ʿAwn. When all these sons, including the one she had born Jaʿfar, vied with one another as to who could boast of a more noble birth, Asmāʾ is reported to have solved the controversy by stating that she had never set eyes on a nobler Arab youth than Jaʿfar, and not on a more meritorious elderly man (*kahl*) than Abū Bakr. Mockingly, ʿAlī said: 'You have not left us anything, but if you had said something else, I would have hated you for it.' Then Asmāʾ is alleged to have said testily: 'All three[2], of whom you are the most modest, are excellent men!' Cf. IS, VIII, pp. 207 f.

With the same strand:

- "The Prophet was asked many questions which sometimes irritated him, and when that went on and on he would become angry. Thus (one day) he said to the people: 'Ask me whatever you want.' A man approached and asked: 'Who is my father?' 'Your father is Ḥudhāfa,' the Prophet answered. Then someone else approached him and asked: 'Messenger of God, who is my father?' 'Your father,' he answered, 'is Sālim, the *mawlā* of Shayba.' When ʿUmar b. al-Khaṭṭāb saw the expression on the Prophet's face, he said: 'Messenger of God, we turn to God in repentance'",

cf. Mz., VI, no. **9052** (*kh*, 3/28, 3, *Fatḥ*, I, p. 197, *m*, IV, pp. 1834 f, confirmed in Abū Yaʿlā, XIII, pp. 288 f). Abū Usāma is the late (S)CL of the wording of this tradition which belongs to the MC on the reprehensibility of asking (too) many questions, especially those that have no direct bearing on important matters of jurisprudence or ritual, or are posed out of hypocrisy or affectation (*takalluf*). For an introduction to this MC, see Zuhrī under no. 3892. In his commentary, IḤj. points to Muqātil's *Tafsīr* (cf. I, p. 508, apud V: 100), where the persons from this tradition asking the Prophet about their ancestors are also mentioned: Muḥammad is described there as an expert in genealogy.

With the same strand the Prophet's words:

- "Verily, I recognize the voices of a group of Ashʿarīs reciting the Qurʾān when they return at night and I know from their voices reciting the Qurʾān where they have alighted, even if I did not see in daylight where they stepped down. Among them there is a particularly cunning man. When he encounters a cavalry contingent (v.l. the enemy), he tells them: 'My comrades command you to wait for them'",

cf. Mz., VI, no. **9055** (*kh*, 64/38, 33, *Fatḥ*, IX, p. 27, *m*, IV, p. 1944, confirmed in Abū Yaʿlā, XIII, pp. 305 f). This is another of Abū Usāma's *faḍāʾil* traditions singing the praises of the Banū 'l-Ashʿar. The identity of the cunning man could not be ascertained. Literally the man is described as 'wise', *ḥakīm*, but it is tempting to render that in this context as cunning. The ancient ruse used by a single individual to befuddle an unexpectedly large enemy force by pretending that 'you are closely followed by your own comrades' appears to be depicted in

1. Apparently, the prescribed waiting period (*ʿidda*, cf. Qurʾān II: 234) for widows, fixed at four months and ten days, does not yet appear here to have found implementation.
2. To wit Jaʿfar b. Abī Ṭālib, Abū Bakr, and ʿAlī b. Abī Ṭālib.

this early Islamic context. In *m* the tradition stands by itself, while in *kh* it constitutes the final part of the discussion Asmāʾ bt. ʿUmays had with ʿUmar concerning the respective merits of one or two Hijras, cf. above under no. 9051.

With the same strand:

- "A baby boy had been born to me. I went with it to the Prophet who named him Ibrāhīm. He chewed some dates and rubbed with them the soft palate of the child. Then he said a prayer over it and gave it back to me",

cf. Mz., VI, no. **9057** (*kh*, 71/1, *m*, III, p. 1690, confirmed in IḤ., IV, p. 399, Abū Yaʿlā, XIII, p. 302, Bay., IX, 305). Abū Usāma is CL. The last sentence of the tradition does not occur in all the sources listed here.

With the same strand (paraphrase):

- "I and my mates who had come with me on the ship[1] had settled in wadi Buṭḥān[2]. The Messenger of God was residing at the time in Medina. Every night people came one after the other for the late evening *ṣalāt* (to the mosque to be led by the Prophet). Thus (one night) I and my mates went to join the Prophet (for that *ṣalāt*), (but he was not there) being occupied elsewhere with something or other. Finally, when more than half of the night had gone by, he emerged and performed the *ṣalāt* with them. After concluding it, he said to those present: 'Stay here a while, I would like to tell you something that might gladden you. By God's grace, there is nobody else who performs this *ṣalāt* (sc. at this late hour) except you.' So we went home, glad at what we had heard from him",

cf. Mz., VI, no. **9058** (*kh*, 9/21, 2, *m*, I, pp. 443 f, confirmed in Abū ʿAwāna, I, pp. 363 f, Abū Yaʿlā, XIII, pp. 285 f). Abū Usāma is CL of this tradition. It emphasizes the special merit of the late evening *ṣalāt*, the *ṣalāt al-ʿishāʾ*. The moment when the performance thereof has to begin has given rise to some confusion, as is evidenced in a number of partly conflicting traditions.

With the same strand (free paraphrase):

- "Seeking pious company as compared with seeking the company of someone evil is like comparing someone who carries or sells musk with a man who works the blacksmith's bellows: the former either gives or sells some of his musk to you or[3] you may catch a whiff of its fragrance, whereas the bellows-blower may make your clothes catch fire[4] or you inhale an acrid odour",

cf. Mz., VI, no. **9059** (*kh*, 34/38, *m*, IV, p. 2026, confirmed in Ḥum., no. 770, IḤ., IV, pp. 404 f, Abū Yaʿlā, XIII, p. 293, Rāmahurmuzī, *Amthāl*, p. 119). Either Abū Usāma or Sufyān b. ʿUyayna is (S)CL. Who copied whom could not be determined.

With the same strand:

- "We marched out with the Prophet on a campaign. We were with six men but we had only one camel, which we rode alternately. We got blisters on our feet, mine got blisters too and my nails fell off. Then we bound rags around our feet and hence that campaign was called the Campaign of the Rags (*ghazwat ar-riqāʿ*) on account of the rags we wrapped around our feet",

cf. Mz., VI, no. **9060** (*kh*, 64/30, *m*, III, p. 1449, confirmed in Abū Yaʿlā, XIII, pp. 289 f). There is great confusion as to the exact month and year in which this campaign is supposed to have taken place. For a run-down of some of the suggested data, after Khaybar or before, after the campaign to the Banū 'n-Naḍīr or before Khandaq, etc., cf. IḤj., *Fatḥ*, VIII, p. 421. The campaign of Dhāt ar-Riqāʿ is duly covered in the earliest sources (cf. *Sīra*, III, pp. 213 ff, Wāqidī, I, pp. 395 f, IS, II 1, pp. 43 f), but without the details found in the tradition translated here for which Abū Usāma may be responsible. One feature often mentioned in connection with this campaign is allegedly the very first time that a *ṣalāt al-khawf*, a *ṣalāt* in times of danger, was performed; for an introduction and a description of this type of *ṣalāt*, see Yaḥyā b. Saʿīd al-Anṣārī under no. 4645. However, the identification of the danger *ṣalāt* with the Dhāt ar-Riqāʿ campaign remains a

1. Presumably a reference to the ship mentioned in no. 9051 above.
2. This is with al-ʿAqīq and Qanāt one of the three wadis in Medina, cf. Yāqūt, *Buldān*, I, p. 662.
3. In a variant: '... and even if he does not give you anything ...'
4. In a variant: '... and even if the sparks do not rain down on you ...'

controversial issue, to the point that the commentators resorted to the age-old device of suggesting that there must have been two campaigns known by the same name, one with that *ṣalāt* and one with different features, cf. IḤj., *Fatḥ*, VIII, pp. 427 ff.

With the same strand:

- "I was with the Prophet when he alighted with Bilāl at (a place called) al-Jiʿrāna between Mecca and Medina. Then a nomad came to him and said: 'Will you not carry out what you promised me[1]?' 'Rejoice,' the Prophet said (meaning thereby that fulfilment of a particular promise that he could share in the booty of the Ḥunayn battle is near). 'You have told me often enough that I should be of good cheer!', the man said. Angrily the Prophet approached Abū Mūsā and Bilāl and said: 'This man rejects my reassurance, therefore you two must show him kindness.' 'We will, Messenger of God', they said. Then the Prophet ordered a jar of water to be brought. He washed his hands and face in it and spat in it. Then he said: 'You two, drink from it and pour it over your faces and your chests and then rejoice.' They took the jar and did what they were told to do. Umm Salama (the Prophet's wife) called out to them from behind the entrance curtain (sc. of her tent): 'Let your mother take from what is left in the jar.' So they poured part of it out for her",

cf. Mz., VI, no. **9061** (*kh*, 64/56, 5, *m*, IV, p. 1943, confirmed in Abū Yaʿlā, XIII, pp. 301 f). Again Abū Usāma is seen here as probably responsible for the wording of a *khabar*-like report.

With the same strand the Prophet's words (paraphrase):

- "Those people receive the highest reward in their *ṣalāt* who are farthest away, that is to say: who have to walk the greatest distance (sc. to the mosque). He who waits with the *imām* (in the mosque) until he can perform it (sc. the early morning *ṣalāt*) in congregation receives a higher reward than he who performs that *ṣalāt* (at home) and then goes to sleep again, until he can perform it with the *imām* in the mosque",

cf. Mz., VI, no. **9063** (*kh*10/31, 3, *m*, I, p. 460, confirmed in Abū Yaʿlā, XIII, p. 278, Bay., III, p. 64). Abū Mūsā is (S)CL. In the commentary of IḤj. (*Fatḥ*, II, p. 281) we read that the more steps one has to take to reach the mosque, the more benefit that engenders. But expressly moving house to a far away place in order to reap more benefit by being forced to walk distances for congregational *ṣalāt*s is disapproved, as it is also frowned upon to overstretch oneself by walking such distances or to choose on purpose a faraway mosque when there is one just around the corner of one's home. The term for ostentation (*riyāʾ*), which is frowned upon in Islam, is not mentioned in this context, but it is clearly implied in the commentary.

With the same strand:

- "Comparing the house in which God's name is mentioned with the house in which that is not the case is like comparing a living person with a dead one",

cf. Mz., VI, no. **9064** (*kh*, 80/66, *m*, I, p. 539, confirmed in Abū Yaʿlā, XIII, p. 291, Ibn Ḥibbān, II, p. 108). Abū Usāma is (S)CL.

With the same strand another simile:

- "Comparing that with which God has sent me (to you) is like comparing a man who comes to his people and says: 'People, listen. With my own eyes I saw the army[2]. I am the naked warner, therefore save yourselves, save yourselves!' Some people responded and, leisurely taking their time, they moved out in the middle of the night and thus saved themselves. But another group of people thought he was lying (and stayed where they were), so the army surprised them at daybreak and wiped them out",

cf. Mz., VI, no. **9065** (*kh*, 81/26, *m*, IV, pp. 1788 f, confirmed in Abū Yaʿlā, XIII, pp. 294 f, Ibn Ḥibbān, I, p. 103, Rāmahurmuzī, *Amthāl*, p. 20). Abū Usāma is again the CL of this simile. The con-

1. Apparently a share from the booty acquired at the battle of Ḥunayn was meant.

2. The use of the definite article of 'army' is interpreted by Ibn Ḥajar as indicating that it is used here '… to distinguish a noun as known to the hearer, or reader, in a particular sense', in Arabic *li'l-ʿahd*, cf. Lane, p. 2183, middle column.

cept of the 'naked warner' has given rise to some ingenious interpretations. First it was thought to be a reference to a member of the Khathʿam tribe who had been assaulted and, together with his wife, had his hand chopped off on the day the pagan temple of Dhū 'l-Khalaṣa was conquered; he escaped and warned his tribe. Thus the metaphor is said to have originated. Another explanation of the 'naked warner' is thought to be a reference to someone who doffed his clothes in order to run faster to warn his people for an approaching enemy. These are two interpretations among a number of more fanciful ones, for which see IḤj., *Fatḥ*, XIV, pp. 98 f.

For his position in no. **9066**, see Ḥammād b. Zayd under no. 9122.

With the same strand the Prophet's words:

- "There will come a time for mankind that someone goes around with alms consisting of gold for which he nevertheless will not find anyone who is willing to accept it. The single man will see himself pursued by as many as forty women wanting to seek refuge with him because of the paucity of men and the abundance of women",

cf. Mz., VI, no. **9067** (*kh*, 24/8, 4, *m*, II, p. 700, confirmed in Abū Yaʿlā, XIII, p. 285, Ibn Ḥibbān, VIII, p. 270). Abū Usāma is (S)CL. For an older tradition on this subject, see Shuʿba under no. 1240.

For his position in no. **9069**, see Shuʿba under no. 9086.

Nos. **9070** - **9076** of Mz. are all supported by SSs and although Abū Usāma figures in some of these also, they have here been left out of consideration.

With a strand on the authority of Ismāʿīl b. Abī Khālid—Qays b. Abī Ḥāzim (paraphrase):

- "Wanting to embrace Islam, Abū Hurayra arrived in Medina. On the way he lost sight of a slave of his who had set out with him. When after some time the slave also came to Medina, he found Abū Hurayra sitting with the Prophet, who said: 'Hey Abū Hurayra, look, your slave has arrived.' Abū Hurayra said: 'I hereby swear that he is free.' It was during that journey that he recited (*ṭawīl*):

  'O long and haunting night, how much it tired me,

  But from the land of unbelief it wrenched me!'",

cf. Mz., X, no. **14294** (*kh*, 49/7, 2, *Fatḥ*, VI, p. 88, confirmed in IS IV 2, p. 53, IḤ., II, p. 286, *Ḥilya*, I, p. 379). Abū Usāma is in any case the (S)CL. Initially, Abū Usāma's position in the above bundle appeared not secure enough to attribute the tradition to him, and it was for that reason that IḤ. was tentatively held responsible for it[1]. However, since an enumeration of a variety of other sources which all indicate Abū Usāma as a key figure in this bundle was later found in IḤj., *Fatḥ*, VI, p. 89, it is now, with due caution of course, ranged among Abū Usāma's contributions to tradition literature.

With a strand on the authority of Hishām b. ʿUrwa—his father ʿUrwa b. az-Zubayr—Asmāʾ bt. Abī Bakr (a story incorporating various variants):

- "When az-Zubayr (b. al-ʿAwwām) married me, he had no property, no slaves nor anything except one camel and his horse. I used to tend his horse and give it its fodder and water. The camel I gave date pits which I had grounded as well as fodder and water. I also sewed az-Zubayr's leather water bucket and I kneaded his dough. I was not very good at baking bread, but my Anṣārī neighbours, all trustworthy women, helped me with that. I myself used to carry on my head the date pits from az-Zubayr's land, which the Prophet had assigned to him[2] to our home, a distance of two thirds of a parasang[3]. One day when I was carrying another load of date pits on my head, I met the Messenger of God who had several companions with him. He called me and saying '*ich ich* '[4] to his camel in order to make it kneel, he invited me to ride it behind him. But I was (too) shy to ride with those men and I remembered az-Zubayr and his jealousy, for he was the

1. Cf. *Festschrift Wagner*, pp. 201 ff.
2. The land assigned to az-Zubayr (*iqṭāʿ*) was formerly the property of the Jewish tribe of an-Naḍīr. The ownership as such rested with the Muslim community, only its yield was for az-Zubayr to keep that is why there is no contradiction in this account. The camel and the horse constituted his only possessions, as stated in the first sentence.
3. A parasang is three miles, each mile is one thousand cubits and a cubit measures twenty-four fingers, cf. *m*, IV, p. 1716, note 4.
4. The ch is pronounced as ch in the Scottish word 'loch'.

most suspicious of men. The Messenger of God realized that I was too shy and rode on. I went to az-Zubayr and said: 'The Prophet together with several men just met me carrying the date pits on my head. He made his camel kneel for me to ride it behind his back, but I was bashful, aware of your suspicious mind.' Az-Zubayr said: 'By God, you having to carry the date pits on your head weighs more heavily on my conscience than your riding with him.' In the end Abū Bakr (my father) sent me a servant to help me in tending the horse; it felt as if I had been emancipated",

cf. Mz., XI, no. **15725** (*kh*, 67/108, 6, *Fatḥ*, XI, pp. 234 ff, *m*, IV, pp. 1716 f, *s*, confirmed in IḤ., VI, p. 347). Abū Usāma is (S)CL. The commentator hastens to point out that this incident occurred before the *ḥijāb* verse (XXXIII: 53) had been revealed, for which see Ḥammād b. Zayd under Mz., I, no. 287, and Yaʿqūb b. Ibrāhīm under Mz., I no. 1505. The Prophet offering her a ride is furthermore interpreted either as a seat behind him on his camel or a ride on a camel from the group of riders accompanying him. A wife occupying herself with the chores enumerated is, furthermore, not to be interpreted as her natural duty, but rather as born out of necessity in the current circumstances characterizing the household of az-Zubayr and his wife at the time.

Abū Usāma is the CL in an elaborate version of the so-called honey-prohibiting issue, cf. Mz., XII, no. **16796**, for which see Ḥajjāj b. Muḥammad under no. 16322.

With a strand on the authority of Hishām b. ʿUrwa—his father ʿUrwa b. az-Zubayr—ʿĀʾisha (paraphrase):

- "When the Prophet had died, there was in my house (v.l. on my shelf) nothing for a living being to eat other than some barley, so I ate from it until it dawned upon me that it lasted an incredibly long time. I weighed it, and after that the barley was soon exhausted",

cf. Mz., XII, no. **16800** (*kh*, 81/16, 5, *Fatḥ*, XIV, pp. 58 f, *m*, IV, pp. 2282, *q*, confirmed in IASh., XIII, p. 362, Bay., VII, p. 47). Abū Usāma is the (S)CL. The *matn* was eventually added to other elements together forming a composite, for which see IḤ., VI, p. 108 (no. 24759). The other elements of this composite were dealt with individually in the *tarjama*s of ʿAbd ar-Raḥmān b. Abī Zinād under no. 17019, and Hishām b. ʿUrwa under nos. 16823, 16951. The latter may also have a hand in circulating the wording of the above report, but this is not clearly borne out in the collections[1]; that is why it is listed here with Abū Usāma. IḤj., *Fatḥ*, XIV, p. 59, lines 12 f, quotes the commentator Ibn Baṭṭāl (d. 449/1057, cf. *GAS*, I, p. 118), who said that as soon as food is weighed, one can guess when it will be exhausted. It is better therefore not to weigh it, unless the weighing is prescribed in a commercial transaction. Food that is not weighed contains a blessing (*baraka*), *on account of* its quantity being unknown. But IḤj. adds that the above case applies only to this particular occasion concerning ʿĀʾisha. Other companions, whose blessed food miraculously did not run out, such as the dates in the knapsack (*mizwad*) of Abū Hurayra[2], saw the supply discontinued for different reasons. One of those was thought to be the sudden covetousness (*ḥirṣ*) a person experiences when he is confronted with God's bounty, for which he is moreover negligent in expressing his gratitude to Him. For all this, see IḤj., *Fatḥ*, XIV, pp. 59 f.

With the same strand:

- "Abū Bakr entered my quarters, when two Anṣārī slave girls were there with me, singing songs the Anṣār used to recite to one another about (the battle of) Buʿāth. They were not professional singers. Abū Bakr said: '(What is) this flutelike singing (*mazmūr*, *mizmār*) of the devil in the quarters of the Messenger of God! And on a feast day!' But the Prophet said: 'Abū Bakr, each people has its feast days and today is our feast day'",

cf. Mz., XII, no. **16801** (*kh*, 13/3, 2, *Fatḥ*, III, p. 98, *m*, II, pp. 607 f, *q*). Abū Usāma is (S)CL among a few SSs. This is one of two late traditions concerning singing. Neither is well established. They belong to the category of *rukhaṣ*, i.e. 'concessions'. For the other one, which is closely related but has a different wording, see ʿAbd Allāh b. Wahb under no. 16391. The battle of Buʿāth in 617 A.D. constituted the final confrontation of the Aws and the Khazraj, in fact the last altercation in a series of battles, before the arrival of the Prophet after his Hijra from Mecca, cf. *EI* 2, s.n. (Bosworth). The conflicts gave rise to *hijāʾ* (i.e. lampooning verses) and *fakhr* (self-glorifying verses) brought into circulation by both tribes, and these verses apparently lay at the basis of the slave girls' singing.

1. But see a SS in *t*, cf. no. 17227.
2. Cf. Mz., IX, no. 12893 (*t*, V, pp. 685 f, IḤ., II, p. 352).

Abū Wāʾil Shaqīq b. Salama, the *muʿammar*, from Kūfa. He is reported to have died at the age of one hundred in 82/701, the year in which several of the *muʿammarūn* are said to have died: Suwayd b. Ghafala, Zirr b. Ḥubaysh, Ribʿī b. Ḥirāsh and Zayd b. Wahb, cf. Khalīfa, *Taʾrīkh*, ed. ʿUmarī, p. 288, and a paper in *WZKM*, LXXXI, 1991, pp. 155-75. The extensive *tarjama* devoted to him in IS, VI, pp. 64-9 is crammed with references to the early years of his life, something which may be construed as oblique attempts at substantiating his claim as to the advanced age he claimed to have reached. His alleged contacts with companions such as Ḥudhayfa, who died already in 36/656, are otherwise open to doubt. The number of traditions with which he is associated is considerable. However, they are almost always transmitted by Aʿmash, and only rarely by others. Aʿmash is occasionally copied by his peers through dives onto Abū Wāʾil, but that is what they are: dives. And when Shuʿba is once or twice paraded as inserting someone other than Aʿmash between himself and Abū Wāʾil, that is instantly dismissed by experts in matters of *rijāl* who state that Shuʿba had it in reality from Aʿmash, and not from his 'insert', see *Ḥilya*, IV, p. 112. This source is otherwise replete with Abū Wāʾil traditions almost without exception transmitted by Aʿmash. That is not to say that they were due to Aʿmash as CL, on the contrary, more often than not they were just supported *through* Aʿmash via SSs constructed by later traditionists.

Abū Wāʾil is a seemingly undeniable CL in a tradition on the tooth stick (*siwāk*), cf. Mz., III, no. **3336**. However, it is safer to ascribe it to Aʿmash in whose *tarjama* it is dealt with under the same number and where also a diagram of the bundle is presented.

Abū Wāʾil is SCL and no more than that in a spidery bundle supporting a *khabar* on the Ḥudaybiya treaty, cf. Mz., IV, no. **4661** (*kh*, 96/7, 2, *m*, III, pp. 1411 f, *s*, Ḥum., no. 404, IḤ., III, p. 485, cf. Wāqidī, II, p. 606, Ṭab., *Annales*, I, pp. 1545 f).

Abū Wāʾil is also SCL in a tradition on trade ethics, Mz., VIII, no. **11103**, for which see Abū Muʿāwiya under that number.

Abū 'l-Yamān al-Ḥakam b. Nāfiʿ, a *mawlā* from Ḥimṣ. He is said to have died in 221/836. His alleged transmission from Shuʿayb b. Abī Ḥamza is fraught with unanswered questions and controversial (is that what is meant with the adjective *ʿasir*, used to describe that relationship?), cf. Mz., *Tahdhīb*, VII, pp. 149 ff. During a visit to Medina, he was initially perplexed by the luxury surrounding Mālik b. Anas, cf. Dhahabī, *Siyar*, X, p. 324.

With a strand on the authority of Shuʿayb b. Abī Ḥamza—Zuhrī—Sālim b. ʿAbd Allāh b. ʿUmar—his father, who related the Prophet's words (abbreviated paraphrase of the 'tradition of the cave' incorporating in brackets various readings distilled from several versions which all tell the same story, although in quite different wordings):

- "Three men sought refuge in a cave in order to spend the night. A rock suddenly came down from the mountain and blocked the entrance to the cave. The men said to each other: 'Nothing will save us from this situation except praying to God, (so remind Him of) the most pious deeds (we performed in our lives, maybe He will open the cave for us again).'

  The first man prayed: 'God, (next to a wife and young children,) I have two elderly parents. When in the evening I have milked my beasts, I always go to my parents first with the milk. One evening I was late and they had already gone to sleep. Loth to rouse them, I waited with the vessel in my hand until they would wake up. I did not like to feed my wife and children before feeding my parents, (although they were clamouring with hunger around my feet). This lasted until morning. God, (You know that) I acted thus in order to invoke Your beneficence, so please open up the cave for us, (that we can see the sky).' So God caused a crack to appear (and they could see the sky), but they could not yet get out.

  Then the second man prayed: 'God, I have a cousin, the daughter of my uncle, whom I love passionately. I tempted her to lie with me, but she refused, until she was struck by a period of drought. She came to me for help and I promised her one hundred and twenty dīnār on condition that she would offer herself to me. She accepted. So I toiled and laboured, until I had scraped the money together. (I brought the money to her and when I was about to lie with her,) she exclaimed: '(Fear God,) do not break my seal unless you have the right thereto (by marrying me[1]).' So I refrained from

1. In one particular version she was allegedly married already, but she had obtained her husband's permission to sleep with the man in order to alleviate the hunger

making love to her. I stood up and, leaving the money behind, I went on my way. God, (You know that) I acted thus in order to invoke Your favour, so please, rescue us from this situation.' Then the entrance to the cave opened up some more, but they could not yet get out.

Thereupon the third man prayed: 'God, I hired labourers and I gave them their wages (consisting of three *ṣāʿ* of rice), except for one man, who left (leaving the rice behind). Then I took that rice, (I used it for cultivation) producing a bumper crop with it, which enriched me greatly. After some time that man came to me and asked for his wages. I said to him: 'All that you see, camels, cows, sheep and slaves, are yours.' The man said: 'Do not mock me.' But I said: 'I am not mocking you.' The man led all the beasts (v.l. one cow) away. God, You know, I acted like this only to seek Your beneficence, so please rescue us from this situation.'

Then the rock was removed, and the men could get out",

cf. Mz., V, no. **6839** (*kh*, 37/12, *Fatḥ*, V, pp. 356 f, *m*, IV, pp. 2100 f). This spider is an *isnād* formation which indicates someone who conceivably might have been involved in the circulation of the wording it supports, Abū 'l-Yamān. The tradition of the cave was apparently popular and a number of spiders and SSs were devised by otherwise non-identifiable ḥadīth collectors in order to bring into circulation an equal number of wordings, some verbally similar, some others indeed widely differing. Most of those versions were labelled *ḥasan* as well as *ḍaʿīf*, clear indications that they did not meet with general acceptance at the hands of medieval Muslim ḥadīth critics either[1]. Also the order in which the three prayers are narrated varies in some versions. The legend was conceivably of Christian origin, for which assumption there are a few arguments. Thus it was occasionally mentioned in tandem with another, this time undoubtedly, Christian legend, also situated in a cave, that of the Seven Sleepers of Ephesus. While commenting on *sūra* XVIII, the Cave, containing that legend, Bayḍāwī chose to precede his remarks by a digest of the other cave story, which is the subject of the above tradition (cf. his *Anwār at-tanzīl*, ed. H.O. Fleischer, pp. 555 f). It received at the hands of a generation of late ḥadīth collectors a duly Islamic flavour.

For his role as conceivable CL in Mz., V, no. **6840**, a tradition on the maximum life span of the companions, see ʿAzq. under no. 6934.

With a strand on the authority of Shuʿayb b. Abī Ḥamza—ʿAbd Allāh b. ʿAbd ar-Raḥmān b. Abī Ḥusayn—Nāfiʿ b. Jubayr—Ibn ʿAbbās:

- "Once during the life of the Prophet, Musaylima the Liar came to Medina. One time he had proclaimed: 'If, upon his death, Muḥammad transfers his authority to me, I shall follow him.' He arrived in Medina amidst a large entourage. With Thābit b. Qays b. Shammās (the spokesman of the Anṣār), the Prophet went to him with a stripped palm branch in his hand and, when he was directly facing him and his men, he said: 'Even if you had asked me to give you this palm branch, I would not have given it to you. You will never transgress what God has commanded concerning you and (even) if you withdraw, God will certainly destroy you. Verily, I realize that what I saw in my dream pertained to you. Thābit here will further deal with you in my place.' And then he left."

  Ibn ʿAbbās went on: "Thereupon I asked Abū Hurayra about the Prophet's words: 'I realize that it was you whom I saw in my dream.' Abū Hurayra told me that the Prophet had said: 'While I was asleep I saw that I had two golden bracelets on my arms. I was worrying about them, when it was revealed in my dream: 'Blow upon them!' I did and they vanished (lit. flew away). I interpreted the bracelets as (referring to) two false pretenders (lit. liars) who would come to the fore after my death, the first of those would be al-ʿAnsī and the other would be Musaylima'",

cf. Mz., X, no. **13574** (*kh*, 64/70, 2, *m*, IV, pp. 1780 f, *t*, *s*). Abū 'l-Yamān is the CL of this wording. The first false prophet mentioned here was al-Aswad b. Kaʿb al-ʿAnsī, an Arab chieftain of Ṣanʿāʾ. Musaylima (lit. the little Muslim), the son of Thumāma b. Kabīr b. Ḥabīb b. al-Ḥārith, was a leader of the Banū Ḥanīfa, a tribe that resided

of her children, cf. IḤj., *Fatḥ*, VII, p. 321, lines 11 ff.

1. Cf. IḤj., *Fatḥ*, VII, p. 322 f, Abū Yaʿlā, V, pp. 313-6, for a run-down of all the SSs this popular tradition is supported by in several non-canonical collections.

in the Yamāma east of Medina. Musaylima was called the Raḥmān of al-Yamāma because of his high standing among his people (IḤj., *Fatḥ*, IX, p. 152, 12[1]). Waḥshī b. Ḥarb al-Ḥabashī, the man who allegedly killed Ḥamza, the Prophet's uncle, at Uḥud, is recorded to have finished off Musaylima at the battle of al-Yamāma: in Muqātil, *Tafsīr*, III, p. 241, we read that he is supposed to have said: 'I am the killer of the best of men (i.e. Ḥamza) and the killer of the most wicked of men, Musaylima.' The story about Musaylima's contacting the Prophet is already alluded to in Ibn Isḥāq's *Sīra*, cf. IV, pp. 246 f. The story is often followed by the account of the dream concerning the two golden bracelets. For a detailed study of the alleged role played by Musaylima during the life of the Prophet and after his death, see a paper by D. F. Eickelman in *JESHO*, X, 1967, pp. 17-52, and also *EI* 2, s.n. (W. M. Watt). ʿAzq. lists the story with his Hammām / Abū Hurayra *isnād*, cf. Mz., X, no. 14707 (*kh*, *m*, but not in ʿAzq.'s *Muṣannaf*).

Aflaḥ b. Ḥumayd, a *mawlā* whose year of death is variously given as 156/775, 158/773 or 165/782. He is a typical example of an artificial CL like Muḥammad b. ʿAmr b. ʿAlqama: he occurs in bundles in which he is a spectacular SCL, but he has no believable PCLs and all the strands coming together in him are SSs. This is evidenced in his *tarjama* in Mz., *Tahdhīb*, III, pp. 321 f. For a few of such bundles, see Mz., XII, nos. 17433 ff.

ʿĀʾisha bt. Abī Bakr, a woman who is widely reported in the early sources as the Prophet's favourite wife. She was only eighteen years old when he died. She was born eight years before the Hijra and she died in 58/678 or 59/679. Her name is often found in *isnād* strands supporting accounts that are supposedly transmitted by several first/seventh century *fuqahāʾ*. The vast majority of traditions supported by ʿĀʾisha strands, with or without those *fuqahāʾ*, deals with points of law and ritual, and IḤj. alleges that they comprise one fourth of all *aḥkām sharʿiyya* (cf. *Fatḥ*, VIII, p. 107). But amidst the material supposedly transmitted in her name are also several *akhbār*, historical accounts. A prominent example is the *ḥadīth al-ifk* which is assumed to describe a well-known, conceivably historical, episode from her life, for which see the *tarjama* of Zuhrī, the man most probably responsible for the wording of the report, under no. 16126.

Many very different traditions are traced back to her by a number of *fuqahāʾ*, resulting in bundles with a host of different CLs, each with his own report, of the day that there occurred an eclipse of the sun. The persons who occur in ʿĀʾisha *isnād* strands in the slot of the *fuqahāʾ* are her nephew ʿUrwa, her protégée ʿAmra bt. ʿAbd ar-Raḥmān, and the Meccan storyteller ʿUbayd b. ʿUmayr. For an introduction to this what is in fact a huge MC and the numerous CLs figuring in it, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17936, and furthermore Mālik under no. 17148°, Ibn Wahb under no. 16692, and Walīd b. Muslim under no. 16528.

For CLs from this MC tracing their versions back to companions other than ʿĀʾisha, see Mālik under no. 5977°, Hishām b. ʿUrwa under no. 15750, Abū Usāma under no. 9045, Zāʾida b. Qudāma under no. 11499 and Yaḥyā b. Abī Kathīr under no. 8963.

ʿĀʾisha is found in a striking number of SS and spider-supported *tafsīr* traditions. CLs herein are few and far between. Only Hishām b. ʿUrwa occasionally takes that position.

ʿĀʾisha figures also in many accounts (of certain features) of the farewell pilgrimage. On the whole, she plays a pivotal role in the canonical ḥadīth collections in MCs on certain matters supposedly depicting the Prophet's private customs in his observation of the *ʿibādāt*. Most ʿĀʾisha traditions will be listed in the *tarjama*s of the said *fuqahāʾ* or of the CLs. But a few exceptions, in which the events may historically be maintained as pertaining to a facet of the life of ʿĀʾisha or one of her daily habits, will be dealt with here in her *tarjama*. One of these exceptions is ʿĀʾisha's accompanying the Prophet on the farewell pilgrimage and perfuming him while he is in a state of consecration, or plaiting the ceremonial necklaces for his sacrificial animals. Because of the plausibility of ʿĀʾisha's role in these matters, the *matn*s dealing with those, as well as their respective bundles, will be dealt with here[2]. The strands supporting traditions from these huge clusters in the canonical collections are replete with first/seventh century *fuqahāʾ*, from the Ḥijāz as well as Iraq. And it is the fanning out to various *fuqahāʾ* that is the binding principle for these

1. In Muqātil, *Tafsīr*, III, p. 79, the identification of Raḥmān with Musaylima is attributed to Abū Jahl, one of Muḥammad's fiercest adversaries in Mecca. Cf. also idem, II, p. 575.

2. It is astounding that the issue of sending a sacrificial animal with or without its ceremonial necklace ahead in order to slaughter it on the day of the Great Feast is not found in either ʿAzq. or IASh. A thorough search has revealed that the issues are simply not dealt with in their *Muṣannaf*s in one chapter, although there are scattered references to the practice of adorning with necklaces, such as in IASh., IV, p. 56.

matters to be dealt with here in ʿAʾisha's *tarjama*.

For ʿĀʾisha's account of how she accompanied the Prophet on the farewell pilgrimage, and how matters were complicated for her because of the sudden onset of her period, which is transmitted through the early *fuqahāʾ* ʿUrwa b. az-Zubayr, al-Qāsim b. Muḥammad b. Abī Bakr, ʿAmra bt. ʿAbd ar-Raḥmān and Ibrāhīm an-Nakhaʿī on the authority of his uncle Aswad, in a variety of different wordings and for the main features of which we may hold ʿĀʾisha herself responsible, see the following (S)CLs each of whom is responsible for his own particular *matn*: Yaḥyā b. Saʿīd b. Qays al-Anṣārī under no. **17933**; Mālik under the nos. **16389**°, **16591**° and **17517**°; ʿAbd Allāh b. ʿAwn under no. **15971**; Sufyān b. ʿUyayna under nos. **9687** and **17482**; Ḥammād b. Salama under no. **17477** and Jarīr b. ʿAbd al-Ḥamīd under no. **15984**.

ʿĀʾisha may be assumed to have declared in respect of the farewell pilgrimage (paraphrase):

- "It is as if I still see[1] the perfume glistening in the parting of the Prophet's hair while he was in a state of consecration",

cf. Mz., XI, no. **15925**, 15928, 15954, 15975, 15988 16026 (*kh*, 5/14, 2, *m*, II, p. 848, *d*, *s*, *q*, confirmed in Ṭay., nos. 1378, 1385, Ḥum., no. 215, Bagh., I, pp. 89, 265, IḤ., VI, pp. 38, 109, 245). Ibrāhīm an-Nakhaʿī is the best-attested *faqīh*. This is one version from the MC on the permissibility of the use of perfume for a person who is about to embark on the *ḥajj* and who assumes a state of consecration (*iḥrām*). See Shuʿba under Mz., XII, no. 17598 for a SCL. Mālik is yet another in this MC, see there under no. 17518*.

And also:

- "I plaited the ceremonial necklaces for the sacrificial victims of the Prophet. He adorned them and sent them away to Mecca; he stayed at home without anything being forbidden to him",

cf. Mz., XI, nos. **15947**, 15931, 15985, 16036 (*kh*, 25/111, *m*, II, p. 958, *s*, *q*, confirmed in Ṭay., no. 1388, Ḥum., no. 218, IḤ., VI, pp. 171, 213 f). Al-Aswad b. Yazīd is the oldest (S)CL in these bundles. In later tiers we find Ibrāhīm an-Nakhaʿī, Abū Isḥāq, Manṣūr and Aʿmash as PCLs. This *matn* is found in a number of different wordings which all amount to the same thing, supported by other bundles with ʿUrwa as (S)CL in Mz., XII, no. **16582**, in which Layth is responsible for the wording which he traced back to ʿĀʾisha via Zuhrī. ʿUrwa is also (S)CL in no. **16447** in which we find Ibn ʿUyayna in that position. And ʿUrwa's son Hishām crops up as his PCL in IḤ., VI, pp. 191, 212 f. Another *faqīh*, a grandson of Abū Bakr, Qāsim b. Muḥammad, is (S)CL in no. **17433** with Aflaḥ b. Ḥumayd as PCL[2], in no. **17466** with ʿAbd Allāh b. ʿAwn as PCL[3], and in **17530** (+ IḤ., VI, pp. 85, 183) with ʿAbd ar-Raḥmān b. Qāsim as PCL. With a strand back to ʿĀʾisha via Masrūq, Shaʿbī is (S)CL in no. **17616** with Ismāʿīl b. Abī Khālid, Dāwūd b. Abī Hind and Zakariyyāʾ b. Abī Zāʾida as PCLs. Finally, in no. **17899** (*kh*, 40/14, *m*, II, p. 959, *s*, confirmed in Mālik°, I, pp. 340 f, IḤ., VI, p. 180) there is a comparable *matn* for which Mālik was responsible. He traced it back via a strand with ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm and ʿAmra bt. ʿAbd ar-Raḥmān to ʿĀʾisha. In his *matn* we also find an allusion to the controversy to which ʿĀʾisha's initial statement had eventually given rise: anyone who has prepared his sacrificial animal and sent it along in order to have it slaughtered after the *ḥajj* is no longer allowed to have sexual intercourse until after the sacrifice. 'No,' ʿĀʾisha is reported to have said … (follows the tradition mentioned above).

And also (paraphrase):

- "The Prophet used to kiss me and touch me while he was observing a fast; he could restrain his sexual urge better than any man",

cf. Mz., XI, nos. **15950** (*m*, II, p. 777, *d*, *t*, *s*) and **15972** (*m*, *s*, *q*) with Aswad, Ibrāhīm, Manṣūr, ʿAbd Allāh b. ʿAwn and Aʿmash as (S)CL and PCLs, no. **16164** (*d*, *s*) with Ṭalḥa b. ʿAbd Allāh b. ʿUthmān[4], XII, no. **16379** (*m*, *s*) with ʿUrwa b. az-Zubayr and ʿUmar b. ʿAbd al-ʿAzīz, no. **17313** (*m*, *s*) again with ʿUrwa, his son Hishām and Yaḥyā b. Saʿīd al-Qaṭṭān, no. **17407** (*m*, *s*) with ʿAlqama, no. **17414** (*m*, *s*) with ʿAlī b. al-Ḥusayn b. ʿAlī, no. **17423** (*m*, *d*, *t*, *s*, *q*) with ʿAmr b. Maymūn and Abū ʾl-Aḥwaṣ as CL, no. **17486** (*m*, *s*) with Qāsim b. Muḥammad and his son ʿAbd ar-Raḥmān, no. **17644** (*m*, *s*) with Masrūq

1. This expression is also used to indicate dreaming.

2. The wording of this particular version contains the additional information that the Prophet made a ceremonial incision in the right side of the animal (*ashʿarahā*).

3. Ibn ʿAwn's *matn* differs from all the others in that it mentions that ʿĀʾisha made the necklaces out of multicoloured woolen threads.

4. He is even identified with this tradition from ʿĀʾisha in IḤj., *Tahdhīb*, V, p. 18.

and Abū 'ḍ-Ḍuḥā Muslim b. Ṣubayḥ, nos. **17369**, **17723**, **17773** and **17789** with Abū Salama. Apart from these we find a large number of SSs with various *fuqahāʾ* all supporting the same statement. For a survey of these, see IASh., III, pp. 59-64, ʿAzq., IV, pp. 182-8. Furthermore, for an interesting variant, see Mālik under no. 17170*.

ʿĀʾisha may also be assumed to have said (paraphrase):

- "The Prophet married me when I was six years old and he consummated the marriage when I was nine",

cf. Mz., XI, no. **15956**, XII, nos. 16809, 16871, 16881, 17066, 17106, 17249, 17751 (*kh*, 63/44, *m*, II, pp. 1038 f, *d*, *s*, *q*, Ṭay., no. 1454, IS VIII, pp. 40-3[#], Ḥum., no. 231, IḤ., VI, pp. 118, 280). ʿĀʾisha's statement is transmitted in a great variety of different wordings for which the early *fuqahāʾ* and their respective PCLs may be held responsible. For a survey of these wordings, see IS and *m*. In the MC dealing with ʿĀʾisha's marriage to the Prophet there is one tradition in which the month in which the marriage was concluded is mentioned as Shawwāl, see Thawrī under no. 16355.

And also (a paraphrase incorporating most variant wordings):

- "In the course of the farewell pilgrimage I used to perfume the Prophet with my own hands with the best perfume[1] I could find while he was in a state of consecration. Then he would visit his wives[2]. I also perfumed him after he had quit the state of consecration before he circumambulated the Kaʿba",

cf. Mz., XI, no. **16010**, XII, nos. 16365, 16446, 17485, 17518, 17526, 17538, 17598 (*kh*, 77/74, *m*, II, pp. 846-50, *d*, *s*, *q*, confirmed in Mālik*, I, p. 328, Ṭay., no. 1394, Ḥum., nos. 210, 211, 213, 214, 216, IḤ., VI, pp. 39, 175, 186, 250)[3]. ʿĀʾisha has three believable *fuqahāʾ* transmitting this from her, and these in turn, have a range of believable PCLs. Men are not allowed to perfume their faces as women do, it says in the commentaries, since that would mean adopting a strictly feminine custom, something which is forbidden in Islam. Perfume for men is solely applied to the top of the head and beard. Some say that before assuming the *iḥrām* status perfuming oneself was especially recommended (*mustaḥabb*) when the wish thereto was formulated, but applying it in such quantity that its colour as well as its scent lasted for some time was felt to interfere with that sacred state. Not all scholars agreed on this point, however, and it remained a matter of controversy, cf. IḤj., *Fatḥ*, apud *ḥajj* 18.

N.B. Although its fame is inversely proportional to its meagre support in *isnād* strands, in this connection a relatively late tradition deserves to be included:

With a Thābit / Anas strand the Prophet's words:

- "Of this world it is women and perfume that have become especially dear to me, but my solace lies in prayer",

cf. Mz., I, nos. **279**, **435** (*n*, VII, p. 61, *ʿIshrat an-nisāʾ*, pp. 34 f, confirmed in IS, I 2, p. 112, IḤ., III, pp. 128, 199, 285, Abū Yaʿlā, VI, p. 199, no. 3482, p. 237, no. 3530). One Abū 'l-Mundhir Sallām b. Sulaymān turns up once or twice in the SSs and spiders supporting this text but claiming that he is anything other than a fortuitous key figure is already too risky. But Ibn ʿAdī[3], III, p. 303, 'identifies' this tradition with another person called Sallām, one Sallām b. Abī Khubza, and when he comes to deal with yet another Sallām, Abū 'l-Mundhir Sallām b. Abī 'ṣ-Ṣahbāʾ (p. 305), he just enumerates those two as its purveyors. A reconstruction of the order in which these (near) namesakes came into being, appeared impossible.

ʿ**Alī b. Ḥujr** (154/771-244/858), a transmitter who moved early in life from Baghdad to Marw, where he settled and spread traditions. The traditions from one of his spokesmen, Ismāʿīl b. Jaʿfar (see his *tarjama* under the numbers 13974 ff), were favoured in particular by *m*.

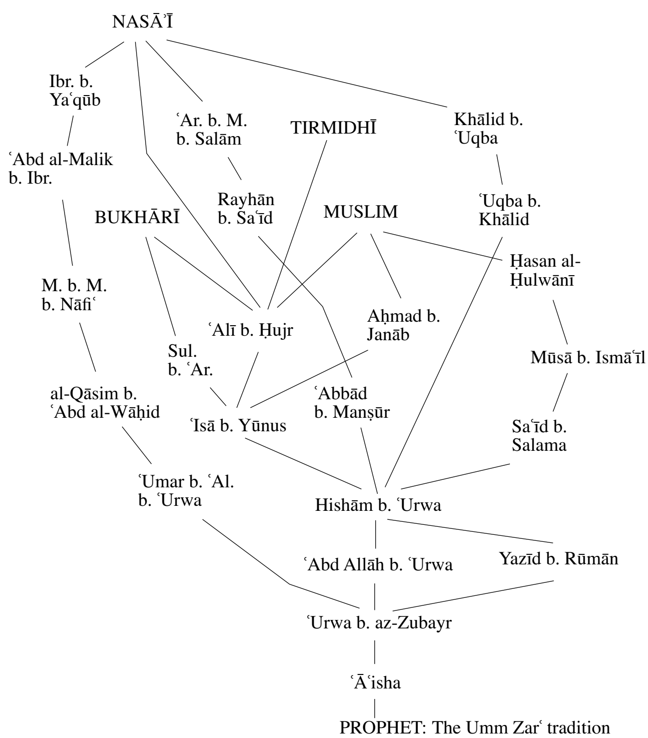
For his position in bundles supporting a tradition on exchanging (false) greeting with Jews, see Thawrī under no. **7151**.

Mz., XII, nos. **16354** (*kh*, 67/82, *Fatḥ*, XI, pp. 164-85, *m*, IV, pp. 1896-1901, *tm*, no. 261) and the SSs at nos. 16378, 16965, 17102 and 17360 (*s*, *Kubrā*, pp. 354-6, idem, *ʿIshrat an-nisāʾ*, ed. ʿAmr ʿAlī ʿUmar, Cairo [1987], pp. 204-10) form together an *isnād* bundle of which the diagram is given below. It supports the so-called Umm Zarʿ tradition, which is a probably fictional account of eleven women who, sitting together, compare their respective husbands with one another, using highly literary and

1. Among these are mentioned *dharīra* (see Lane, s.v.) and musk.
2. This last sentence only occurs in no. 17598.
3. In this enumeration only veritable bundles and some spiders have been listed; all the SSs have been left out.

sophisticated, partially rhyming language, chock-full of rare words. F. Rosenthal once subjected this tradition to an extensive, many-sided analysis and supplied an English translation, so there is no need to repeat that here. One is referred to his paper in *Oriens*, ISSN 0078-6527, vol. XXXIV, 1994, pp. 31-56. Only his—admittedly tentative—conclusion as to who might be considered responsible for bringing the tradition into circulation prompted a scrutiny of its strands in more detail. An analysis goes hereby.

A perfunctory inspection of this bundle points to two candidates as possible CLs, Hishām b. ʿUrwa and ʿAlī b. Ḥujr. However, Hishām should not be seen as its CL, as Rosenthal seems to do, for the strands issuing forth from him are, with the exception of the one through ʿĪsā b. Yūnus, all simple SSs. On the other hand, ʿAlī b. Ḥujr has no less than four plausible PCLs, Bukhārī, Muslim, Tirmidhī (i.e. his *Shamāʾil* collection) and Nasāʾī. All the other strands from the diagram are diving SSs. (The strand Hishām b. ʿUrwa / Yazīd b. Rūmān / ʿUrwa /



ʿĀʾisha is the one that reaches eventually Nasāʾī through the SS ʿUqba b. Khālid / Khālid b. ʿUqba.) To conclude that its third/ninth century circulation in Khurāsān is due therefore to ʿAlī b. Ḥujr is tenable, but only that: the *rijāl* sources do not contain a clue as to whether ʿAlī b. Ḥujr had any affinity with literary texts of this nature. But his *tarjama* in Dhahabī, *Siyar*, XI, pp. 511 f, does contain several poetic fragments he is reported to have composed. It is therefore far safer to limit his role in this affair to the spreading of the tradition; the authorship of this popular piece of *adab* prose is a hitherto unsolved problem, as is also opined by Rosenthal.

ʿAlī b. Zayd b. Judʿān[1] was a very controversial transmitter from Baṣra. He was born blind from an *umm walad* and he died in 129/747 or 131/749. He was notorious for his *rafʿ*, i.e. his ‘raising’ of traditions with *isnād* strands ending in a companion to the level of Prophetic traditions. His reputation with his peers is summed up by the term *fīhi līn*, i.e. there is weakness in him. Judging by his lengthy *tarjama* in Ibn ʿAdī[3], V, pp. 195-201, he is a conceivably historical figure.

With a strand on the authority of ʿUmar (or ʿAmr) b. (Abī) Ḥarmala—ʿAbd Allāh b. ʿAbbās

1. Judʿān is not ʿAlī b. Zayd’s grandfather but a distant ancestor.

(paraphrase of a—partially—composite tradition whose different elements are numbered):

- "While I was one day in the living quarters of Maymūna bt. al-Ḥārith, the Prophet entered together with Khālid b. al-Walīd (1). Two fried lizards were served skewered on sticks from the *thumām* plant[1], whereupon the Prophet spat. 'Am I right in assuming that you do not like it, Messenger of God?' Khālid asked. 'Yes,' the Prophet said (2). Then he was brought some milk and he drank from it (3). I stood on his right and Khālid on his left. The Prophet said to me: 'You may have what is left, but perhaps you prefer that it be offered to Khālid?' 'No,' I said, 'I prefer that no one precedes me in partaking of a share which I received from the Messenger of God.' (So I drank from the milk and then passed it on to Khālid (4).) Then the Prophet said: 'He whom God gives something to eat should say: 'O God, bless us in this and give us even tastier food than this', and he whom God has given milk to drink should say: 'O God, bless us in this and give us more, for I do not know any food or drink that could replace milk (5)'",

cf. Mz., V, no. **6298** (*d*, *ʿAwn al-maʿbūd*, X, p. 141, *t*, V, pp. 506 f, *s*, *Kubrā*, VI, p. 79, confirmed in Ṭay., no. 2723, ʿAzq., IV, p. 511, Ḥum., no. 482, IḤ., I, pp. 222, 225, 284). ʿAlī b. Zayd has several believable PCLs, Shuʿba, Thawrī, Ḥammād b. Salama, Ibn ʿUlayya and Ibn ʿUyayna, so he could be considered as having been involved in the circulation of (parts of) this composite. In *d* element (4) is lacking and in *t* element (2), while *s* presents only element (5). The sentence in brackets is absent from some of the sources listed and looks like a late interpolation. Ṭay.'s version is the only one in which we find the added remark that the request for tastier food pertains to the lizards, all the other versions fail to make that link. For traditions comprising elements (3) and (4), see Mālik under nos. 1528* and 4744°.

With a strand on the authority al-Qāsim b. Rabīʿa—Ibn ʿUmar, who related the Prophet's legal rule (paraphrase after a preamble):

- "Manslaughter with quasi-deliberate intent by means of a whip or a stick requires the paying of 'heavy blood-money': one hundred camels of which forty are with young. (All cases involving retaliation and/or the paying of blood-money that date back to the Jāhiliyya are (to be considered henceforth as) under my two feet)",

cf. Mz., VI, no. **7372** (*d*, *ʿAwn al-maʿbūd*, XII, pp. 190 f, *s*, VIII, 42, *q*, II, p. 878, confirmed in ʿAzq., IX, pp. 281 f, IASh., IX, pp. 129 f, Ḥum., no. 702, IḤ., II, p. 11). The second sentence is in brackets because it is lacking in some versions[2]. ʿAlī b. Zayd b. Judʿān is no more than SCL but he does occur in another strand down to the Prophet, cf. IḤ., II, p. 103. A well-attested PCL is Ibn ʿUyayna, so he may conceivably be held responsible for this wording. Traditions on retaliation and the paying of blood-money are on the whole very old and may be dated to the lifetime of the Prophet, but he himself is hardly ever mentioned in them. The most striking feature in these traditions is namely that there are so few *marfūʿāt*, i.e Prophetic traditions, among them; the vast majority are *aqwāl* attributed to the *khulafāʾ rāshidūn* and the early *fuqahāʾ* with only the occasional *mursal* thrown in. As for the few *marfūʿāt*, most are very late and they are supported by just a few *isnād* bundles next to dozens of spiders and SSs, all having been superimposed upon one another to the extent that CLs are not readily discernible. Their texts display a certain development through numerous accretions, from concise maxims to more elaborate, narrative traditions. However, several names pop up more often than others in the strands of the *marfūʿāt*. Among these is ʿAlī b. Zayd b. Judʿān and that is why the above tradition has found a place here in his *tarjama*. Another such SCL is Khālid al-Ḥadhdhāʾ, cf. Mz., no. 8889 (*d*, *s*, *q*). Also the famous family strand ʿAmr b. Shuʿayb b. Muḥammad / Shuʿayb b. Muḥammad / his grandfather ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ is found supporting dozens of suchlike *diyāt*-related *marfūʿāt*. The juridical terms used are *ʿamd* for 'deliberate', that amounts to murder, *shibh al-ʿamd* for 'quasi-deliberate', that amounts to involuntary manslaughter but with the intent to afflict grievous bodily harm, and 'heavy blood-money' is *diya mughallaẓa*, for which see J. Schacht, *Introduction*, pp. 182-5. The

1. Lane gives a variety of grassy desert plants from which it is impossible to select one that fits the present context best.

2. Cf. the account of the farewell pilgrimage attributed to Jaʿfar b. Muḥammad aṣ-Ṣādiq under Mz., II, no. 2593, in which the same prescriptions have found a place.

so-called ‘heavy’ *diya* is variously defined, see Lane, p. 2283, middle column; it amounts mostly to one hundred camels of which thirty are of the type called *ḥiqqa*, i.e. three years old, fit to be laden or covered, thirty of the type called *jadhaʿa*, i.e. four years old, and forty of the type called *khalīfa*, i.e. with young, but also other divisions are found with different types of camels, cf. ʿAzq., IX, pp. 282-5, and IASh., IX, pp. 129 f, 136 f.

Aʿmash. Sulaymān b. Mihrān al-Aʿmash (i.e. the bleary-eyed), was a *mawlā* of the Banū Kāhil, a clan of the Banū Asad, who was brought as a captive from Ṭabaristān to Kūfa where he was bought and subsequently set free. He was born in 59/679 or 61/681 and died in 147 or 148/764-5. He is described as an ill-natured man with a difficult disposition. He occurs in *isnād*s as al-Aʿmash, Sulaymān al-Aʿmash or simply as-Sulaymān[1]. Shuʿba called him al-Muṣḥaf because of his vast expertise in the Qurʾān. Aʿmash became one of Kūfa's recognized masters of ḥadīth, especially the ones traced back to ʿAbd Allāh b. Masʿūd. His most celebrated *isnād* strand to that companion was via Ibrāhīm an-Nakhaʿī to ʿAlqama, alongside others via this Ibrāhīm to other ‘members’ from the so-called ‘school of Ibn Masʿūd’. But these strands may have been a bit too laborious in his eyes: it struck him that they could effectively be shortened by one person, if an especially longeval one were to be inserted at some place. Aʿmash was in all likelihood an inventive imitator of Shaʿbī in the latter's use of a reputedly very old ḥadīth master, the companion ʿAdī b. Ḥātim (cf. Shaʿbī's *tarjama* under Mz., VII, nos. 9855-69). Inspired by this, Aʿmash created the personalities of some more of these longeval masters supposedly blessed by God with exceptionally advanced ages, the so-called *muʿammarūn*. It is fair to assume that Aʿmash may be held responsible for the launching of the obscure—probably fictitious—Zayd b. Wahb and Maʿrūr b. Suwayd, and he made extensive use of traditions allegedly transmitted by Abū Wāʾil Shaqīq b. Salama, a *muʿammar* whose historicity—albeit not his alleged age at death—is at least tenable. Each of these three imaginary or real figures bridged the time gap between Aʿmash's own time all the way to that of Ibn Masʿūd because of the advanced ages they were reported to have reached at death, well over one hundred years[2].

Aʿmash's reputation with the early *rijāl* experts appeared to be a chequered one[3]. When Yaḥyā b. Maʿīn was once asked to compare him with Zuhrī, Yaḥyā preferred Aʿmash because he observed more strict transmission procedures than Zuhrī[4] and he did not let himself be used by the authorities as Zuhrī had been used by the Umayyads[5]. Between him and another transmitter, his fellow-Kūfan Manṣūr b. al-Muʿtamir, something resembling rivalry can be deemed to have existed. They occur very often together in the same *isnād* bundle, each with a comparable, sometimes partially overlapping, set of PCLs, so the authorship of the tradition which that bundle is supposed to authenticate cannot be established in terms less vague than saying that the one may have copied the tradition from the other by means of a dive[6]. Where their transmission of a certain tradition from the same master is plausible, that tradition can of course be ascribed to that master, Aʿmash and Manṣūr both occupying slots of PCLs. But where that is not plausible, and that is more often than not the case, the authorship of that tradition has been attributed in this book to either of the two on the basis of a quantification of their respective sets of PCL strands as well as on intuitive grounds. Distinguishing within the hundreds of Kūfan bundles between whose is Aʿmash's and whose is Manṣūr's is no sinecure. Moreover, both key figures were regularly used by transmitters from a following generation as targets of diving strands. To discern certain patterns in these diving techniques—e.g. Jarīr b. ʿAbd al-Ḥamīd seems to dive particularly often via Manṣūr to the alleged master of Aʿmash—is hazardous, though, and there will always remain elements of uncertainty. This supposed Aʿmash / Manṣūr rivalry is subtly reflected in the words attributed to a younger Kūfan colleague: it is reported that Thawrī once said that every time he related a tradition to Aʿmash on the authority of a certain Kūfan master, he would refuse to accept it: only in the case when I men-

1. This last possibility has occasionally led the unwary to confuse Aʿmash with another Sulaymān: Sulaymān b. Ṭarkhān at-Taymī, a Baṣran transmitter who died in 143/760.

2. For a study of the *muʿammarūn* phenomenon, see *WZKM* (I), pp. 155-75.

3. For a survey, see *MT*, pp. 171-5, and IḤj., *Tahdhīb*, IV, pp. 222-6, *TB*, IX, pp. 3-13.

4. IḤj., *Tahdhīb*, IV, p. 225, 12 ff.

5. E.g. cf. a paper by Lecker in *JSS*, XLI, 1996, 21-63.

6. Perhaps a rare glimpse of Aʿmash diving for a tradition of Manṣūr is contained in a report in Fasawī, II, p. 647, lines 2 ff.

tioned Manṣūr, would he remain silent[1]. Is this to be interpreted as meaning that Aʿmash realized that in Manṣūr he had a fellow-traditionist to be reckoned with, albeit grudgingly? And Yaḥyā b. Maʿīn openly preferred Manṣūr's traditions, which he claimed to have heard from Ibrāhīm an-Nakhaʿī to those Aʿmash claimed to have heard from him[2]. One is almost inclined to think that the transmitters after Aʿmash and Manṣūr chose to side with the one rather than the other, thus illustrating the purported rivalry between the two. He was also praised for his knowledge of *farāʾiḍ*, the Qurʾānic inheritance portions. Moreover, he was a *ṣāḥib sunna*, i.e. an early member of the *sunna* party as Islam's orthodox were later known by[3].

Among the many anecdotes relating something about Aʿmash we find a few striking ones. When his memory of a certain ḥadīth failed him momentarily, he went to sit in the sun and rubbed his eyes until it came back to him (cf. *Ḥilya*, V p. 47). He angrily uses the expression: hanging pearls on the necks of swine, or scattering pearls under the hooves of swine (ibidem, p. 52, Bagh., I, p. p. 238) when it is suggested to him to share his traditions with some paupers. Furthermore, judging by the number of traditions in which something is said about the devil, one may be inclined to think that he was fascinated by that subject.

Aʿmash is found to occupy CL, (S)CL and SCL positions in the following bundles:

With a strand on the authority of Abū Ẓabyān Ḥuṣayn b. Jundab—Usāma b. Zayd:

- "The Prophet sent us on a raid and early one morning we launched a surprise attack on the Ḥurqa (division) of the Juhayna tribe. I got hold of a man who exclaimed: 'There is no god but God', then I ran (my spear) through him. But I had misgivings about the affair, so I told the Prophet, who said: 'Did he say: 'There is no god but God' and then you killed him?' 'Yes', I answered, 'but he only said it out of fear of my weapon.' Then the Prophet said: 'Did you not cleave his heart to see whether or not he meant it[4]?' And he kept on repeating these words to me to the point that I wished that I had only embraced Islam that very day[5]",

cf. Mz., I, no. **88** (*m*, I, p. 96, *d*, *s*, confirmed in IASh., X, p. 122, XII, p. 375, IḤ., V, p. 207). With only two PCLs, Aʿmash is the little-convincing CL of this bundle. With a dive through Ḥuṣayn b. ʿAbd ar-Raḥmān to Abū Ẓabyān, Hushaym is the key figure in a spider superimposed upon this bundle. Whether or not the (wording of) this story is due to Aʿmash is hard to say, it is in any case early, for it already found a place in the *Sīra*, IV, p. 271, and Wāqidī, II, p. 725, and it is also hinted at in IS, II 1, p. 86, but in none of these sources is there an *isnād* strand which might help in establishing Aʿmash's CL-ship with more certainty. See Sufyān b. ʿUyayna under no. 5940, for more stories supposedly connected with this incident.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama (paraphrase):

- "Someone said to Usāma b. Zayd: 'Won't you go to ʿUthmān (b. ʿAffān; v.l. that man) and talk to him?' Usāma answered: 'I did talk to him in private without other people being present. I am not the sort of person to tell a man who is my commander that he is the best, for I heard the Prophet say: '(On the Day of Resurrection) a man (who was a governor during his lifetime) will be brought forward and will be thrown in Hell, with his entrails spilling out of his belly, running around in it like a donkey turning the mill stone. The people in Hell gather around him and say: 'Were'nt you the one who ordered what is appropriate and who forbade what is objectionable?', whereupon he will answer: 'I did indeed order what is appropriate but without carrying it out myself and I did indeed forbid the objectionable without abstaining from it'",

cf. Mz., I, no. **91** (*kh*, 92/17, *m*, IV, pp. 2290 f, confirmed in Ḥum., no. 547, IḤ., V, pp. 205, 207, 209). Aʿmash is the believable CL for the gist of this tradition, but every PCL transmitting it from him has his own distinct wording, which is especially appar-

1. Cf. IHj., *Tahdhīb*, X, p. 313, 11 f.
2. Ibidem, p. 314, 8, 10 f.
3. For more on the *sunna* party, see Shuʿba under no. 9976.
4. This means that since you do not know what is in a man's heart, you should have taken his word for it, cf. IḤj., *Fatḥ*, XV, p. 214.
5. This means that if that had been the case, the killing of the man would not have counted as a crime, since embracing Islam wipes someone's slate clean, cf. IḤj., ibidem.

ent in the introductory description of the alleged dialogue between the companion Usāma and his interlocutor(s). These different wordings are all enumerated in detail in IḤj., *Fatḥ*, XVI, pp. 161-4. The latter part of the tradition depicting the lot of a controversial ruler on Judgement Day is a thinly disguised reference to the fate of the third caliph ʿUthmān, whose murder was justified in the eyes of his killers because of certain administrative measures of his which had roused their anger. According to them, he had not followed the guideline laid down in the well-known Qurʾānic phrase: ordering what is appropriate and forbidding what is objectionable, cf. e.g. Q. III: 104, 110, 114. For more on the historical background, see a paper by Martin Hinds in *IJMES*, III, 1972, pp. 450-69. Moreover, in *Fatḥ*, XVI, p. 163, 4 f, IḤj. mentions that Usāma was asked to question the caliph on the matter of ʿUthmān's half-brother al-Walīd b. ʿUqba, who was suspected of having drunk the forbidden beverage of *nabīdh* (a kind of wine). IḤj. concludes his extensive commentary on this tradition by pointing out (p. 164, 5 f) that the overall message of it is that one must respect one's commander and that one must observe rules of polite behaviour when one informs him of special wishes of subjects. This tradition of Aʿmash, who was notorious for his *tashayyuʿ*, puts ʿUthmān in a distinctly unfavourable light, something which may be construed as reflecting his pro-Shīʿite leanings. But it must be stated here that traditions of this tenor are on the whole rare in the canonical collections, for it is virtually only traditions devoid of political tendencies that were generally felt to be acceptable from confirmed Shīʿa sympathizers such as Aʿmash.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama:

- "ʿAbd Allāh b. Masʿūd said (one day): 'The Prophet once said: He who swears by Me a binding[1] (v.l. false) oath in order to wrongfully cut off[2] thereby for himself the property of a Muslim brother will encounter God's wrath on the Day of Resurrection.' And God then sent down as proof thereof the revelation of III: 77. (Some time later) al-Ashʿath b. Qays entered (upon the scene) and asked (the people present): 'What did Ibn Masʿūd relate to you?' "Such and such stories (including the one on swearing a false oath)', they answered. 'He spoke the truth,' Ashʿath said (and related the following story):

  'On account of me (a Qurʾān verse) was sent down. A certain Jewish man (v.l. a cousin of mine[3]) and I (had a conflict) concerning (a well in) a piece of land in Yemen. I presented my case to the Prophet who asked: 'Have you got proof (of the truthfulness of your claim)?' 'No,' I said. '(Then you must produce your witnesses or) he must swear an oath,' he said, whereupon I said: 'But in that case the other man will swear an oath.' At this point the Prophet said: 'He who swears a false oath wrongfully cutting off thereby for himself the property of a Muslim brother will encounter God's wrath.' After that the verse was revealed: 'Those who sell their pact with God and their oaths for a paltry sum (will not have a share in the Hereafter …, III: 77)'",

cf. Mz., I, no. **158** (the Six, *kh*, 83/17, *Fatḥ*, XIV, p. 370, *m*, I, pp. 122, confirmed in Ṭay., no. 1050, IḤ., I, p. 442, V, pp. 211, 212, Ibn Ḥibbān, VII, p. 271). Aʿmash is the convincing CL of this bundle. Superimposed upon it a spider with Manṣūr is discernible, but that constitutes most likely a dive from Jarīr b. ʿAbd al-Ḥamīd. And there are a couple of SSs.

With a strand on the authority of Ḥakam b. ʿUtayba—ʿAbd ar-Raḥmān b. Abī Laylā—Kaʿb b. ʿUjra—Bilāl b. Rabāḥ:

- "(In the course of his *wuḍūʾ*) the Prophet used to wipe over his shoes and his turban",

cf. Mz., II, no. **2047** (*m*, I, p. 231, *t*, *s*, *q*, confirmed in Ṭay., no. 1116, ʿAzq., I, p. 188, IḤ., VI, pp. 12, 14, 15). In the huge MC on wiping over the shoes and/or other coverings of parts of the human body as component of the *wuḍūʾ*, this particular wording may be associated with Aʿmash with his five

1. In Arabic *yamīn ṣabr*, lit. an oath which restrains the swearer. For the background of this expression, see Lane, p. 1644, right column, -14 ff, Ibn al-Athīr, III, p. 8.
2. I.e. to take illegal possession of …
3. IḤj. points out (*Fatḥ*, XIV, p. 369) that there is no contradiction here, since most people from Yemen had embraced Judaism. The name of this man is given as al-Jafshīsh or al-Khafshīsh b. Maʿdān b. Maʿdīkarib, cf. IḤj., *Iṣāba*, I, pp. 491 ff.

reliable PCLs, but he is certainly not the only discernible CL in this MC, nor is he the oldest one. Cf. furthermore no. 2032 (*s*, IḤ., VI, p. 15) which shows up Aʿmash again with a sixth PCL and a different strand back to Bilāl. In no. 2043 (*s*, Ṭay., no. 1116, IḤ., VI, pp. 13#, 16) we see Shuʿba as key figure diving for Aʿmash's master Ḥakam. It is really impossible to say when, and at the hands of whom, the custom of wiping over coverings rather than washing the bare flesh originated. But in view of man's innate reluctance to go to much trouble for hygienic purposes, the debate must have started shortly after the *wuḍūʾ* verse (V: 6) became known, and its correct interpretation, accompanied by the search for convenient shortcuts in ritual cleansing practices, had begun. For a general introduction on this issue (*masḥ ʿalā 'l-khuffayn*), see Shaʿbī under no. 11514.

With a strand on the authority of al-Musayyab b. Rāfiʿ—Tamīm b. Ṭarafa—Jābir b. Samura:

- "(While we were once performing a *ṣalāt* in the mosque) the Prophet came to us and said: 'Do I see you raising your hands like the tails of refractory horses? Keep still in your *ṣalāt*! (1)' (On another occasion) he came to us and saw how we were sitting together in circles. He exclaimed: 'Do I see you sitting in groups[1](2)?' (Then on a third occasion) he came to us and said: 'Won't you arrange yourselves in rows like the angels do in the presence of their Lord?' 'How do the angels arrange themselves in the presence of their Lord?', we asked. 'The first rows they make perfectly straight and they place themselves close together,' he answered (3)",

cf. Mz., II, no. **2127**, **2128**, **2129** (*m*, I, p. 322, *d*, *s*, *q*, confirmed in ʿAzq., II, p. 252[2], IASh., I, p. 353, II, p. 486, IḤ., V, pp. 93, 101, 107). Aʿmash is the believable CL of the separate components of this composite tradition. Not every tradition collector groups them together in one tradition as *m* and IḤ. did, but present them in separate chapters of their collections. It is not often that Mz. lists separately the three elements of a composite, each under its own number, 2127 supports (3), 2128 supports (1) and 2129 supports (2). An additional element, which might have been included in this composite because of textual and *isnād* similarities, is listed separately by the collectors but is frequently mentioned in tandem with elements (1-3):

With the same strand:

- "(Once while the people were performing the *ṣalāt*, the Prophet noticed how they were looking upward, whereupon he said:) 'Let the people refrain from raising their eyes to heaven during their *ṣalāt*, or they (i.e. their eyes) will not return to them[3]'",

cf. Mz., II, no. **2130** (*m*, I, p. 321, *q*, confirmed in IASh., II, p. 239, IḤ., V, pp. 93, 101, 108, Dārimī, I, p. 339). Aʿmash is in any case the SCL, if not the (S)CL, of this tradition.

With a strand on the authority of Abū Ṣāliḥ Dhakwān—Jābir b. ʿAbd Allāh:

- "When we were (one day) with the Prophet, he asked for something to drink. A man said: 'Messenger of God, shall we give you some *nabīdh*[4]?' 'Alright,' the Prophet said. The man left in a hurry and came back with a jar of *nabīdh*. Then the Prophet said: 'Have you not covered the jar, not even (by placing) a stick (over it)[5]!' Then he drank from it",

cf. Mz., II, no. **2233** (*kh*, 74/12, *m*, III, p. 1593, *d*, confirmed in IASh., VII, p. 497, IḤ., III, pp. 313 f). Aʿmash is not a very convincing CL in this bundle, but his position is bolstered by another closely related tradition whose spidery bundle also presents Aʿmash as key figure with another PCL. In this tradition, perhaps an embellished variant, the man who brought the Prophet his drink is named as Abū Ḥumayd as-Sāʿidī, who came forward with a jug of milk from animals pastured in the protected area (*ḥimā*[6]) of Naqīʿ, an oasis at some twenty parasangs (ca. sixty miles) from Medina, cf. Mz., II, no.

1. In Arabic: *ḥilaq*, cf. Lane, s.v., a practice frowned upon.
2. With a *munqaṭiʿ isnād* strand.
3. I.e. they will be smitten with blindness.
4. Water in which certain fruits were left to soak, sometimes resulting in some fermentation. Whether or not this beverage was allowed became a matter of wide-ranging debate, cf. Shuʿba under no. 6716.
5. This action was supposed to indicate that God's name was mentioned when the stick was placed over the jar's opening in order to keep the Devil away, cf. IḤj., *Fatḥ*, XII, p. 173.
6. For this institution, which has its origins in the Jāhiliyya, cf. *EI* 2, s.v. (J. Chelhod). Cf. Wāqidī, II, p. 425, for an account of how this *ḥimā* was created.

2234 (*kh*, 74/12, *m*, III, p. 1593, IḤ., III, p. 370).

With a strand on the authority of Abū Sufyān Ṭalḥa b. Nāfiʿ—Jābir b. ʿAbd Allāh:

- "On a certain Friday (a man called) Sulayk (b. ʿAmr or b. Hudba) al-Ghaṭafānī came to the *jumʿa ṣalāt* while the Prophet had already started his sermon, so he sat down. But the Prophet said: 'Hey Sulayk, stand up and perform first your two *rakʿa*s and keep it brief.' Then he spoke: 'When someone comes to the *jumʿa ṣalāt* when the *imām* has already started preaching, he must first perform two *rakʿa*s keeping them brief'",

cf. Mz., II, no. **2294**, cf. also no. 12368 (*m*, II, 597, *d*, *q*, confirmed in ʿAzq., III, p. 244, IASh., II, p. 110, IḤ., III, pp. 316, 389). Although this bundle does not show up a convincing number of PCLs, Aʿmash may be assumed to have brought into circulation this point of view on what apparently was a controversial matter. The man mentioned, Sulayk, is only noted for his appearance in this one tradition, cf IḤj., *Iṣāba*, III, p. 165. On the point of whether *jumʿa* in the expression *ṣalāt al-jumʿa* means 'Friday' or 'assembly', see Goitein, *Studies*, pp. 117 ff.

With the same strand:

- "I heard the Prophet say three (days[1]) before his death: 'Surely, nobody will die without harbouring excellent thoughts about God'",

cf. Mz., II, no. **2295** (*m*, IV, p. 2205, *d*, *q*, confirmed in Ibn al-Mubārak, *Zuhd*, p. 366, no. 1034, Ṭay., no. 1779, IS, II 2, p. 45, 8, IḤ., III, pp. 293, 315, 330, Abū Yaʿlā, III, p. 419, IV, pp. 45, 193, Ibn Ḥibbān, II, pp. 15 f, *Ḥilya*, V, p. 87). Aʿmash is the believable CL of this tradition. The saying has evoked a number of comments neatly surveyed in *ʿAwn al-maʿbūd*, VIII, p. 265: Anyone whose actions are meritorious cannot have ideas about God other than favourable while being full of hope for His mercy, and anyone whose actions are reprehensible does not have such thoughts about God. The tradition is interpreted as an exhortation to perform meritorious works, something which will automatically lead to a premonition about God's forgiveness. It is viewed in connection with a *ḥadīth qudsī*: *ana ʿinda ẓann ʿabdī bī*, rendered by Graham, p. 127 as: 'I fulfil My servant's expectation of Me'. There is also a Qurʾān verse quoted in this context: 'And that idea of yours which you have about your Lord has ruined you so that you belong to the losers (XLI: 23)'. Two other traditions conveying the idea that everyone will be judged on the Day of Resurrection according to the state he was in when he died have Aʿmash in their strands too, cf. II, no. 2306, but he is probably not responsible for these.

With the same strand:

- "The Prophet sent a physician to Ubayy b. Kaʿb[2]. He cut his vein and then cauterized him",

cf. Mz., II, no. **2296** (*m*, IV, p. 1730, *d*, *q*, confirmed in IḤ., III, pp. 303, 304, 315). If Aʿmash is not the CL, he is in any case the (S)CL of this tradition.

With the same strand relating the Prophet's words:

- "He who fears that he won't be able to get up at the end of the night (in order to perform a *witr ṣalāt*), let him perform the *witr* at the beginning of the night. And he who prefers to get up at the end of the night, let him perform the *witr ṣalāt* at that time, for a *ṣalāt* performed at the end of the night is witnessed (sc. by the angels) and that is more meritorious",

cf. Mz., II, no. **2297** (*m*, I, p. 520, *t*, *q*, confirmed in ʿAzq., III, p. 16, IASh., II, p. 282, IḤ., III, pp. 315, 389, Abū Yaʿlā, III, p. 417, IV, pp, 81 f, 189, Ibn Ḥibbān, IV, pp. 117 f). Aʿmash is in any case the (S)CL of this tradition, if not the CL. The *witr ṣalāt* is the prayer with which the believer makes odd the number of *rakʿa*s performed during the day; it consists of an odd number of *rakʿa*s, preferably three or more. The preference for odd numbers in Islam is believed to be inspired by the dogma of God's oneness.

1. The Arabic text does not specify what time unit is counted as three: days, months, or years. The numeral mentioned is *thalāth*, which is used for counting only feminine nouns. The context with the allegedly very young companion Jābir and the usual backdrop of the Prophet's final moments, however, require the word 'days' (*ayyām*) as the only feasible insert after the numeral, so that should have read *thalāthat*. That 'days' is meant rather than any other time unit is stated in a variant of this tradition supported by a spider found in *m*, IV, p. 2206, and IḤ., III, p. 325.

2. From a variant of this tradition it becomes clear that Ubayy had allegedly been shot in the battle against the Confederates, cf. *m*, IV, p. 1730, no. 74.

With the same strand relating the Prophet's words:

- "The devil has given up hope that those who perform the *ṣalāt* will worship him in Arabia, but he does seek to sow animosity among them",

cf. Mz., II, no. **2302** (*m*, IV, p. 2166, *t*, confirmed in IḤ., III, p. 313, Abū Yaʿlā, IV, p. 194). Aʿmash is (S)CL and possibly CL. If not, then Abū Muʿāwiya, his best-attested PCL, might be credited with it. But this solution is tentative.

With the same strand relating the Prophet's words:

- "The devil is present at everything you do, even when you are eating. When a morsel falls on the ground, you must wipe off any dirt that sticks to it and then you must eat it; do not leave it to the devil. When you have finished eating, lick your fingers, for you do not know in what part of your food there is blessing",

cf. Mz., II, no. **2305** (*m*, III, p. 1607, *q*, confirmed in IASh., VIII, p. 109, IḤ., III, p. 315, Abū Yaʿlā, III, p. 441, IV, pp. 121, 190 f). Aʿmash is the believable CL of this tradition. Licking the fingers after eating is an issue which has given rise to a MC. The best-attested tradition from this MC has Sufyān b. ʿUyayna as CL, see there under no. 5942. Another key figure discernible in a bundle supporting a tradition from this MC is Thawrī, cf. no. 2745 (*m*, III, p. 1606, *s*, *q*, IḤ., III, pp. 301#[1], 331, 337, 365 f, Abū Yaʿlā, III, p. 367).

With the same strand:

- "A nomad came to the Prophet and said: 'I dreamt that my head was cut off!' The Prophet laughed and said: 'Do not tell the people about the tricks the devil plays on you in your dreams'",

cf. Mz., II, no. **2308** (*m*, IV, pp. 1776 f, *q*, confirmed in IASh., XI, p. 57, IḤ., III, p. 315, Abū Yaʿlā, IV, p. 186). Aʿmash is the SCL of this bundle and probably no more than that. Traditions about dreams are on the whole relatively late. The earliest discernible CL whose position seems secure in the extensive MC on dreams is perhaps Yaḥyā b. Saʿīd b. Qays; see there under no. 12135.

With a strand on the authority of Zayd b. Wahb (plus Abū Ẓabyān Ḥuṣayn b. Jundab)—Jarīr b. ʿAbd Allāh, who related the Prophet's words:

- "God will not show mercy to anyone who does not show mercy to others",

cf. Mz., II, no. **3211** (*kh*, 78/27, 6, *m*, IV, p. 1809, IḤ., IV, pp. 358#, 362). With only two PCLs, Aʿmash is in any case the (S)CL, if not the CL, of this saying. Another spider-like bundle with Ismāʿīl b. Abī Khālid as key figure supports the same saying, cf. Mz., no. 3228 (*m*, *t*, Ḥum., no. 802, IḤ., IV, p. 360). If we assume that both Aʿmash and Ismāʿīl were indeed responsible for this tradition, the one copying the other, it is striking to see how each of them made use of his own *muʿammar*: Aʿmash inserted Zayd b. Wahb in his strand back to the Prophet, whereas Ismāʿīl put Qays b. Abī Ḥāzim there. Is this a case of rivalry between these two Kūfan CLs? Another later CL who is much better attested is responsible for a more elaborate tradition in which the saying is included; see Sufyān b. ʿUyayna under no. 15146. Among the 'others' mentioned in the tradition also animals, domestic animals as well as wild, are believed to have been meant. He who is not respectful towards others in whatever way this is achieved cannot expect respectful behaviour from others. The issue is seen in direct association with Q. LV: 60, cf. IḤj., *Fatḥ*, XIII, p. 47. Cf. also no. 3219, immediately below.

With a strand on the authority of Tamīm b. Salama—ʿAbd ar-Raḥmān b. Hilāl—Jarīr b. ʿAbd Allāh, who related the Prophet's words:

- "He who is denied gentleness is denied goodness",

cf. Mz., II, no. **3219** (*m*, IV, p. 2003, *d*, *q*, confirmed in Ṭay., no. 666, IASh., VIII, p. 322, IḤ., IV, p. 366). With his three PCLs, Aʿmash is the believable CL of this tradition. From a related tradition supported by a SS ending in ʿĀʾisha 'gentleness' (*rifq*), is especially associated with gentleness towards riding animals, see the *tarjama* of Shuʿba under Mz., XI, nos. 16149.

With a strand on the authority of Ibrāhīm an-Nakhaʿī—Hammām b. al-Ḥārith an-Nakhaʿī:

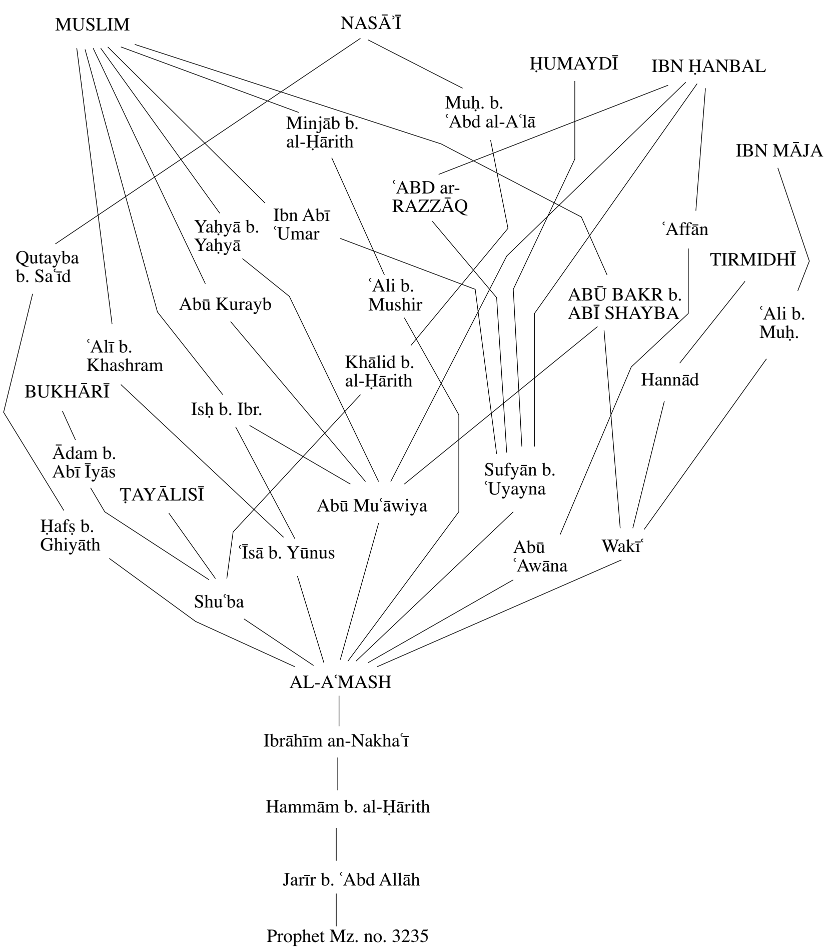
- "Jarīr b. ʿAbd Allāh urinated. He performed a *wuḍūʾ* and wiped over his shoes. Someone asked: 'Do you (always) do that?' 'Yes,' he answered, 'I once saw the Prophet pass-

1. Again IḤ. mentions a ʿAzq. *isnād* which could not be found in the *Muṣannaf*, where it would have fitted seamlessly in X, p. 416.

> ing water; he performed the *wuḍūʾ* and then he wiped over his shoes'",

cf. Mz., II, no. **3235** (*kh*, 8/25, *m*, I, pp. 227 f, *t*, *s*, *q*, confirmed in Ṭay., no. 668, ʿAzq., I, p. 194, Ḥum., no. 797, IASh., I, p. 176, IḤ., IV, pp. 358, 361, 364). With no less than five convincing PCLs, Aʿmash is the undeniable CL of this crucial tradition from the huge cluster on *masḥ ʿalā 'l-khuffayn*, the wiping over the shoes instead of washing the bare feet as part of the *wuḍūʾ*. It is a particularly important tradition in that it contains an appendix, variously attributed to Ibrāhīm an-Nakhaʿī or to a group of anonymous companions, in which wonderment is expressed at Jarīr's actually having *seen* Muḥammad resorting to *masḥ*, a significant detail, since Jarīr is only reported to have embraced Islam *after* the revelation of the Qurʾānic verse on the *wuḍūʾ*. With this tradition Aʿmash may well be visualized as attempting to put a definite stop to ongoing discussions on whether the Prophet introduced the *masḥ ʿalā 'l-khuffayn* concession *before* or *after* the *wuḍūʾ* supposedly became generally known. Thus a terminus post quem was created for the chronology of the alleged introduction of the *masḥ* concession to the somewhat more severe *wuḍūʾ* rules, namely after the Qurʾānic rules had been sent down and before his death. Those against the concession held the view that *masḥ* became the rule *before* the *wuḍūʾ* verse was revealed and that, subsequently, the verse *abrogated* the concession, whereas those timing the introduction of *masḥ* after the *wuḍūʾ* verse revelation maintained that it was a genuine and valid concession. This is, by the way, not Aʿmash's only contribution to the *masḥ* debate. For another tradition on *masḥ*, see below under no. 3335. For a general introduction to the *masḥ* issue, see Shaʿbī under no. 11514.

With a strand on the authority of Zayd b. Wahb (the *muʿammar*)—Ḥudhayfa b. al-Yamān:



- "The Prophet related to us … that trust[1] had descended to the bottom of the hearts of men. Then the Qur'ān was sent down. People acquired knowledge of it and also of the *sunna*. Then the Prophet told us how that trust was taken away: 'While man is asleep, the trust is removed from his heart, only a trace like a little mark remains. Then while he is asleep again, (what was left of) the trust is taken away from his heart and the only trace that remains thereof is a blister, like when an ember bounces off your foot which swells up so that you notice a blister although there is nothing there anymore.' Then he[2] picked up a pebble and let it bounce off his foot, (whereupon he went on): 'The people will engage in trading with one another with hardly anyone fulfilling the trust (put in him) in a way that might prompt the remark: 'In that clan there truly is a trustworthy person', or that it is said of some other person: 'What a steadfast, accomplished and intelligent man that is!' while (in reality) there is not a mustard seed of faith in his heart!' (Ḥudhayfa went on:) I have known days when I did not pay special heed to whom I conducted business with: if he was a Muslim, his religion would certainly bring him back to me (sc. to pay what was agreed) and if he was a Christian or a Jew, his local poll tax collector would certainly pay up his tax. But today I do not engage in trade with anyone except a few individuals",

cf. Mz., III, no. **3328** (*kh*, 81/35, 2, *m*, I, pp. 126 f, *t*, *q*, confirmed in Abū Isḥāq al-Fazārī, *Siyar*, no. 575, Ṭay., no. 424, Ḥum., no. 446, IḤ., V, p. 383#). With three believable PCLs, Wakī', Ibn 'Uyayna and Abū Mu'āwiya, A'mash may be considered the CL of this tradition. Tay. lists two transmitters between himself and A'mash, 'Abd ar-Raḥmān b. 'Abd Allāh al-Mas'ūdī and Qays b. ar-Rabī', and the text of the tradition he transmits differs slightly from those of the other collectors, which are remarkably similar.

With a strand on the authority of Khaythama b. 'Abd ar-Raḥmān—Abū Ḥudhayfa al-Arḥabī—Ḥudhayfa b. al-Yamān:

- "When we were partaking of a meal in the presence of the Prophet, we never lowered our hands to the food until he lowered his hand and began to eat. On one such occasion a bedouin suddenly burst in as if he was pushed and stretched out his hand to the food. But the Prophet took hold of his hand. Then, suddenly, a girl burst in as if she was pushed and stretched out her hand to the food. But again the Prophet took hold of it and said: 'Verily, the devil is in the position to partake of food over which the name of God has not been uttered, so he caused this bedouin to enter to make this food available to him, but I stopped him. Then he caused this girl to burst in to make the food available to him, but I stopped her too. By Him in Whose hand lies my soul, verily, the devil's hand lies together with the hands of these two in my hand'",

cf. Mz., III, no. **3333** (*m*, III, p. 1597, *d*, *s*, confirmed in IḤ., V, pp. 382 f, 397 f). A'mash is its (S)CL, but this tradition is not very well attested.

With a strand on the authority of Abū Wā'il Shaqīq b. Salama—Ḥudhayfa b. al-Yamān:

- "I was walking with the Prophet and we came to a rubbish heap[3] of some people. While standing upright he urinated. I moved to the side, but he said: 'Come near.' So I drew near until I stood right behind him. He performed a *wuḍū'* and wiped over his shoes",

cf. Mz., III, no. **3335** (*m*, I, p. 228, confirmed in Ṭay., no. 406, 'Azq., I, p. 193, Ḥum., no. 442, IḤ., V, pp. 382#, 402, Dārimī, I, p. 179). With four PCLs and lots of SSs, A'mash is the convincing CL of

1. In Arabic *amāna*. The word gave rise to a number of interpretations most of which are enumerated by Lane, p. 395, right column: reason, intellect, conscience, each of which is a trust committed by God to man, and a faculty which renders him responsible for his faith and works, and idem, p. 102, left column: obedience, imposition of a task, obligatory statutes imposed by God upon His servants. It is also simply equated with faith (*īmān*), cf. IḤj., *Fatḥ*, XVI, p. 149, infra.
2. The context does not make clear who the subject is, the Prophet or the narrator; only in *q* is he identified as Ḥudhayfa.
3. This is a place somewhere in the courtyard of a compound onto which people collect their sweepings and which they use as their latrine.

this tradition from the MC on *masḥ ʿalā ʾl-khuffayn*, for which see no. 3235 above. Analysing this bundle is no sinecure because of the occurrence of an alternative CL, Aʿmash's old rival Manṣūr b. al-Muʿtamir. Mizzī superimposed Aʿmash's and Manṣūr's strands upon each other, rolling as it were two bundles into one. Both share in the strand back to Ḥudhayfa, as well as in a few PCLs, and each has some other PCLs of his own. Manṣūr's *matn* differs in one crucial point from that of Aʿmash in that it does not contain the reference to *masḥ*. Matters are made even more complicated by the fact that three strands in Aʿmash's bundle support texts which are equally without a reference to *masḥ*: one occurrence in *kh*, the one in Dārimī and one in IḤ., V, p. 382. But since the majority of Aʿmash's strands support texts with it, whereas Manṣūr's text never has it, the conclusion seems to present itself that the non-occurrence of *masḥ* in those Aʿmash strands is due to the deliberate, or possibly inadvertent, omission at the hands of younger transmitters above Aʿmash. The matter is extensively dealt with by IḤj. in *Fatḥ,* I, pp. 340-3, but he does not come up with a suitable solution. One thing is clear from his comments: *kh* concentrated in his versions on the issue of urinating while in a standing or sitting position and he therefore omitted the *masḥ* reference altogether. Aʿmash's and Manṣūr's respective versions are perhaps most concisely summed up in Ṭay., nos. 406 and 407. For a general introduction to the *masḥ* issue, see Shaʿbī under no. 11514.

With the same strand:

- "When the Prophet awoke in the morning, he used to cleanse his mouth with the tooth stick, the *siwāk*[1]",

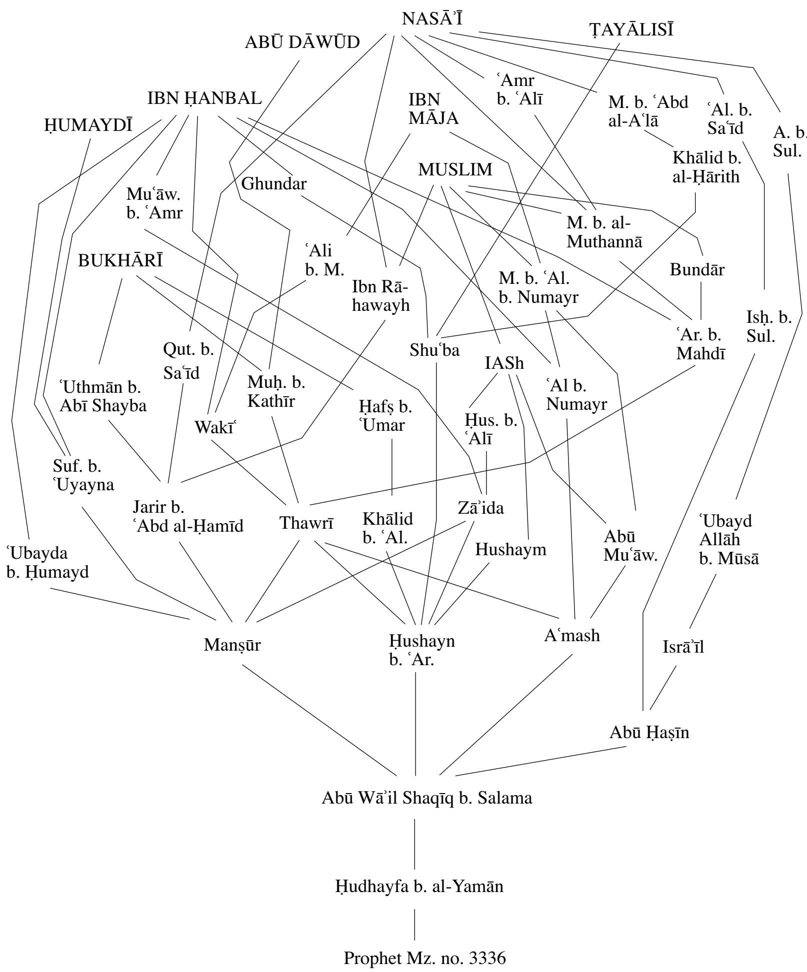
cf. Mz., III, no. **3336** (*m*, I, pp. 220 f, *d*, *s*, *q*, confirmed in Ṭay., no. 409, IASh., I, pp. 168 f, Ḥum., no. 441, IḤ., V, pp. 382, 390, 397#, 402#, 407#, *Ḥilya*, VII, p. 180). At first sight (see the diagram further down) this bundle has a clear CL, Abū Wāʾil with three undeniable PCLs, Aʿmash, Manṣūr and Ḥuṣayn b. ʿAbd ar-Raḥmān and each of these has his own believable PCLs. Therefore the conclusion seems inevitable that Abū Wāʾil is responsible for this *siwāk* tradition. But his position in Muslim tradition, complete with reports claiming his early birth and advanced age at death, is due to Aʿmash[2], and in virtually all the bundles in which he occurs in the canonical collections, it is Aʿmash who is CL. It is therefore safer to see Abū Wāʾil just as SCL, and one of his PCLs, Aʿmash in fact, should be credited with it. By means of dives onto his 'informant' Abū Wāʾil, Aʿmash was then in due course copied by the two others, Ḥuṣayn and Manṣūr. The two SSs converging in Abū Ḥaṣīn ʿUthmān b. ʿĀṣim are presumably both the handiwork of Nasāʾī. The one beginning with ʿAbd Allāh (or ʿUbayd Allāh) b. Saʿīd supports a *mawqūf* tradition attributed to Ḥudhayfa: 'When we got up from the night, we were ordered to use the *siwāk*.' And the other with Aḥmad b. Sulaymān supports a report attributed to Abū Wāʾil himself: 'When we got up from the night, we were ordered to cleanse our mouths with the *siwāk*.' The practice of using the *siwāk* is an ancient one on which all the early *fuqahāʾ* have expressed opinions and whose origins may well go back to the Jāhiliyya. The commentaries have preserved allusions to pious Muslims who habitually put their *siwāk*s behind their ears in the same spot where a clerk would keep his pen.

With the same strand:

- "We were one day with ʿUmar b. al-Khaṭṭāb who asked: 'Who has memorized the Prophet's account of the temptation (*fitna*) exactly the way he said it?' 'I do,' I said. 'You have courage', ʿUmar said, 'how did it go?' Then I said: 'I heard the Prophet say: 'The *fitna* of man lies in his wife, his wealth, his soul, his child and his neighbour, and fasting, performing the *ṣalāt*, practising charity, ordering what is good and forbidding what is objectionable, all these can atone for *fitna*.' Then ʿUmar said: 'This is not what I mean. I wanted to hear about the *fitna* that rages like the waves of the sea.' 'Commander of the faithful,' I answered, 'that (sort of) *fitna* need not concern you. Between you and that *fitna* there is a locked door.' 'Will that door be broken open or will it simply be opened?', ʿUmar asked. 'No,' I replied, 'it will be smashed in.' 'In that case,' ʿUmar

1. This implement should not be identified with a simple toothpick, but rather with another cleansing device. Lane says that it is a twig of the *ārāk* tree with which the teeth are rubbed and cleaned, the end having been made fluffy or like a brush by beating or chewing it so as to separate the fibres. In *Encyclopédie des sciences de la nature* of Edouard Ghaleb, 2nd edition, Beirut 1988, I, p. 46, the *ārāk* (not *arāk*) tree is identified as *salvadora persica*.

2. See also *WZKM* (I).



concluded, 'it is more appropriate to leave the door unlocked' (…)",

cf. Mz., III, no. **3337** (*kh*, 61/25, 14, *m*, IV, p. 2218, *t*, *s*, *q*, confirmed in Ṭay., no. 408, Ḥum., no. 447, IASh., XV, pp. 15 f, IḤ., V, pp. 401#, cf. ʿAzq., XI, p. 365). With no less than six PCLs Aʿmash is the convincing CL of this tradition. Its *matn* neatly distinguishes between the two main connotations of the concept *fitna*: temptation and civil strife. The usage of *fitna* in the first half of the tradition is glossed in IḤj., *Fatḥ*, VII, p. 417, and Nawawī, I, pp. 170 f, as man's committing a sin for the sake of his wife and child etc., or failing to fulfil what is incumbent upon him on their account. The *fitna* in his wife or his child is man's inclination to favour one wife or child above another wife or child in denying each her/his due. As for the *fitna* that lies in his wealth, that is his inclination to occupy himself with it too much so that his performance of religious duties is impaired. For the *fitna* that lies in his soul there does not seem to be any particular interpretation. The *fitna*, finally, that lies in one's neighbour is to be seen as originating in envy, boasting, competition, and neglect to fulfil promises in which a neighbour is involved. Secondly, the usage of *fitna* as compared with a locked door is taken to point at the non-occurrence of civil strife in the Islamic community during ʿUmar's lifetime.

With the same strand:

- "Once upon a time we were with the Prophet when he said: 'Tell me how many people have embraced Islam.' We said: 'Do you fear for us, Messenger of God, we who number between six and seven hundred?' He said: 'You do not know, whether you(r faith) will be tested.' Eventually we were afflicted to the point that nobody would perform the *ṣalāt* except in secret",

cf. Mz., III, no. **3338** (*kh*, 56/181, *m*, I, pp. 131 f, *s*, *q*, confirmed in IḤ., V, p. 384, Ibn Ḥibbān, VIII, p. 57). Aʿmash has only one firm PCL and two SSs, but in *Fatḥ*, VI, p. 519, IḤj. asserts that Aʿmash is the *madār* of this tradition, a declaration which

may not be ignored. He sees the tradition as a recommendation to register the Muslim fighting forces in *dīwān*s. The text as presented here is that transmitted by Abū Muʿāwiya. The *matn*s preserved in *kh* supported by the two SSs give different figures: 1,500 according to the Thawrī SS and the one allegedly transmitted by Abū Ḥamza Muḥammad b. Maymūn as-Sukkarī has only 500. IḤj. (ibidem) quotes a few clever harmonizations of the different figures given: 1,500 include women, children and slaves, or according to another interpretation: including villagers and nomads; 600-700 only men; 500 only fighting men.

With a strand on the authority of Saʿd b. ʿUbayda—al-Mustawrid b. al-Aḥnaf—Ṣila b. Zufar—Ḥudhayfa:

- "One night I performed the *ṣalāt* with the Prophet. He commenced his Qurʾān recitation with *sūrat al-baqara*. I thought by myself: 'He will finish his *rakʿa* when he has recited hundred verses.' But he went on and I thought: 'He is going to conclude (only) his (first) *rakʿa* with this *sūra*.' But again he went on and I thought: 'Now he will conclude his *rakʿa*.' Then he began *sūrat an-nisāʾ* and finished it. Then he began *sūrat Āl ʿImrān* and recited all of it in a leisurely manner. Every time he reached a verse with a glorification of God, he added a(n extra) glorification, every time he reached a verse in which God('s pardon) was sought, he asked for God('s pardon) and every time he reached a verse in which God's protection was implored, he sought God's protection (an additional time). Then he made the bow saying: 'Glorified be my Lord, the Exalted.' His bow took just as long as his standing in an upright position. Then he said: 'May God listen to whoever praises Him.' Then he stood upright for a long time, almost as long as it took him to make the bow. Then he prostrated himself and said: 'Glorified be my Lord, the Most High,' and his prostration lasted almost as long as his standing in an upright position",

cf. Mz., III, no. **3351** (*m*, I, pp. 536 f, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 415, IASh., I, pp. 248 f, II, p. 211, IḤ., V, pp. 384, 397). With four firm PCLs Aʿmash is the convincing CL of this tradition. The text is intricate and shows up a host of little variants due to the PCLs. The translation follows closely Nawawī's commentary in VI, pp. 61 f, without which this concisely worded text almost defies rendition. Here it is also stated that the reciter need not observe the order of *sūra*s as laid down in the ʿUthmān version and that, before that version was made, the companions, such as Ibn Masʿūd, had made their own *tartīb*, i.e. their own preferred sequence of *sūra*s. For more on the ʿUthmān version, see the *tarjama* of Ibrāhīm b. Saʿd under no. 9783.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—Khabbāb b. al-Aratt:

- "Together with the Prophet we made the *hijra* in the cause of God, desirous of His recompense[1], for at His discretion we were to receive our reward. Some of us perished without acquiring any reward, among whom was Muṣʿab b. ʿUmayr. He got killed in the battle of Uḥud. (When we were about to inter him and we looked for something that could serve as a shroud), he had nothing but a bedouin garment[2]. When we wrapped it over his head, his feet stuck out from underneath and when we wrapped his feet in it, his head stuck out. Then the Prophet said: 'Place it over his head then and array (sweet smelling) *idhkhir*[3] over his feet.' However, some others from among us did acquire the fruit of our reward in quantity",

cf. Mz., III, no. **3514** (*kh*, 23/27, *m*, II, p. 649, *d*, *t*, *s*, confirmed in ʿAzq., III, pp. 427 f, Ḥum., no. 155, IASh., III, p. 260, IḤ., V, p. 109, VI, p. 395). With five believable PCLs, Aʿmash is the convincing CL of this tradition.

With a strand on the authority of ʿUmāra b. ʿUmayr—Abū Maʿmar ʿAbd Allāh b. Sakhbara:

- "We asked Khabbāb b. al-Aratt: 'Did the Prophet recite from the Qurʾān in the *ẓuhr* and *ʿaṣr ṣalāt*s?' 'Yes,' he said. 'How could you tell,' we asked again. 'By the movement of his beard,' was the answer",

1. Lit. His face, cf. Lane, p. 3050, left column.
2. A simple woollen mantle with black and white stripes.
3. A kind of sweet rush, *juncus odoratus* or *schoenanthum*, according to Lane. The *idhkhir* is also mentioned in connection with the burial of Ḥamza, Muḥammad's uncle, cf. IS, III 1, p. 117. It is probably a topos.

cf. Mz., III, no. **3517** (*kh*, 10/91, 1, *d*, *ʿAwn al-maʿbūd*, III, pp. 12 f, *s*, *q*, confirmed in ʿAzq., II, p. 105, Ḥum., no. 156, IḤ., V, p. 109#, 112, VI, p. 395). With four believable PCLs, Thawrī, Abū Muʿāwiya, Wakīʿ and Sufyān b. ʿUyayna, Aʿmash is the clear CL of this tradition. In *Fatḥ*, II, p. 388, IḤj. presents some additional information: the moving of Muḥammad's beard is per se no proof that he actually recited from the Qurʾān, it could equally well have been a private prayer. But we must therefore conclude, IḤj. continues, that Khabbāb and the others present must have witnessed a public prayer ritual during which they could also hear that what the Prophet actually uttered was recitation. The issue is complicated by the question addressed in other traditions of how little audible, or how clearly audible, recitation in a public *ṣalāt* was supposed to be: in any case one had to be able to hear oneself and that was only achieved, it was thought, by moving the tongue and lips.

With a strand on the authority of Abū 'ḍ-Ḍuḥā Muslim b. Ṣubayḥ—Masrūq b. al-Ajdaʿ—Khabbāb b. al-Aratt:

- "I was a blacksmith in the Jāhiliyya. Al-ʿĀṣ b. Wāʾil[1] owed me a debt, so (one day) I went to him to ask for payment. But he said: 'I won't pay you until you deny Muḥammad.' Then I said: 'I won't deny him until you die and are resurrected[2].' He exclaimed: 'Shall I verily be resurrected after my death? I shall certainly pay what I owe you when I return to wealth and offspring.' (…) Then the verse was revealed (XIX: 77): 'Did you see the one who denied Our signs and said: 'Verily, wealth and offspring will be brought to me'",

cf. Mz., III, no. **3520** (*kh*, 65/19, 5, *m*, IV, p. 2153, *t*, *s*, confirmed in Ṭay., no. 1054,, IS, III 1, p. 116, IḤ., V, pp. 110, 111, Ṭabarī, *Tafsīr*, XVI, pp. 120 f, cf. *Sīra*, I, p. 383). Aʿmash is the undeniable CL of this *khabar* which served at the same time as a piece of *tafsīr* for XIX: 77. Inserting a few details lacking in other accounts, Ibn Isḥāq fails to mention an *isnād*, but IS shares in two of Aʿmash's PCLs.

With a strand on the authority of Abū Sufyān Ṭalḥa b. Nāfiʿ—Jābir b. ʿAbd Allāh—Abū Saʿīd al-Khudrī:

- "When I entered the house of the Prophet, I saw him performing a *ṣalāt* on a mat woven of palm leaves on which he prostrated himself, and I saw that he was dressed in only one garment in which he had wrapped[3] himself",

cf. Mz., III, no. **3982** (*m*, I, p. 369, *t*, *q*, confirmed in IASh., I, pp. 311, 398, IḤ., III, pp. 10, 52, 59, Abū Yaʿlā, II, p. 365, 444, 519). This tradition consists of two halves, which are either mentioned together or separately in the sources listed here. With two PCLs and five SSs converging in Aʿmash he may be considered the CL of the wording of this tradition. Performing the *ṣalāt* clad in only one garment is an issue that has led to debates from early on. For a general introduction to the problem, see Thawrī under no. 4681, and also Hishām b. ʿUrwa under no. 10684, Mālik under no. 13231°, and Sufyān b. ʿUyayna under no. 13678.

With a strand on the authority of Abū Ṣāliḥ Dhakwān—Abū Saʿīd al-Khudrī, who related the Prophet's words (after a preamble):

- "Do not vilify my companions, for by Him in whose hand lies my soul, if anyone of you were to spend a quantity of gold as large as the mountain of Uḥud, he would not equal the *mudd*[4] of any one of them, not even half a *mudd*",

cf. Mz., III, no. **4001** (the Six, *kh*, 62/5, 13, *m*, IV, pp. 1967 f, Ṭay., no 2183, Bagh., I, p. 232, II, pp. 209 f, IḤ., III, pp. 11, 54#, 63 f, Ibn Ḥibbān, IX, pp. 68, 188#, *TB*, VII, p. 147). With four firm PCLs and a host of SSs, Aʿmash is the clear CL of this important tradition. It constitutes one of the best-known sayings generally adduced to corroborate the lofty position of the Prophet's companions among all the other Muslims of the first hour, and it played a crucial role in the discussions on the succession issue, who among the *khulafāʾ rāshidūn* really had

1. The father of ʿAmr b. al-ʿĀṣ, the conqueror of Egypt and the right hand man of Muʿāwiya. This father is said to have died before the Hijra. He belonged to the *mustahziʾūn*, those who ridiculed Muḥammad when he began his preaching in Mecca.
2. Which is to say: never. In a variant (cf. IḤj., *Fatḥ*, X, p. 44) we read: '…until God causes you to die and resurrects you.'
3. This verb (*tawashshaḥa*) is defined in Lane as follows: to throw a portion of one's garment over the left shoulder and draw its extremity under one's right arm and tie the two extremities together in a knot across the chest.
4. A certain measure of grain filling the two hands of a man = a little more than a litre, see Lane, s.v., and Hinz, pp. 45 f.

been, or had not been, entitled to assume power. Arguments of the early Rāfiḍites that Abū Bakr, ʿUmar and ʿUthmān were usurpers, robbing ʿAlī of that what was assumed by them to be his right bestowed upon him by the Prophet, were substantiated by sayings that placed the first three caliphs in a negative light. Curiously, the moderate sympathizer with Shīʿite political ideas (*mutashayyiʿ*), as Aʿmash was generally known to be, is seen here as the proclaimer, if not also as the originator, of a famous anti-Rāfiḍite slogan[1]. Later the *lā tasubbū* saying may well have been adduced as one of the principal arguments in favour of considering all companions as entirely reliable in transmitting Prophetic traditions, but that discussion may be dated to a time late in the second/eighth century[2]. Another tradition on this issue is found in Shuʿba's *tarjama* under no. 9243.

With the same strand:

- "The Prophet spoke the following words: 'On the Day of Resurrection death will be brought forth in the shape of a ram that is white with some black mixed in. It will be placed between Paradise and Hell and then a voice will say: 'Denizens of Paradise, do you know what this is?' Straining their necks they will say: 'Yes, surely that is death.' Then the voice will say: 'Denizens of Hell, do you know what this is?' Straining their necks they will say: 'Surely that is death.' Then the order will be given to slaughter it and the voice will say: 'Denizens of Paradise, eternity (will be your lot), not death. Denizens of Hell, eternity (will be your lot), not death.' Then the Prophet recited: 'And warn them for the Day of Grief when the matter will be decided while they do not pay heed and do not believe (XIX: 39)', and he pointed with his hand (to the unbelieving Meccans) in this world",

cf. Mz., III, no. **4002** (*kh*, 65/19, 1, *m*, IV, p. 2188, *t*, *s*, confirmed in IḤ., III, p. 9, Ṭabarī, *Tafsīr*, XVI, p, 88). With only one PCL and just four SSs, Aʿmash can only be considered to be the (S)CL of this tradition. However, the concept of death being led to his slaughter is in any case contemporaneous with him, for it found mention in the *Tafsīr* of Muqātil b. Sulaymān (d. 150/767, cf. II, p. 628). It might even be much older, when we, for the sake of argument, lend weight to a remark attributed to ʿUbayd b. ʿUmayr, the early Meccan *qāṣṣ* (d. 68/687-8) who is reported in Ṭabarī's *Tafsīr*, XVI, p. 88, to have related among his stories: 'Death is brought in the shape of an animal (*dābba*) which is slaughtered while the people look on.' But a better-attested CL is not to be found among the few spiders and SSs that support (versions of) this story in the sources. IḤj. lists a number of comments ascribed to various theologians (*mutakallimūn*) concerning a suitable interpretation of this controversial tradition, cf. *Fatḥ*, XIV, pp. 210 ff.

With the same strand the Prophet's words:

- "On the Day of Resurrection Nūḥ will be called forward. He will say: 'Lord, I wait intent upon obedience to Thee (*labbayka wa-saʿdayka*).' He will be asked: 'Have you delivered (My message)?' 'Yes.' he will say. Then his people will be asked: 'Has he delivered (my Message)?' 'No warner has come to us,' they will answer. 'Then who will testify on your behalf?' 'Muḥammad and his community, they will testify that he has delivered (the divine message) and (reciting from the Qurʾān): 'The messenger will be your witness (II: 143).' and 'Thus We have made you a community in the middle in order that you bear witness for mankind (II: 143)'",

cf. Mz., III, no. **4003** (*kh*, 65/2, 13, *Fatḥ*, IX, pp. 238, *t*, *s*, *q*, confirmed in IḤ., III, pp. 32, 58, Ṭab., *Tafsīr*, ed. Shākir, III, pp. 142 f, Abū Yaʿlā, II, pp. 397, 416). Although this bundle is somewhat spidery, Aʿmash may be its (S)CL. His best-attested PCL, Abū Muʿāwiya, seems responsible for an important variant in which several otherwise anonymous prophets, accompanied by one, a few or more followers, are mentioned instead of Nūḥ. This variant is found for example in *s*, *Kubrā*, VI, p. 292. Though not *expressis verbis*, the tradition is hinted at also in Muqātil's *Tafsīr*, I, p. 145, and in a still more vague manner in Mujāhid, p. 215, where we find a remark attributed to the *qāṣṣ* ʿUbayd b. ʿUmayr.

For Aʿmash's SCL position in a tradition (Mz., III, no. **4004**) on the issue of whether women who want to travel should be accompanied by a male relative, see Mālik under no. 14317°.

1. See also our review of J. van Ess, *Theologie und Gesellschaft*, I, in *Der Islam*, LXXI, 1994, p. 367.
2. Cf. *Authenticity*, pp. 78 f.

With a strand on the authority of Ibrāhīm an-Nakhaʿī—ʿAbd ar-Raḥmān b. Yazīd an-Nakhaʿī:

- "Someone asked Salmān al-Fārisī: 'Did your Prophet teach you everything in life, even how to defecate?' 'Yes,' Salmān answered, 'he forbade people to relieve themselves in the direction of the *qibla* or to wipe (*istinjāʾ*[1]) one's anal cleft with the right hand or to do that with less than three stones, or with camel dung or bones'",

cf. Mz., IV, no. **4505** (*m*, I, p. 223, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 654, IASh., I, p. 150, IḤ., V, pp. 437-8[#]). With three firm PCLs and several SSs Aʿmash is the CL of this tradition. In some strands Manṣūr's name occurs alongside that of Aʿmash. The latter may be responsible for this wording, but the issue is an ancient one on which several early *fuqahāʾ* have given their opinions, see IASh., I, pp. 150 f. Manṣūr is the CL of a closely related tradition, see there under no. 4556. Abū Khaythama Zuhayr b. Muʿāwiya is (S)CL in a bundle supporting a closely related tradition, cf. Mz., VII, no. 9170 (*kh*, *s*, *q*, Ṭay., no. 287).

The ban on relieving oneself in the direction of the *qibla* gave rise to some 'concessions', *rukhaṣ*. Eventually it seems to have been realized that determining exactly the direction of Mecca, or that of Bayt al-Maqdis for that matter, was not always feasible, especially when one found oneself in the middle of nowhere. Thus we encounter a tradition with Sufyān b. ʿUyayna as CL in which one is enjoined not to face the *qibla* or turn one's back towards it, but rather to adopt a direction to the right or left, cf. his *tarjama* under no. 3478. And then we finally find a *rukhṣa* which is even broader with Bundār as CL, who traces a tradition to Jābir b. ʿAbd Allāh in which he allegedly asserted that he had witnessed how the Prophet, one year before his demise, relieved himself in the direction of the *qibla*, cf. Mz., II, no. 2574 (*d*, *ʿAwn al-maʿbūd*, I, p. 17, *t*, I, p. 15, *q*, I, p. 117).

With a strand on the authority of ʿAdī b. Thābit—Sulaymān b. Ṣurad:

- "I sat one day with the Prophet, when two men began to abuse each other. The face of one became red and his veins became swollen. The Prophet spoke: 'I know a phrase which would take away his anger, if he said it: 'I seek my refuge with God from the stoned devil.' Then the man said: 'Do you think I am mad?'",

cf. Mz., IV, no. **4566** (*kh*, 78/44, 5, *m*, IV. p. 2015, *d*, *s*, confirmed in IASh., VIII, p. 345, IḤ., VI, p. 394). Aʿmash is (S)CL of this tradition. A related *matn* is supported by a bundle with ʿAbd al-Malik b. ʿUmayr as (S)CL, see there under no. 11342. The man's reaction is to be interpreted as an impolite one. In *ʿAwn al-maʿbūd*, XIII, p. 97, the suggestion is made that the man was not aware that anger is a trick played on humans by the devil. It is also ventured that he was one of the hypocrites, or that he was an uncouth bedouin.

With a strand on the authority of ʿUbayd b. al-Ḥasan—ʿAbd Allāh b. Abī Awfā:

- "When the Prophet straightened his back after the bow (*rukūʿ*), he said: 'May God hear those who praise Him. Our Lord, to You belongs the praise of all the heavens and the earth and of everything else You want'",

cf. Mz., IV, no. **5173** (*m*, I, p. 346, *d*, *q*, confirmed in IASh., I, p. 247, IḤ., IV, pp. 353, 381). It is difficult to decide whether Aʿmash is the (S)CL of this tradition which is part of a MC on solemn formulae uttered after various movements in the *ṣalāt*, or whether he is just a SCL in a spider superimposed upon a bundle in which Shuʿba seems the CL, see his *tarjama* under no. 5181.

With a strand on the authority of Ḥabīb b. Abī Thābit—Saʿīd b. Jubayr—Ibn ʿAbbās:

- "Also when he was in town, without there being a dangerous situation or a rainstorm blowing, the Prophet used to combine the performance of the *ẓuhr* and *ʿaṣr ṣalāt*s and that of the *maghrib* and *ʿishāʾ ṣalāt*s",

cf. Mz., IV, no. **5474** (*m*, I, pp. 490 f, *d*, *t*, *s*, confirmed in IASh., I, p. 490, IḤ., I, p. 354). Aʿmash is (S)CL. For other traditions from what is in fact a MC, see ʿAmr b. Dīnār under no. 5377, Mālik under no. 5608° and no. 11320°. From several opinions attributed to first/seventh century *fuqahāʾ* (cf. ʿAzq., II, pp. 544-57, IASh., II, pp. 442-59) it appears that the issue is an early one. The overall impression to be distilled from these *aqwāl* is that combining *ṣalāt*s was at first frowned upon after which it became a generally recognized *rukhṣa*, 'concession'.

For Aʿmash's SCL position in a *sabab an-nuzūl* tradition, see Abū Muʿāwiya under no. **5594**.

1. Also called *istiṭāba* or *istikhmār*.

With a strand on the authority of Muslim b. (Abī) ʿImrān al-Baṭīn—Saʿīd b. Jubayr—Ibn ʿAbbās:

- "Once a man came to the Prophet and said: 'Messenger of God, my mother died while she still had one whole month of fasting to perform. Shall I perform it in her place?' The Prophet replied: 'If your mother had owed a debt, would you not have paid it for her?' ''Yes,' he said. 'Well,' the Prophet said, 'settling a debt one owes to God is even more apposite'",

cf. Mz., IV, no. **5612** (the Six, *kh*, 30/42, 2, *m*, II, p. 804, confirmed in IḤ., I, pp. 224, 227, 362). Aʿmash has four believable PCLs, so he may safely be considered to be the CL of this tradition. The strand between him and Ibn ʿAbbās shows up alternative transmitters: al-Ḥakam b. ʿUtayba and Salama b. Kuhayl are mentioned together with Muslim al-Baṭīn, while ʿAṭāʾ b. Abī Rabāḥ and Mujāhid are alternatives for Saʿīd b. Jubayr. Superimposed upon this bundle we find another bundle with Shuʿba as CL who seems to have made a dive via Abū Bishr Jaʿfar b. Iyās down to Saʿīd. This bundle supports a similar *matn* with a man asking whether he should carry out an unfulfilled promise of his recently deceased sister to perform a *ḥajj*, cf. Mz., IV, no. 5457 (*kh*, 83/30, 2, *s*, V, p. 116, confirmed in Ṭay., no. 2621, IḤ., I, pp. 239 f, 345, with a Wāsiṭ strand via Hushaym on p. 216).

With the same strand:

- "The Prophet once said: 'No pious deeds (performed) on certain days please God more than those (performed) on the first ten days (of Dhū 'l-Ḥijja).' Then he was asked: 'Not even fighting in the path of God, Messenger of God?' 'Not even fighting in the path of God,' he answered, 'except when someone goes to war ready to sacrifice his life and goods and he does not come home safely'",

cf. Mz., IV, no. **5614** (*kh*, 13/11, *d*, *ʿAwn al-maʿbūd*, VII, p. 74, *t*, *q*, confirmed in Ṭay., no. 2631, ʿAzq., IV, p. 376, IḤ., I, pp. 224, 338 f, Dārimī, II, p. 41, Bay., IV, p. 284). Aʿmash has two firm PCLs and several SSs, so he may be assumed to be the CL of this tradition. If he is, however, taken to be just a (S)CL, it is Shuʿba, his best-attested PCL, who is the most likely candidate and who may in due course have been copied by the other PCL Abū Muʿāwiya.

IḤj., *Fatḥ*, III, p. 111, presents the following comments on performing pious deeds on the so-called *tashrīq* days, i.e. the last three days of the *ḥajj*, 11-13 of Dhū 'l-Ḥijja[1]. Performing pious deeds on those days is more meritorious than performing such on ordinary days, because *tashrīq* days are meant to be devoted to eating, drinking and other pleasures, and are therefore thought to lead to laxness with people who otherwise do not fail to observe religious duties. Worshiping God on days of general relaxation (*awqāt al-ghafla*) is therefore believed to be deserving of extra praise. Furthermore, those days are memorable, because it was then that Ibrāhīm's faith was allegedly put to the test through the divine order to sacrifice his son Isḥāq. The question of whether or not it was Isḥāq, the son Ibrāhīm had with Sāra, rather than Ismāʿīl, the son he had fathered with Sāra's slave girl, whom he was ordered to sacrifice was never settled[2].

With a strand on the authority of Mujāhid—Ṭāwūs—Ibn ʿAbbās:

- "The Prophet once passed by two graves and said: 'Both the interred are being punished, but not for a serious offence. One of these used to go around spreading slanderous gossip and the other did not observe the proper practice while urinating.' Then he called for a fresh palm branch, broke it into two pieces and planted these on each grave saying: 'Perhaps (their punishment) is somewhat alleviated as long as these have not withered'",

cf. Mz., V, no. **5747** (the Six, *kh*, 23/81, *m*, IV, pp. 240 f, confirmed in Ibn al-Mubārak, *Zuhd*, p. 433, no. 1220, IASh., I, p. 122, IḤ., I, p. 225). Aʿmash is probably the CL of the wording of this tradition, but the issue of the proper customs to be observed while urinating is surely much older as is reflected in several *aqwāl* from early *fuqahāʾ*. Manṣūr is found to be the key figure in a spider on the same subject, cf.

1. Other appellatives of those days are *ayyām al-ʿashr* or *al-ayyām al-maʿdūdāt*.
2. For a survey of the discussions on the issue, see *EI* 2, s.n. Ismāʿīl (Paret), and Ṭabarī, *Tafsīr*, XXIII, pp. 81 ff. As is his wont, Muqātil b. Sulaymān, *Tafsīr*, III, pp. 614 f, supplies some extra information on the animal that allegedly constituted a way out for Ibrāhīm in his dilemma: its name was Razīn, it was a mountain goat (*waʿl*) that had been grazing in paradise for forty years before it was sent to earth to be sacrificed. But Ṭabarī also identifies it as a white ram with black spots, wide in the eyes.

Mz., V, no. 6424. Slanderous gossip (*namīma*) is to be distinguished from *ghība*, for which see Ismāʿīl b. Jaʿfar under no. 13985. The proper practice while urinating requires some comments, a variety of verbs is used in the different versions of this tradition[1]. In *Fatḥ*, I, pp. 329 f, IḤj. also offers some thoughts about the supposed severity of the offences. In variants the Prophet is namely supposed to have stated that the offences mentioned belong indeed to the serious ones (*kabāʾir*), but not as such. Offenders, namely, never give up their bad habits: constantly committing the same lesser offence (*ṣaghīra*) constitutes a major offence (*kabīra*). IḤj.'s casuistry is altogether extensive.

With a strand on the authority of Mujāhid:

- "Ibn ʿUmar related the Prophet's words:'Do not prevent your women from going out in the night to the mosque.' Then a son of Ibn ʿUmar said: 'We will not let them go out to defile the place.' Whereupon Ibn ʿUmar scolded him and said: 'I said that the Messenger of God said this, and you say: We won't let them?!'",

cf. Mz., VI, no. **7385** (*kh*, 10/162, 2, *m*, I, p. 327, *d*, *t*, confirmed in Ṭay., nos. 1892, 1894, ʿAzq., III, p. 147, IḤ., II, pp. 49, 127, 143, 145). Aʿmash is the CL of this tradition, which is part of the large MC on the issue of whether or not women are allowed into the mosque to pray together with the men. For two Ḥijāzī traditions from this MC, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17934, and Ibn ʿUyayna under no. 6823.

With a strand on the authority of Zayd b. Wahb, the *muʿammar*—ʿAbd ar-Raḥmān b. ʿAbd Rabb al-Kaʿba—ʿAbd Allāh b. ʿAmr who after an elaborate preamble related the Prophet's words:

- "He who pledges allegiance to a leader (*imām*) and shakes his hand in all sincerity[2], let him obey that leader wherever he can, and if another leader comes and challenges the first, let the challenger be executed ... Obey him (sc. the first leader) as you obey God and disobey him whenever he rebels against God",

cf. Mz., VI, no. **8881** (*m*, III, pp. 1472 f, *d*, *s*, *q*, confirmed in IASh., XII, p. 214, IḤ., II, pp. 161, 191, 193). With two PCLs and a few SSs, Aʿmash is in any case the (S)CL of this tradition, if not the CL. It belongs to the large *samʿ wa-ṭāʿa* cluster. The extensive narrative digressions in preamble, insert and sequel of this tradition are purely topical embellishments and have therefore been left untranslated. It could not be established if the (S)CL or one or more of his PCLs can be held responsible for these.

With a strand on the authority of ʿAbd Allāh b. Murra—Masrūq b. al-Ajdaʿ—ʿAbd Allāh b. ʿAmr, who related the Prophet's words:

- "He who has (the following) four characteristics is a genuine hypocrite and he who has one of these is in that respect a hypocrite until he outgrows it: when he converses he lies, when he makes a covenant he reneges, when he gives a promise he goes back on his word and when he brings legal action he swears a false oath",

cf. Mz., VI, no. **8931** (*kh*, 2/24, 2, *m*, I, p. 78, *d*, *t*, *s*, confirmed in IASh., VIII, pp. 405 f, IḤ., II, pp. 189, 198, Ibn Ḥibbān, I, p. 236, cf. *Ḥilya*, VII, p. 204, where the name of Aʿmash may inadvertently have been dropped from the *isnād* strand). With his three believable PCLs Aʿmash is probably the CL of this saying. Ismāʿīl b. Jaʿfar is CL in a similar saying, cf. Mz., X, no. 14341 (*kh*, *m*, *t*, *s*, Ibn Ḥujr, p. 515).

With a strand on the authority of Abū Wāʾil—Masrūq b. al-Ajdaʿ[3]:

- "When Ibn Masʿūd was mentioned to ʿAbd Allāh b. ʿAmr, he said: 'I have always loved him after I heard the Prophet say to us: 'Learn to recite the Qurʾān from four men, Ibn Umm ʿAbd, i.e. ʿAbd Allāh b. Masʿūd—he mentioned him first! —, Muʿādh b. Jabal, Ubayy b. Kaʿb and Sālim, Abū Ḥudhayfa's *mawlā*'",

cf. Mz., VI, no. **8932** (*kh*, 62/27, *m*, IV, pp. 1913 f, *t*, *s*, confirmed in Ṭay., nos. 2245, 2247, IASh., X, p. 518, IḤ., II, pp. 163, 189, 190). Aʿmash has three

1. IḤj. comments extensively on the exact connotations of the verbs used and these are *istitār*, lit. screening oneself off, sc. being cautious not to spatter oneself, also interpreted as making sure not to expose the genitals (*ʿawra*) in public; *istibrāʾ*, cleaning the orifice of the penis from the remnants of urine by shaking and the like (Lane); *istinzāh*, avoiding sullying oneself, cf. *Fatḥ*, I, pp. 329-34, and Ibn al-Athīr, V, p. 43.
2. Lit. with a handshake and the fruit of his heart, cf. Lane, p. 353, middle column, infra.

3. He is a member of the Aṣḥāb Ibn Masʿūd, the circle of special disciples of Ibn Masʿūd. For other members of this circle, cf. *EI* 2, s.n. Ibn Masʿūd (J.-C. Vadet).

believable PCLs, Abū Muʿāwiya, Wakīʿ and Shuʿba, and may therefore be considered to be the CL of this tradition. Moreover, one of these PCLs, Shuʿba, is also found as CL in a bundle with a different strand back to the Prophet supporting a similar text. This bundle was superimposed upon that of Aʿmash by Mz. It is, furthermore, striking that in all the variant wordings of this *faḍāʾil* tradition, for which various PCLs of Aʿmash or Shuʿba may be held responsible, the order of the last three of the four Qurʾān experts is different, but Ibn Masʿūd is always mentioned first. Around Ibn Masʿūd's expertise in the Qurʾān an extensive *faḍāʾil* MC developed. Most prominent among the key figures in the spiders supporting versions from this MC is again Aʿmash (cf. no. 9257), but the tradition quoted above is supported by a bundle with the most easily believable CL. For more of these spiders, cf. Mz., VII, nos. 9427 (key figure: ʿAlī b. Mushir (d. 179/795) who transmits it from Aʿmash), Mz., VI, nos. 8979, 9022 (key figure: Yaḥyā b. Ādam d. 203/818-9).

With the same strand after a preamble:

- "Ibn Masʿūd mentioned the Prophet and said: 'He was not wont to use excessive language nor did he ever affect it[1]. He said one day: 'The best people among you are those with the highest morals'",

cf. Mz., VI, no. **8933** (*kh*, 78/38, *m*, IV, p. 1810, *t*, confirmed in Ṭay., no. 2246, IASh., VIII, p. 326, IḤ., II, pp. 161, 189, 193). With no less than five PCLs Aʿmash is the convincing CL of this tradition.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—Abū Mūsā al-Ashʿarī:

- "A man came to the Prophet and asked: 'Who is the man who actually fights in the path of God, he who fights for the spoils (v.l. out of courage), he who fights in order to be remembered (v.l. out of self-aggrandizement), or he who fights in order to be praised?' Then the Prophet answered: 'He who fights in order that the word of God be exalted is the true fighter in the path of the Lord'",

cf. Mz., VI, no. **8999** (*kh*, 97/28, 6, *m*, III, pp. 1512 f, *t*, *q*, confirmed in Ṭay., no. 486, IḤ., IV, pp. 397, 405). Aʿmash is the (S)CL of this bundle. Apart from him we find several SSs led through Manṣūr (*kh*, *m*, IḤ., IV, pp. 392, 417) as well as a superimposed bundle with Shuʿba as CL who has his own strand down to Abū Mūsā through ʿAmr b. Murra bypassing Aʿmash (*kh*, *m*, *d*, *s*, IḤ., IV, p. 402). But Shuʿba is also recorded as having received this tradition directly from Aʿmash (Ṭay., no. 487).

With the same strand the Prophet's words:

- "Shortly before the Hour of Judgement there will be a few days in which knowledge is taken away[2], ignorance is sent down and in which there is *harj*, that means slaughter",

cf. Mz., VI, no. **9000** (*kh*, 92/5, 2, *m*, IV, p. 2056, *t*, *q*, confirmed in IḤ., IV, pp. 392, 405). Aʿmash is (S)CL of this tradition. The term *harj* used here is a word from the language of Abyssinia. It means also civil strife, conflict, diffusion, disorder at the end of time, etc. In general it is a term for vehemence in everything confusing and disturbing. Among the phenomena of those last days we find listed excessive killing and manslaughter[3], widespread lasciviousness and mendacity, sleep paralysis aggravated by disconcerting dreams, in short: universal incertitude, cf. IḤj., *Fatḥ*, XVI, p. 125.

With the same strand:

- "A man came to the Prophet and asked him: 'What will happen to someone who loves certain people but has not yet caught up with them[4]?' 'Man will be together (sc. in the Hereafter) with whom he loves,' the Prophet answered",

cf. Mz., VI, no. **9002** (*kh*, 78/96, 3, *m*, IV, p. 2034, confirmed in IḤ., IV, pp. 392, 395, 398, 405). Aʿmash is the believable CL of this tradition. His position in this bundle gains in strength by the existence of another bundle with a different companion, Ibn Masʿūd, supporting the same tradition in which he is also CL, cf. Mz., VII, no. 9262 (*kh*, 78/96, 2, *m*, Ṭay., p. 371, which is an appended correction to no. 252, IḤ., I, p. 392). The issue broached in the tradition gave rise to an extensive MC (cf. *m*,

1. In Arabic: *fāḥish wa-mutafaḥḥish*; in this translation IHj.'s interpretation was followed, cf. *Fatḥ*, VII, p. 385.

2. I.e. by the death of the (religious) scholars.
3. This is interpreted not as Muslims killing polytheists, but rather as Muslims killing each other.
4. This is the literal translation of the phrase *lammā yalḥaq bi-him*. Commentaries and related *matn*s make clear that with these words is implied that the man has not yet succeeded in emulating the pious deeds of the people he mentions, see IḤj., *Fatḥ*, XIII, p. 178.

IV, pp. 2032 ff) in the *isnād*s of the various versions of which there are, however, no earlier CLs discernible, so Aʿmash is in all likelihood the first to have thought of it. In the more elaborate *matn*s of this MC the anonymous expression 'certain people' is replaced by precise references to God and His Prophet, and also to Abū Bakr and ʿUmar.

With a strand on the authority of Saʿīd b. Jubayr—ʿAbd Allāh b. Ḥabīb—Abū Mūsā al-Ashʿarī, who related the Prophet's words:

- "No one shows more forbearance with respect to insults he hears than God: copartners and children are attributed to Him, while He forgives man and gives him subsistence",

cf. Mz., VI, no. **9015** (*kh*, 97/3, *m*, IV, p. 2160, *s*, confirmed in Ḥum., no. 774, IḤ., IV, pp. 395, 401, 405, Ibn Ḥibbān, II, p. 17). With three believable PCLs Aʿmash may be seen as the CL of this tradition.

With a strand on the authority of Ibrāhīm an-Nakhaʿī—al-Aswad b. Yazīd—Ibn Masʿūd:

- "We were with the Prophet in a cave near Minā when *wa 'l-mursalāti ʿurfan* (Q: LXXVII[1]) was revealed. We recorded it fresh from his mouth, when suddenly a snake appeared. 'Kill it,' he said, whereupon we ran towards it in order to kill it. But it got away. The Messenger of God said: 'God protected it against your harming it as He protected you against its harming you'",

cf. Mz., VII, no. **9163** (*kh*, 65/4, *m*, IV, p. 1755, *s*, confirmed in IḤ., I, pp. 422, 428, 456,). Aʿmash has three PCLs so he may be the CL in this bundle. It supports one of several snake-related traditions forming together a MC. Aʿmash is also CL in another bundle with a different strand down to Ibn Masʿūd supporting the same text, cf. Mz., VII, no. 9430 (*kh*, *s*, IḤ., I, p. 428), and there are a few strands supporting the same tradition which show up Manṣūr as CL, cf. Mz., VII, no. 9455 (*kh*, 65/77, 1, 2, *s*, IḤ., I, p. 427). Since Aʿmash's position is so much stronger in his bundles, this tradition was recorded in his *tarjama*. For another tradition on snakes, see Mālik under no. 4413*.

With a strand on the authority of ʿUmāra b. ʿUmayr—al-Aswad b. Yazīd an-Nakhaʿī—Ibn Masʿūd:

- "Let no one grant the devil a part of his *ṣalāt* by thinking that he can only quit the *ṣalāt* by taking a right turn when leaving. Often enough I have seen the Prophet taking a left turn after finishing his *ṣalāt*",

cf. Mz., VII, no. **9177** (*kh*, 10/159, *m*, I, p. 492, *d*, *s*, *q*, confirmed in Ṭay., no. 284, ʿAzq., II, p. 240, Ḥum., no. 127, IḤ., I, pp. 383, 429). With a number of convincing PCLs Aʿmash is the clear CL of this tradition, which one more time bespeaks his 'expertise' concerning the behaviour of the devil. In *Fatḥ*, II, p. 483, IḤj. mentions that the Prophet turned often to the left after his *ṣalāt* because the location of his private quarters in the mosque was to the left.

With a strand on the authority of ʿUmāra b. ʿUmayr (or Ibrāhīm at-Taymī)—al-Ḥārith b. Suwayd (or al-Aswad b. Yazīd):

- "Ibn Masʿūd was ill and I entered his quarters in order to pay him a visit. He related to us two traditions, one of his own and one on the authority of the Prophet. The first one: 'The believer sees his sins as if he is sitting at the foot of a mountain while being afraid that it might fall on top of him. But the sinner compares his sins with a fly that lands on (v.l. flies past) his nose; he says: 'Hey you there,' and whisks it away with his hand.' And the second from the Prophet: 'God is more satisfied[2] with someone who repents than the joy experienced by a man who alights at a perilous spot in the desert. With his camel loaded with food and drink at his side he goes to sleep. When he awakes, the camel has gone. The man wanders around to search for it. Finally he is overcome by thirst and he says to himself: 'I'll go back to the spot where I first alighted and I'll go to sleep there until I die.' (Having arrived there) he places his head on his arm, waiting for death. But then he awakes and finds his camel standing at

1. 'By those that are sent successively', taken to refer to clouds or winds.

2. Literally it says 'more pleased', but commentators point out that the human emotion 'being pleased' may not be made applicable to God, cf. IḤj., *Fatḥ,* XIII, p. 351, -7f.

his head with all his provisions, food and water. God is indeed even more satisfied with someone's repentance than this man is with his camel and provisions'",

cf. Mz., VII, no. **9190** (*kh*, 80/4, *m*, IV, p. 2103, *t*, *s*, confirmed in IḤ., I, p. 383#). With his believable PCLs Aʿmash may be the CL of this tradition. For Ibn Masʿūd's own tradition, see IḤj., *Fatḥ*, XIII, pp. 350 f.

With a strand on the authority of Ibrāhīm b. Yazīd at-Taymī—al-Ḥārith b. Suwayd—Ibn Masʿūd:

- "I entered the Prophet's living quarters when he had a fever. I touched him with my hand and said: 'Messenger of God, you run a very high temperature.' He said: 'Yes, when I have a fever, it is twice as bad with me as with other people.' Then I said: 'But will your reward not be doubled then?' 'Yes,' the Prophet said and he concluded: 'No Muslim will be struck down by a dangerous disease or the like without God decreasing thereby his evil deeds like a tree sheds its foliage'",

cf. Mz., VII, no. **9191** (*kh*, 75/2, 2,*m*, IV, p. 1991, *s*, confirmed in Ṭay., no. 370, IḤ., I, pp. 381#, 441, 455, Dārimī, II, p. 408). With four believable PCLs Aʿmash is the clear CL of this tradition.

With the same strand two traditions, A and B:

- (A) "The Prophet said (to those present): 'Who prefers his heir (to inherit) his money rather than (spending it) himself?' 'There is no one among us who does not prefer (to spend) his own money rather than (to leave it all to) his heir,' (those addressed) said. Then the Prophet said: 'Know that everyone among you[1] prefers his heir to inherit his money. Your own money is what you spend and the money of your heir is that what you retain.'" (B) "One day the Prophet asked (us): 'What do you think is meant by *raqūb*?' We said: 'Someone who has no children.' 'No,' the Prophet said, 'that is not its meaning. *Raqūb* is someone who did not see any child of his die in infancy[2].' He went on: 'What do you think is meant by *ṣuraʿa*?' 'That is someone whom no other man can strike down,' we replied. 'No,' the Prophet said, 'that is not a *ṣuraʿa*, a *ṣuraʿa* is someone who is forbearing when he is angered'",

cf. Mz., VII, nos. **9192** and **9193** (A: *kh*, 81/12, *s*, VI, pp. 237 f, B: *m*, IV, p. 2014, *d*; both A and B form one single tradition in IḤ., I, pp. 382 f, and according to IḤj., *Fatḥ*, XIV, p. 36, -3, also in Saʿīd b. Manṣūr in whose presently available edition of his *Sunan* it could however not be located). In all the strands supporting A and B Aʿmash is the SCL, if not the (S)CL. With respect to tradition (A), some commentators point out (cf. IḤj., *Fatḥ*, XIV, p. 37) that with this is implied that it is better to spend as much money during one's life as possible on pious works. Nothing one leaves to his heir, be it spent by the latter on pious works or not, will be of benefit to the testator in the Hereafter. Finally, it is stated that this tradition does not contradict the tradition in which it is reported that the Prophet told Saʿd b. Abī Waqqāṣ that it is better to leave one's heirs well-off than destitute because in Saʿd's case his heirs were to spend the inheritance invariably on charity. For this tradition, see Zuhrī under Mz., III, no. 3890.

With a strand on the authority of Zayd b. Wahb, the *muʿammar*—Ibn Masʿūd, who related the Prophet's words:

- "At first everyone conceived in the belly of his mother will stay there for forty days, then during a second period of forty days he will become a blood clot, then during a third period of forty days a chunk of flesh. After that an angel is sent down who will breathe the breath of life therein. He is ordered to write down four decrees: the sustenance (of the foetus), its term of death, its deeds and (the degree of its) hardship or happiness (in life). By Him beside Whom there is no other god, someone will perform works (comparable with those) of the deni-

1. Suyūṭī states in his commentary on *s* that only those present are addressed here, not the entire Muslim community, VI, p. 238.

2. Lit. he who has not sent before him (to Paradise, because of its dying in infancy,) any of his children, cf. Lane, p. 1133, right column, citing Abū ʿUbayd, III, p. 108. *Raqaba*, 'to look or to wait for' forms the adjective *raqūb*, which is applicable to both a man and a woman who 'looks for the death of his/her offspring or of his/her spouse in order that he/she may have offspring by another', cf. Lane, ibidem.

zens of Paradise to the point that he is only one cubit away from it until he is finally overtaken by his writ after which he will perform works (comparable with those) of the people of Hell whereupon he enters it. But someone else will perform works (comparable with those) of the people of Hell to the point that he is only one cubit away from it until he is finally overtaken by his writ after which he will perform works (comparable with those) of the people of Paradise whereupon he enters Paradise",

cf. Mz., VII, no. **9228** (the Six, *kh*, 82/1, *m*, IV, p. 2036, confirmed in Abū Isḥāq al-Fazārī, *Siyar*, no. 574, Ṭay., no. 298, Ḥum., no. 126, IḤ., I, pp. 382, 430). With at least five believable PCLs Aʿmash is the CL of this important tradition, which harks back to some verses from the Qurʾān in which the stages of the development of the human embryo are described in similar terms, cf. XXII: 5, XXIII: 14. The tradition and its *isnād* bundle, complete with diving strands, was subjected to an extensive analysis by J. van Ess[1].

With the same strand:

- "Once the Prophet said: 'Upon my death, there will be misappropriation (of funds by the ruler from the treasury) and other goings-on you will abhor.' Those present said: 'Messenger of God, so what do you order those of us to do who will live to see this?' 'You will carry out those duties which are incumbent upon you and you will ask God's succour in (those situations in) which you have the right on your side,' he answered",

cf. Mz., VII, no. **9229** (*kh*, 92/2, *m*, III, p. 1472, *t*, confirmed in Ṭay., no. 297, IḤ., I, pp. 386 f, 428, 433). With four PCLs Aʿmash is the clear CL of this tradition. It is part of the large *samʿ wa-ṭāʿa* cluster and it is not yet worded in the harsh terms apparent in other traditions from this MC in which open rebellion against the unjust ruler is preached, cf. no. 8881 above.

For Aʿmash's CL position in a *tashahhud* tradition (no. **9245**), see Manṣūr under no. 9296.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—Ibn Masʿūd, who related the Prophet's words:

- "The first cases that will be judged on the Day of Resurrection are those in which blood was shed (sc. among people)",

cf. Mz., VII, no. **9246** (*kh*, 87/1, 4, *m*, III, p. 1304, *t*, *s*, *q*, confirmed in Ibn al-Mubārak, *Zuhd*, p. 478, no. 1358, and ibidem, in the appendix of Nuʿaym, p. 116, no. 390, Ṭay., no. 269, IASh., IX, p. 426, *mawqūf* in ʿAzq., X, p. 464). Aʿmash is CL.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama:

- "A man called Nahīk b. Sinān[2] came to Ibn Masʿūd and said: 'Abū ʿAbd ar-Raḥmān, how do you recite correctly this passage from the Qurʾān: *min māʾin ghayri āsinin* or *min māʾin ghayri yāsinin* (XLVII: 15), with an *alif* or a *yāʾ* (in the last word)?' Ibn Masʿūd said: 'Have you committed the entire Qurʾān to memory except this passage?' The man replied: 'I recite the *mufaṣṣal*[3] in every *rakʿa*.' Then Ibn Masʿūd said: '(Do you recite the Qurʾān) as fast as poetry? Certain people recite it without their recitation reaching below their collar bones[4], but when recitation falls into the heart and is allowed to sink in, it benefits the reciter. The best part of the *ṣalāt* is the bow

1. *Zwischen Ḥadīṯ und Theologie*, Berlin/New York, 1975, pp. 1-20. The author may seem to appear a bit gullible, when he assesses the role of the *muʿammar* Zayd b. Wahb from the strand down to Ibn Masʿūd.

2. A totally obscure figure who is not listed in any of the early sources, including IḤj.'s *Iṣāba*, a clear case of contrived *tabyīn al-mubham*, the ubiquitous compulsion apparent with many authors of early Islamic sources to supply the names and particulars of all sorts of otherwise entirely obscure figures turning up in often irrelevant contexts.

3. *Mufaṣṣal* is the name of a portion of the Qurʾān approximately comprising the final fifth or the final sixth part, cf. Lane, p. 2407, right column, and IḤj., *Fatḥ*, II, p. 392, - 10 ff. In *Fatḥ*, II, p. 401, -8 ff, we read IḤj.'s shortest definition of *mufaṣṣal*: it comprises all the *sūra*s from L (*Qāf*) to the end of the Qurʾān; it is called *mufaṣṣal* because of the usual division (*faṣl*) between the separate *sūra*s by means of the *basmala*. According to a poorly attested and probably late tradition, in this subdivision (*taḥzīb*) of the Qurʾān the part preceding the *mufaṣṣal* is divided up into six portions of respectively three, five, seven, nine, eleven and thirteen *sūra*s, cf. Mz., I, no. 1737 (*d*, *ʿAwn al-maʿbūd*, IV, p. 190, *q*, IḤ., IV, pp. 9, 343).

4. This is supposed to convey that the Qurʾān recited too hurriedly does not make contact with the reciter's heart.

> and the prostration. I know the equal[1] *sūra*s (sc. of the *mufaṣṣal*) which the Prophet used to recite together (sc. in pairs), two *sūra*s in every *rakʿa*, (in a variant:) twenty *sūra*s (sc. of the *mufaṣṣal*) in ten *rakʿa*s.' (Then follows an appended confirmation of Ibn Masʿūd's statement attributed to ʿAlqama b. Qays an-Nakhaʿī)",

cf. Mz., VII, no. **9248** (*kh*, 66/6, 4, *m*, I, p. 563, *t*, *s*, confirmed in Ṭay., nos. 259, 273, IASh., II, p. 520, IḤ., I, pp. 380, 455). Aʿmash is the believable CL. In several versions the preamble with the dialogue between Ibn Masʿūd and his interlocutor is omitted and the tradition is limited to the final statement 'I know the equal *sūra*s …' Next to the variant ordering the recitation of twenty *sūra*s in ten *rakʿa*s there is another variant which mentions eighteen *sūra*s from the *mufaṣṣal* plus two from the *āl ḥāmīm*, the appellative for *sūra*s XL-XLVI[2]. The bundle shows up a SS via Manṣūr and a spider with the Kurdish *mawlā* Mahdī b. Maymūn (d. 171-2/787-8) as key figure. Finally, Shuʿba is the believable CL in a bundle supporting a tradition apparently modelled on this Aʿmash tradition, cf. Mz., VII, no. 9288 (*kh*, 10/106, 2, *m*, I, p. 565, *s*, confirmed in Ṭay., no. 267, Bagh., I, p. 29, IḤ., I, p. 346).

With the same strand:

- "Ibn Masʿūd said: 'One night when I performed the night *ṣalāt* together with the Prophet, he took so long (in his recitation) that an evil thought crossed my mind.' When he was asked what that evil thought was, he answered: 'I was thinking that I'd better sit down and leave him be'",

cf. Mz., VII, no. **9249** (*kh*, 19/9, *m*, I, p. 537, *tm*, *q*, confirmed in IḤ., I, pp. 385, 396, 415, 440, Ibn Ḥibbān, III, p. 289, Abū Yaʿlā, IX, p. 100, Ibn Khuzayma, II, p. 186). With many SSs coming together in Aʿmash in this bundle, he is in any case its (S)CL, if not its CL.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—Ibn Masʿūd, who related the Prophet's words:

- "No woman shall touch the skin of another woman or describe her to her husband as if he himself were looking at her",

cf. Mz., VII, no. **9252** (*kh*, 67/118, 2, *Fatḥ*, XI, p. 252, *d*, *ʿAwn al-maʿbūd*, VI, pp. 131 f, *t*, *s*, *Kubrā*, V, p. 390, confirmed in Ṭay., no. 268, IḤ., I, pp. 380, 387, 440, 443, 462, 464). In this bundle Aʿmash is the CL. Next to him we find Manṣūr as CL, but he is less well attested, cf. no. 9305 (*kh*, 67/118, 1, *s*, IASh., IV, p. 397, IḤ., I, pp. 438, 440). It is hard to say who copied whom. The tradition is closely related to another one on the prohibition to look at other people of the same sex when they are in the nude or entering the private quarters of another person of the same sex when clad only in undergarments. This is followed by the afterthought: acting like that is to be punished by judicial discretion (*taʿzīr*), cf. IASh., IV, p. 398. The tradition is supported by a spidery bundle which does not permit the drawing of conclusions as to whom the *matn* may be ascribed, cf. Mz., III, no. 4115 (*m*, I, p. 266, *d*, *s*, *q*, IASh., I, p. 106, IV, p. 397, IḤ., III, p. 63, Abū Yaʿlā, II, 373 f, cf. ʿAzq., I, p. 287, where the tradition is listed with a *mursal* strand). The key figures discernible in this bundle are aḍ-Ḍaḥḥāk b. ʿUthmān (d. 153/770), Muḥammad b. Ismāʿīl ibn Abī Fudayk (d. 199-201/814-6) and Zayd b. Ḥubāb (d. 203/818-9), but attributing the tradition to anyone of these three is hazardous.

In early muslim society people mingling with one another in the nude is frowned upon. In this context another issue originated which is even more taboo in Islam: that of male and female homosexuality, in Arabic *liwāṭ* and *siḥāq* or *saḥq*[3]. In the canonical collections there are no traditions listed

1. In Arabic: *an-naẓāʾir*; the term is used here for *sūra*s resembling one another in contents, such as exhortation, judgement or legend, rather than in number of *āya*s. The various pairs of 'equal' *sūra*s are the following (IḤj., *Fatḥ*, II, p. 402): LV & LIII, LIV & LXIX, LI & LII, LVI & LXVIII, LXX & LXXIX, LXXXIII & LXXX, LXXIV & LXXIII, LXXVI & LXXV, LXXVIII & LXXVII, LXXXI & XLIV (strictly speaking this last *sūra* (*s. ad-dukhān*) does not belong to the *mufaṣṣal* but is one of the *āl ḥāmīm* being introduced by the mysterious letters *ḥāʾ* and *mīm*).
2. IḤj., *Fatḥ*, II, p. 402, 6 ff, cf. *m*, I, p. 564.
3. For general introductions to the issues, see in *EI* 2 the lemma *liwāṭ* (Ch. Pellat) and our lemma *siḥāq*. *Saḥq* and *siḥāq* are also used for female masturbation. This is eminently clear from reports belonging to *adab* literature describing single women resorting to it, e.g. Ibn Abī ʿAwn, *Al-ajwiba al-muskita*, ed. May A. Yousef, Berlin 1988, nos. 1026-7. And in ḥadīth there is a *rukhṣa* tradition allowing masturbation (*istimnāʾ*) for young men as well as for women ' … who insert (something), i.e. *saḥq*', cf. ʿAzq., VII, p. 392 (read *as-saḥq* for the nonsensical *as-saq*). Masturbation was thought to constitute a means to avoid lapsing into fornication.

in which this is openly discussed and subsequently there is no way in which traditions belonging to the issue can be traced (with the help of Mz.) to the originators of wording and/or gist by means of *isnād* bundle analysis. But since the phenomenon presumably already towards the end of the first/seventh century led to traditions of varying sorts, it is proposed here to mention the better-known ones in order to enable the researcher into sexual morals of early Islam how the taboo subject was addressed in ḥadīth, if it happened to be addressed at all. Of necessity the following six, mostly SS-supported, pre-canonical and some post-canonical traditions are translated here without an attempt having been made to identify their originators or to put them in some sort of chronological order.

(1) … Zayd b. Ḥubāb—Yaḥyā b. Ayyūb al-Miṣrī—ʿAyyāsh b. ʿAbbās al-Ḥimyarī—Abū ʾl-Ḥuṣayn al-Haytham b. Shafī al-Ḥajrī—[Abū] ʿĀmir al-Ḥajrī—Abū Rayḥāna:

- "The Prophet used to forbid *muʿākama*, that is two men or two women mingling with each other while naked, or *mukāʿama*, that is two persons of the same gender pressing the lips upon each other's mouth";

cf. IASh., IV, p. 397, IḤ., IV, p. 134. In IḤ., IV, 135, there is a saying supported by a partially similar *isnād* strand with a seemingly cognate term *mukāmaʿa*, that is two people lying under one blanket, but it is here used for two men or two women lying in the same bed without something, a garment or blanket, keeping their bodies apart.

(2) … Ḥammād b. Khālid—Muḥammad b. ʿAbd ar-Raḥmān ibn Abī Dhiʾb—Zuhrī (a private opinion):

- "When a woman makes love with another woman, each should undergo the appropriate *ḥadd* punishment",

cf. IASh., X, p. 146. This tradition refers to a time in which male or female homosexuality used to be considered as an offence equal to *zinā*, fornication, entailing a *ḥadd* punishment. See below.

(3) … Ibrāhīm b. Muḥammad—Ḥirām b. ʿUthmān—Saʿīd b. Thābit[1]—ʿAbd Allāh b. Kaʿb b. Mālik (*mursal*):

- "The Prophet cursed (women making love with one another) the one riding as well as the one being ridden",

cf. ʿAzq., VII, p. 334.

(4) … Ibn Jurayj and Maʿmar—Zuhrī (a private opinion):

- "Those people expert in these matters whom I met used to say in respect of a woman who makes love with another woman in the region of the vulva as well as women performing comparable acts: flog them each with one hundred lashes, the one who performs this act as well as the one upon whom it is performed",

cf. ʿAzq., VII, pp. 334 f.

(5) … Khālid al-Ḥadhdhāʾ—Ibn Sīrīn—Abū Mūsā al-Ashʿarī, who related the Prophet's words:

- "When a man makes love with another man, both are guilty of *zinā*, and when a woman makes love with another woman, both are guilty of *zinā*",

cf. Bay., VIII, p. 233. NB. In this context we often encounter the tradition that when a man copulates with an animal, both man and beast must be killed. For more on that, see ʿAmr b. Abī ʿAmr under no. 6176.

(6) … Baqiyya b. al-Walīd—ʿUthmān b. ʿAbd ar-Raḥmān—ʿAnbasa b. Saʿīd—Makḥūl—Wāthila b. al-Asqaʿ, who related the Prophet's words:

- "Tribadism (*siḥāq*) among women constitutes *zinā*",

cf. Abū Yaʿlā, XIII, p. 476, Haythamī, *Majmaʿ az-zawāʾid*, VI, p. 256.

After this digression on lesbianism the *musnad* of Aʿmash is now resumed.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—Ibn Masʿūd, who related the Prophet's words:

- "When three persons are together, two should not converse in a whisper excluding the third, because that may grieve him",

cf. Mz., VII, no. **9253** (*m*, IV, p. 1718, *d*, *t*, *q*, confirmed in Ṭay., no. 257, Ḥum., no. 109, IḤ., I, pp. 375, 425, 430, 438, 440, 462, 464). With his five firm PCLs Aʿmash is the undeniable CL of this tradition which has a number of non-committal variants. It appeared very popular for it has given rise to a horde of SSs and spiders one of which shows

1. A strictly obscure figure not found in the *rijāl* handbooks. Is he an invention of ʿAzq.?

up Manṣūr as key figure, cf. Mz., VII, no. 9302. Iraq may thus have been the place of origin of this rule of social etiquette, but in the Ḥijāz it seemed to have been no less popular. Mālik is CL in a bundle supporting the saying with his time-honoured strand down to the Prophet via Nāfiʿ and Ibn ʿUmar, cf. Mz., VI, no. 8372* (*kh*, 79/45, *m*, IV, p. 1717, Mālik, II, p. 989), and this Mālik version was then copied by later traditionists supporting their versions with the usual SS dives converging in Nāfiʿ, cf. *m*, ibidem, and the index of IḤ. s.v. *idhā kuntum / kānū thalāthatan fa-lā* …

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama:

- "We were seated at the door of Ibn Masʿūd waiting for him (to appear). Then Yazīd b. Muʿāwiya an-Nakhaʿī[1] passed by and we asked him to tell Ibn Masʿūd that we were there. Yazīd entered the house of Ibn Masʿūd who, after a short while, came outside to meet us. 'I had been informed that you are here,' he said. 'But what prevents me from coming to you (sooner) is my fear that I might bore you. Frequently the Messenger of God used to take special care in the manner he delivered exhortations to us[2], fearing that he might otherwise bore us'",

cf. Mz., VII, no. **9254** (*kh*, 3/11, *m*, IV, p. 2172, *t*, confirmed in Ṭay., no. 255, Ḥum., no. 107, IASh., IX p. 70, IḤ., I, pp. 377, 378, 425, 440, 443, 462). Aʿmash is the convincing CL of this bundle. Next to him we find Manṣūr in a slightly less well-attested bundle supporting a related version, cf. no. 9298 (*kh*, 3/12, *m*, IV, p. 2173, *s*, IḤ., I, pp. 427, 465).

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—Ibn Masʿūd:

- "The Prophet once said: 'He who dies while attributing a copartner to God will enter Hell,' whereupon I said: 'And he who dies while not associating a copartner with God will enter Paradise'",

cf. Mz., VII, no. **9255** (*kh*, 22/1, 2, *m*, I, p. 94, *s*, confirmed in Ṭay., no. 256, IḤ., I, pp. 382, 425, 443, 462, 464, Abū Yaʿlā, IX, p. 126). If Aʿmash is not the CL of this tradition, he is its (S)CL. In the cluster of traditions with similar contents Aʿmash is in any case by far the oldest key figure in the bundles supporting its different versions.

With the same strand relating the Prophet's words:

- "No one likes being praised more than God, that is why He praises Himself, and no one is more jealous than God, that is why He has forbidden adultery/fornication (in a variant: what occurs thereof openly or in secret, cf. Q. VI: 151)",

cf. Mz., VII, no. **9256** (*kh*, 67/107, 1, *m*, IV, p. 2113, *s*, confirmed in ʿAzq., X, p. 410, IASh., IV, p. 419, IḤ., I, pp. 325 f, 381, Dārimī, II, p. 200, Abū Yaʿlā, IX, p. 103, Ibn Ḥibbān, I, p. 256). Aʿmash is the believable CL of this tradition. He was copied in this by Shuʿba who is CL in a bundle, cf. no. 9287 (*kh*, 65/6, 7, *m*, IV, p. 2114, *t*, *s*, Ṭay., no. 266, IḤ., I, p. 436), with a strand down to the Prophet through a dive bypassing Aʿmash via ʿAmr b. Murra to Abū Wāʾil, who is therefore labelled by IḤ. as its *madār*, cf. *Fatḥ*, XVII, p. 155. Jealousy was generally assumed to flare up most vehemently among married couples, hence God's total ban on adultery, cf. also Q. IV: 15 ff.

With the same strand:

- "Someone asked the Prophet: 'Messenger of God, shall we be punished for what we did in the Jāhiliyya?' He answered: 'He who performs good deeds in Islam will not be punished for what he did in the Jāhiliyya, but he who does not do well in Islam will be punished for what he did before and after the advent of Islam'",

cf. Mz., VII, no. **9258** (*kh*, 88/1, 4, *m*, I, p. 111, *q*, confirmed in Ṭay., no. 260, Ḥum., no. 108, IḤ., I, pp. 379, 431#, Dārimī, I, p. 13). Aʿmash is the CL. Manṣūr is either an alternative CL or the target of two dives, cf. no. 9303.

With the same strand:

1. He receives a brief mention in Ṭabarī, *Annales*, I, pp. 2891 ff.
2. In Arabic: *kāna yatakhawwalunā bi ʾl-mawʿiẓa fī ʾl-ayyām*, the overall idea being that the Prophet, tactfully, used to admonish his people only sparingly. A variant has *yatakhawwanunā* which has the same meaning. A third variant has *yataḥawwalunā* which conveys the idea that he appraised the mood of the congregation he addressed whether or not it showed enough alacrity to listen to exhortatory sermons without getting bored, cf. Abū ʿUbayd, I, p. 121, IḤj., *Fatḥ*, I, p. 172, Qasṭallānī, I, p. 196. For five more interpretations, see Nawawī, XVII, p. 164.

- "I saw (v.l. I still remember) how the Prophet told us once about a certain prophet who was so badly beaten by his people that he bled, whereupon he said, wiping the blood from his face: 'O God, forgive my people for they do not know'",

cf. Mz., VII, no. **9260** (*kh*, 88/5, *m*, III, p. 1417, *q*, confirmed in IḤ., I, pp. 380, 432, 441). In this spidery bundle Aʿmash is in any case the SCL. Muslim commentators have done their best to identify the prophet mentioned in this tradition. IḤj. (*Fatḥ*, VII, p. 330 f) quotes from Ibn Abī Ḥātim's *tafsīr* of *sūra* XXVI a remark from Ibn Isḥāq's *K. al- mubtadaʾ* which the latter traced back to the famous Meccan storyteller ʿUbayd b. ʿUmayr al-Laythī (d. 68/687-8) that the prophet in question was Nūḥ. But Muḥammad's having been injured in the course of the battle at Uḥud has also been adduced in this context: in other words, the Prophet is both the narrator of the story as well as its main object. The last sentence of the *matn* may bring Luke 23, 34 to mind.

With the same strand relating the Prophet's words:

- "Speak the truth, for veracity leads to piety and piety leads to Paradise. A man who constantly speaks the truth and is only concerned with the truth will finally be tabulated with God as veracious. But beware of mendacity, for that leads to wickedness and wickedness leads to Hell. A man who constantly speaks in falsehood and is only concerned with lies will finally be tabulated with God as a liar",

cf. Mz., VII, no. **9261** (*m*, IV, p. 2013, *d*, *t*, IASh., VIII, pp. 402 f, IḤ., I, pp. 384, 432). Aʿmash is not the only transmitter to whom this tradition may be ascribed. Next to him we find Manṣūr who may be held responsible for a very similar *matn*, cf. no. 9301 (*kh*, 78/69, 1, *m*, pp. 2012 f, confirmed in Ṭay., no. 247, IḤ., I, p. 440). Both have two convincing PCLs, so either key figure may have copied the other. Mālik°, II, p. 989, lists the tradition with an appendix in the form of a private statement attributed to Ibn Masʿūd without mentioning transmitters through whom he might have received it. The final statement of the *matn* also forms part of a tradition prohibiting slander, cf. Shuʿba under no. 9514.

With the same strand:

- "(After the battle of Ḥunayn, when he divided the spoils,) the Prophet especially favoured certain people. A man said: 'That is a division with which God's blessing cannot be sought.' So I went to the Prophet and told him what that man had said. He became very angry, his face reddened so that I wished I had not told him, but he said: 'Mūsā was offended even more grossly by his people and he preserved his composure'",

cf. Mz., VII, no. **9264** (*kh*, 78/71, 2, *m*, II, p. 739, Ḥum., no. 110, IḤ., I, pp. 380, 411, 435, 441). Aʿmash is the conceivable CL of this tradition. A spider with dives via Jarīr to Manṣūr as key figure is found superimposed upon this bundle, cf. no. 9300. The 'people' favoured in the tradition is a reference to *al-muʾallafatu qulūbuhum*, 'those whose hearts have to be mollified', some of whom are mentioned by name in the *matn* supported by the Manṣūr spider (*m*, ibidem): al-Aqraʿ b. Ḥābis, ʿUyayna b. Ḥiṣn and several noble Arab chieftains. In *Fatḥ*, XIII, p. 127, IḤj. mentions three reasons for Mūsā's anger at his people, when he was told what they had said behind his back: (1) that they suspected he was suffering from scrotal hernia (cf. the *tarjama* of ʿAzq. under no. 14708); (2) on the occasion of his brother Hārūn's death (cf. *EI* 2, s.n. Hārūn (Eisenberg/Vajda); and (3) the episode when Qārūn (a minister of Pharaoh) had persuaded a prostitute to seduce Mūsā so that Mūsā would be liable to stoning after that had become public (cf. *EI* 2, s.n. Qārūn (Macdonald).

With a strand on the authority of Abū Maʿmar ʿAbd Allāh b. Sakhbara—ʿAbd Allāh b. Masʿūd:

- "In respect of the verse (XVII: 57): 'Those whom they worship are themselves searching to draw near to their Lord', (that pertained to) a group of people who worshiped a group of jinn. The jinn embraced Islam but the people clung to their jinn worship",

cf. Mz., VII, no. **9337** (*kh*, 65/17, 8, *m*, IV, p. 2321, *s*, confirmed in Thawrī, *Tafsīr al-Qurʾān al-karīm*, p. 132, Ṭabarī, *Tafsīr*, XV, pp. 104 f). Aʿmash is the (S)CL, if not the CL, of this tradition.

With a strand on the authority of Ibrāhīm an-Nakhaʿī (a paraphrase containing a number of variant readings):

- "ʿAbd ar-Raḥmān b. Yazīd an-Nakhaʿī performed a *ḥajj* with Abd Allāh b. Mas-

ʿūd who, at the stone throwing ceremony (in the bottom of the wadi), threw seven pebbles (saying *Allāhu akbar* with every pebble), keeping the Kaʿba on his left hand and Minā on his right hand side. Then he said: 'This is the spot concerning which (a verse from[1]) the Sūra of the Cow was revealed'",

cf. Mz., VII, no. **9382** (*kh*, 25/135, *m*, II, pp. 942 f, *d*, *s*, confirmed in Ṭay., no. 319, Ḥum., no. 111, IḤ., I, pp. 408, 415[#]). In this very complex bundle Shuʿba is the best-attested key figure and, by claiming he heard it from al-Ḥakam b. ʿUtayba, he bypasses the other key figure Aʿmash, whose position is less securely attested. It is difficult to decide to whom the tradition should be attributed. Aʿmash's position as such is obscured by various dives and spiders. Apart from some SSs bypassing either key figure there is also a Wāsiṭ connection featuring Hushaym.

With a strand on the authority of Ibrāhīm an-Nakhaʿī—ʿAbd ar-Raḥmān b. Yazīd an-Nakhaʿī:

- "(While we were) in Minā, ʿUthmān performed a *ṣalāt* of four *rakʿa*s. When Ibn Masʿūd was informed about that, he said: 'To God we belong and to Him we shall return[2]. (While we were) in Minā with the Prophet, I performed a *ṣalāt* of (only) two *rakʿa*s, and with Abū Bakr aṣ-Ṣiddīq also a *ṣalāt* of two *rakʿa*s, and with ʿUmar b. al-Khaṭṭāb also a *ṣalāt* of two *rakʿa*s. I much rather earn (the merit of) two *rakʿa*s (which are) accepted than (that of) four *rakʿa*s'",

cf. Mz., VII, no. **9383** (*kh*, 25/84, 3, *m*, I, p. 483, *d*, *s*, confirmed in Ṭay., no. 318, IASh., II, p. 450, IḤ., I, pp. 378, 416, 422, 425). Aʿmash is the believable CL of this tradition, which is part of the early, much debated issue of halving the required number of *rakʿa*s of the four-*rakʿa ṣalāt*s, while one is at a certain distance from home, e.g. on a journey. It was generally believed that, originally, the obligation of the *ṣalāt* entailed the performance of two *rakʿa*s, e.g. in *ẓuhr* and *ʿaṣr*. When the *qaṣr* or *taqṣīr aṣ-ṣalāt*, i.e. the shortening 'concession', was introduced, the obligation of two *rakʿa*s remained the rule for *ṣalāt*s performed on a journey, while the number of *rakʿa*s to be performed while one is at home was doubled. Halving the number of *rakʿa*s constituted a 'concession' (*rukhṣa*) rather than that it was deemed to be obligatory. People who felt capable of performing the full four *rakʿa*s while on a journey were free to do so. This tradition added the shortening of the *ṣalāt* while journeying to and from Minā as part of the *ḥajj* ceremonies to the shortening of the *ṣalāt* in general. What supposedly prompted ʿUthmān to break with the customs introduced by his predecessors is extensively dealt with by IḤj. in *Fatḥ*, III, pp. 218 f, and 224 ff. For numerous *aqwāl*, *mawqūfāt*, and *mursalāt* attributed to first/seventh century authorities on the issue, most of which are reflected in IḤj.'s commentary, see ʿAzq., II, pp. 515-23, IASh., II, pp. 446-52.

With a strand on the authority of ʿUmāra b. ʿUmayr—ʿAbd ar-Raḥmān b. Yazīd an-Nakhaʿī—Ibn Masʿūd:

- "I never saw the Prophet performing a *ṣalāt* except at the prescribed time; only in two cases did he not do so: the early and late evening *ṣalāt*s at Jamʿ (i.e. a stage in the *ḥajj* ceremonies). On that day he performed the daybreak *ṣalāt* at an earlier hour than the prescribed time"

cf. Mz., VII, no. **9384** (*kh*, 25/99, 1, *m*, II, p. 938, *d*, *s*, confirmed in Ḥum., no. 114, IḤ., I, pp. 384, 426, 434). Aʿmash is the believable CL.

With the same strand the Prophet's words:

- "(After a preamble) Listen, young men, he who is able to marry[3], let him marry, for that makes him more inclined to lower his eyes and restrain his sexual appetite, and he who cannot, let him fast, for that is for him (like) emasculation[4]",

cf. Mz., VII, no. **9385** (*kh*, 67/3, *m*, II, pp. 1018 f, *t*, *q*, confirmed in Ḥum., no. 115, IḤ., pp. 424, 425, 432, Dārimī, II, p. 177, and with a different strand back to Ibn Masʿūd via Ibrāhīm—ʿAlqama, cf. Mz., VII, no. 9417: the Six, *kh*, 30/10, Ṭay., no.

1. Which verse is meant could not be ascertained. IḤj., *Fatḥ*, IV, p. 331, does not know either, but he offers various solutions that tend to be symbolic rather than straightforward.
2. The reason why Ibn Masʿūd is reported to have uttered this formula of despair is said to have lain in his disgust with the difference of opinion emerging among Muslims concerning the question at hand, cf. e.g. ʿAzq., II, no. 4269.
3. The term used here is *bāʾa*, which conveys sexual maturity as well as the wherewithal to sustain a family.
4. The term used is *wijāʾ*, i.e. crushing the testicles or crushing the veins in the scrotum.

272, Dārimī, II, p. 178, IḤ., I, pp. 378, 447). With no less than eight PCLs Aʿmash is the undeniable CL in these bundles. Later CLs figure in bundles supporting a simple ban on sexual abstinence (*tabattul*), cf. Muʿādh b. Hishām ad-Dastuwāʾī (d. 200) in Mz., IV, no. 4590 (*t*, *s*, *q*, IASh., IV, p. 128).

With a strand on the authority of Ibrāhīm an-Nakhaʿī—ʿAbīda b. ʿAmr—Ibn Masʿūd:

- "One day the Prophet said to me: 'Recite for me something from the Qurʾān.' I said: 'Should I recite for you what has been revealed to you?' 'I would like to hear some recitation from someone other than myself,' he said. So I recited *sūrat an-nisāʾ* until, when I had reached the passage (IV: 41): 'How will it be when We bring forward a witness from every community and We bring you forward as a witness for all these [sc. your community] …', I raised my head, or someone at my side winked at me so that I raised my head, and I saw that the Prophet wept (v.l.: his tears were flowing down)",

cf. Mz., VII, no. **9402** (*kh*, 66/33, *m*, I, p. 551, *d*, *t*, *s*, confirmed in Ibn al-Mubārak, no. 110, IḤ., I, pp. 380, 433, Abū Yaʿlā, IX, pp. 5, 147). Aʿmash is (S)CL, if not the CL. For a superimposed spider with Aʿmash as key figure, see no. 9428.

On the authority of Ibrāhīm an-Nakhaʿī—ʿAlqama—Ibn Masʿūd:

- "We used to greet the Prophet while he was performing a *ṣalāt* and he always returned the greeting. But when we had come home from our sojourn with the Najāshī, we greeted him without him returning the greeting. We said: 'Messenger of God, we used to greet you while you were performing a *ṣalāt* and you always returned the greeting.' The Prophet answered: 'The *ṣalāt* prescribes concentration[1]'",

cf. Mz., VII, no. **9418** (*kh*, 21/2, *m*, I, p. 382, *d*, *s*, confirmed in IASh., II, pp. 73 f, IḤ., I, p. 376, Abū Yaʿlā, IX, pp. 118 f, and without ʿAlqama's name being inserted between Ibn Masʿūd and Ibrāhīm in ʿAzq., II, p. 335, IḤ., I, p. 419). The issue of talking during the *ṣalāt* gave rise to a large MC in which this is a version which may be attributed to Aʿmash. In another version we find ʿĀṣim b. Abī 'n-Najūd as SCL in the bundle supporting it, cf. no. 9272 (*d*, *ʿAwn al-maʿbūd*, III, p. 136, *s*, confirmed in Ṭay., no. 245, Ḥum., no. 94, IḤ., I, pp. 377, 435, 463). For a third version, see Ismāʿīl b. Abī Khālid under no. 3661.

With the same strand:

- "I was walking with the Prophet, who leaned on a palm branch, somewhere in a ploughed field (v.l. open space, palm grove) of Medina. We passed by a group of Jews. One of them said to another: 'Let us ask him about the spirit (*rūḥ*).' The others said: 'What induces you to ask him[2]?' And someone else said: 'He will not confront you with something you disapprove (v.l. 'Do not ask him, then he will not give you an answer you dislike.') Then they said: 'Let us ask him.' So one of them approached the Prophet and asked him about the spirit. The Prophet was silent (or: turned away, or lowered his eyes) and did not reply. Then I knew that he was about to receive a revelation, so I stayed where I was. When the revelation had come down on him, he said: 'They will ask you about the spirit; say: the spirit is your Lord's concern, you have been granted only little knowledge (XVII: 85)'",

cf. Mz., VII, no. **9419** (*kh*, 3/47, *m*, IV, p. 2152, *t*, *s*, confirmed in IḤ., I, pp. 389, 444 f, Ṭabarī, *Tafsīr*, XV, p. 155), and with a different strand back to Ibn Masʿūd no. 9571 (*m*, IḤ., I, p. 410). Aʿmash is the believable CL of this *sabab an-nuzūl* tradition. In the rendering above some of the numerous variants have been incorporated. The interpretations of the word *rūḥ* are manifold, IḤj. quotes among others[3] Ibn at-Tīn who lists the following: (1) it is the spirit of man; (2) the spirit of any living being (*ḥayawān*); (3) Jibrīl; (4) ʿĪsā b. Maryam; (5) the Qurʾān; (6) the revelation; (7) an angel who stands alone on guard on the Day of Resurrection; (8) an angel with 11,000 wings and faces or with 70,000

1. Ar: *inna fī 'ṣ-ṣalāt la-shughlan*, which means literally: 'In the *ṣalāt* there is an occupation that diverts, sc. from other matters.'

2. Or: 'What makes you doubt about him that you want to ask him?' In another variant we read: 'What do you need him for?', cf. IḤj., *Fatḥ*, X, p. 16, 18.

3. Even a *tafsīr* work of Ibn Isḥāq is listed, ibidem, p. 17, 5; Jews asking about the *rūḥ* verse are mentioned in *Sīra*, I, pp. 329 f.

tongues, or with 70,000 faces each of which has 70,000 tongues, all of which speak 1,000 words praising God, etc.; (9) creatures like human beings who are called *rūḥ*, who eat and drink; any time an angel descends from heaven, a creature like that descends with him; or, simply, *rūḥ* stands for a category of angels that eat and drink, cf. IḤj., *Fatḥ*, X, p. 16, -8 ff.

With the same strand:

- "When the verse was revealed: 'Those who believe and who have not confused their belief with wrongdoing (VI: 82)', the Prophet's companions were distressed and said: 'Which one of us does wrong to himself?' Then the Prophet said: 'It is not as you think; this is like when Luqmān said to his son: 'My child, do not attribute a copartner to God for, verily, attributing a copartner to God is a serious wrongdoing (XXXI: 13)'",

cf. Mz., VII, no. **9420** (*kh*, 2/23, *m*, I, pp. 114, *t*, *s*, confirmed in Ṭay., no. 270, Ṭabarī, *Tafsīr*, ed. Shākir, XI, pp. 494 ff, IḤ., I, pp. 378, 424, 444). Aʿmash is the convincing CL.

With the same strand relating the Prophet's words:

- "No one will enter Hell in whose heart is found the weight of a dust particle[1] (v.l. a mustard seed) of faith and no one will enter Paradise in whose heart is found the weight of a dust particle (v.l. a mustard seed) in haughtiness",

cf. Mz., VII, no. **9421** (*m*, I, p. 93, *d*, *t*, *q*, confirmed in IḤ., I, pp. 412, 416). With only one believable PCL, Aʿmash is definitely no more than the (S)CL of this tradition. Supporting this text there is also a spider with Shuʿba as key figure with a downward strand via two transmitters to Ibrāhīm an-Nakhaʿī, cf. no. 9444. The weight of a dust particle or that of a mustard seed are expressions borrowed from the Qurʾān.

With the same strand:

- "When I was once in Ḥimṣ, someone from those present asked me: 'Recite for us something from the Qurʾān, so I recited *sūrat Yūsuf* (XII) for them. Then someone said: 'By God, that is not how it was revealed!' I said: 'Woe unto you! (Once) I recited it in this manner to the Prophet and he said: 'You have done well!' When I was thus talking to the man, I caught a whiff of wine and I said: 'Do you drink wine while at the same time displaying your ignorance of the Qurʾān[2]! You will stay here until I have flogged you.' So I meted out the Qurʾānic punishment for wine drinking[3] to him",

cf. Mz., VII, no. **9423** (*kh*, 66/8, 3, *m*, I, pp. 551 f, *s*, confirmed in Ḥum., no. 112, IḤ., I, pp. 378, 424 f). Aʿmash is no more than the (S)CL of this tradition.

With the same strand:

- "(The verse:) 'And he saw one of the greatest signs of his Lord (LIII: 18)' means: 'He (i.e. the Prophet) saw a green curtain enveloping the horizon'",

cf. Mz., VII, no. **9429** (*kh*, 59/7, 10, *Fatḥ*, X, p. 234, *s*, confirmed in Ṭay., no. 278, IḤ., I, p. 449, Ṭabarī, *Tafsīr*, XXVII, p. 57#). Aʿmash is the (S)CL, if not the CL, of this *tafsīr* tradition. The word for curtain (*rafraf*) has various interpretations. On his night journey, to which event this tradition is said to pertain, the Prophet is alleged to have seen Jibrīl on a carpet that filled all the space between heaven and earth. But the green curtain or carpet is also taken to allude to Jibrīl's 600 wings or to his mantle. The verb *rafrafa* said of a bird means 'it expanded its wings'.

For Aʿmash's position in a MC on *sahw*, see Ibrāhīm b. Yazīd an-Nakhaʿī under no. **9451**.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—(Abū Maysara ʿAmr b. Shuraḥbīl[4])—ʿAbd Allāh b. Masʿūd:

- "I[5] asked the Prophet: 'What sin is gravest in God's eyes?' 'That you attribute a

1. Or 'grub of an ant', one hundred of which weigh one barley corn, cf. Lane, p. 957.

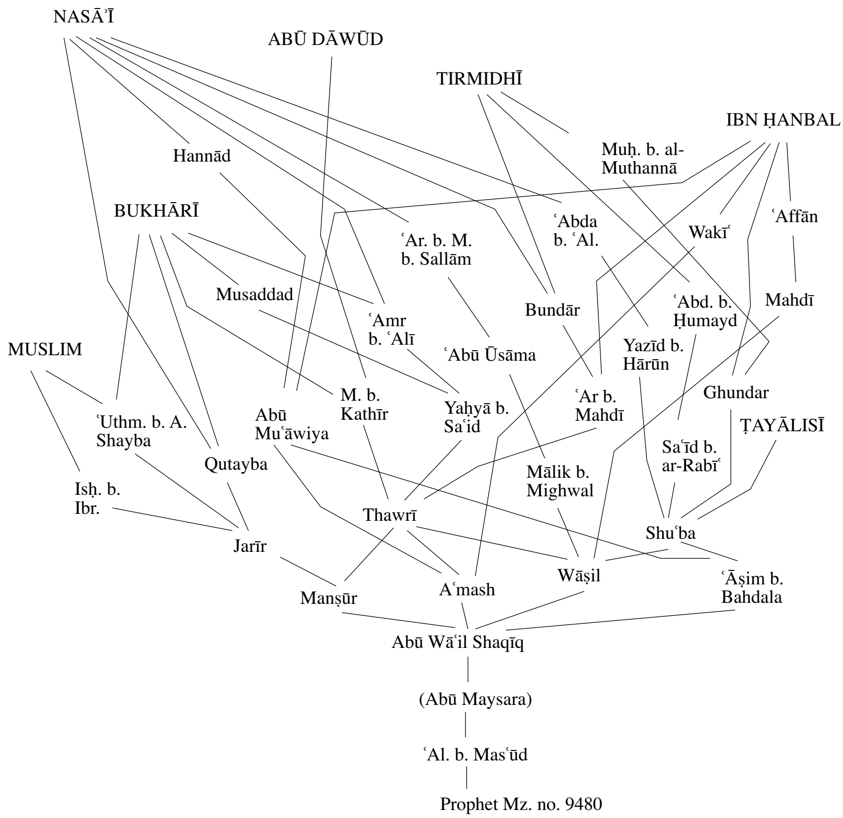
2. Literally it says: disbelieving or discrediting the Qurʾān; the commentator Nawawī adds that that cannot be meant, for then the man would have deserved to be killed as an apostate.

3. Cf. V: 90 f; this punishment became fixed at forty lashes or double that number depending on the legal school.

4. His name is in brackets because he is sometimes omitted from the strands as recorded in the sources, cf. Mz. the nos. 9271, 9279, 9311.

5. In the version allegedly transmitted via Aʿmash it is not Ibn Masʿūd himself who asks the questions but an unknown man.

copartner to Him whereas He has created you,' he answered. (…) 'And what is the next gravest sin?', I asked. 'That you kill your child for fear that you must share your food with it,' he answered. 'And what is the next gravest sin?' I asked again. 'That you commit adultery with the lawful spouse of your neighbour,' he answered", cf. Mz., VII, nos. **9480**, 9311 and the SSs 9271 and 9279 (*kh*, 87/1, *m*, I, pp. 90 f, *d*, *t*, *s*, confirmed in Ṭay., no. 264, IḤ., I, pp. 380, 431, 434, 462, 464, Abū Yaʿlā, IX, pp. 32 f, 64 f, 101, *Ḥilya*, IV, pp. 145 f#). In this tangled complex of bundles, spiders and SSs there is a range of key figures. The oldest is the *muʿammar* Abū Wāʾil but to pin the authorship of this crucial tradition on him is hazardous. Among his alleged pupils we may distinguish three PCLs,



Aʿmash, Manṣūr and Wāṣil b. Ḥayyān al-Aḥdab, with ʿĀṣim b. Abī 'n-Najūd's seeming PCL position being open to doubt. What the diagram does not show, but what can be gleaned from Mz. and the sources mentioned, is that Shuʿba does not occur in strands given by *kh*, *m* and *d*, only in strands listed by *t*, *s*, Ṭay. and IḤ. Shuʿba's transmission line via ʿĀṣim to Abū Wāʾil is, furthermore, to be discarded, for that is a mistake of Yazīd b. Hārūn, as *s* in Mz., VII, nos. 9279 and 9311, asserts. In fact, ʿĀṣim's name should be ignored altogether, including the strand to Abū Muʿāwiya. The tradition is dealt with here, because it seems most likely that Aʿmash, eventually copied by Manṣūr, is the originator. But this remains no more than a guess. The Shuʿba / Wāṣil strand has the appearance of a dive, either Shuʿba's own handiwork or that of one of his pupils, Ghundar or Ṭay. Thawrī's claim that he heard the tradition from the three masters listed is probably to be interpreted as false: a more likely reconstruction seems to be that he did receive it from Manṣūr and later perhaps also from Aʿmash. For good measure ʿAbd ar-Raḥmān b. Mahdī added to that the transmission line through Thawrī and Wāṣil to Abū Wāʾil, as can be gleaned from Mz. This Wāṣil b. Ḥayyān al-Aḥdab was a nondescript figure whose year of death is recorded as 120/738 or 129/747. In other words, his role in this bundle complex is in all likelihood fictitious.

The foregoing analysis is admittedly highly speculative, but the tradition is too important to dismiss its transmission as merely insoluble or its

authorship as unknown. The second gravest sin is an oblique reference to *waʾd*, the burying of baby daughters alive for fear of running out of food supplies, a custom allegedly resorted to in the Jāhiliyya and forbidden by the Qurʾānic verse LXXXI: 8.

With a strand on the authority of ʿAbd Allāh b. Murra—Abū ʿl-Aḥwaṣ ʿAwf b. Mālik—Ibn Masʿūd, who related the Prophet's words:

- "Verily, I am free from responsibility toward any friend as far as friendship for him is concerned, but if I were to choose a sincere friend, I would choose Abū Bakr as my sincere friend. Your leader[1] is the sincere friend of God",

cf. Mz., VII, no. **9498** (*m*, IV, p. 1856, *t*, *s*, *q*, confirmed in IASh., XI, p. 473, XII, p. 5, Ḥum., no. 113, IḤ., I, pp. 377, 389, 409, Abū Yaʿlā, IX, pp. 111 f). Aʿmash is the CL. He was probably copied by Shuʿba who is the key figure in two spidery bundles with different diving strands back to Ibn Masʿūd which support the same text, but with a variant reading of the final statement: '… but Abū Bakr is my brother and my comrade and God has chosen me as a sincere friend[2].' These bundles are listed in Mz., VII under the nos. 9499 (*m*, IV, p. 1855, *s*, Ṭay., no. 314, IḤ., I, pp. 439, 463, Abū Yaʿlā, IX, p. 161) and 9513 (*m*, ibidem, Ṭay., no. 300, ʿAzq., XI, p. 228, IḤ., I, pp. 408, 412, 437, 455, Abū Yaʿlā, IX, p. 208). For a few speculations as to how the concepts 'sincere friendship' (*khilla*), 'love' (*maḥabba* and *mawadda*) and 'friendship' (*ṣadāqa*) are related to one another, cf. IḤj., *Fatḥ*, VIII, pp. 18 f. For more on the controversial concept *khalīlī*, see Shuʿba under no. 13618.

With a strand on the authority of ʿAbd Allāh b. Murra—Masrūq b. al-Ajdaʿ—Ibn Masʿūd, who related the Prophet's words:

- "Shedding the blood of a Muslim who testifies that there is no god but God and that I am His messenger is not allowed except in one of three cases: when someone who is or has been married commits adultery, when retaliation for an unlawful killing is called for, or when someone abandons his religion and secedes from the community",

cf. Mz., VII, no. **9567** (the Six, *kh*, 87/6, *m*, III, pp. 1302 f, confirmed in ʿAzq., X, pp. 167 f, Ḥum., no. 119, IASh., IX, p. 413, IḤ., I, pp. 382, 428, VI, p. 181, Bay., VIII, p. 19). With half a dozen believable PCLs Aʿmash is the undeniable CL of the wording of this tradition. But the issue of executing those who abandon their faith, the third instance for which a Muslim may be put to death and seemingly the main reason for bringing this tradition into circulation, predates Aʿmash by a long time and may have been a matter of debate that originated in the oldest times. There are a number of personal opinions on the issue attributed to several companions and successors preserved in ʿAzq., X, pp. 164 ff. Differently worded, the tradition functions also in a *khabar* describing ʿUthmān b. ʿAffān, as he was besieged in his compound shortly before he was murdered. He allegedly argued that since he did not belong to any of the three categories of people whose blood may legitimately be spilled, his besiegers had no valid claim to demand his life, cf. Mz., VII, no. 9782 (*d*, *ʿAwn al-maʿbūd*, XII, pp. 139 f, *t*, *s*, *q*, IḤ., I, pp. 61, 70##) with Ḥammād b. Zayd as SCL in the spidery bundle.

With the same strand the Prophet's words:

- "No man is killed wrongfully without the son of Ādam being partly guilty of his blood, for it was he who was the first who resorted to killing",

cf. Mz., VII, no. **9568** (*kh*, 87/2, *m*, III, pp. 1303 f, *t*, *s*, *q*, confirmed in ʿAzq., X, p. 464, Ḥum., no. 118, IASh., IX, p. 364, IḤ., I, pp. 383, 430, 433, Abū Yaʿlā, IX, p. 110, Ṭabarī, *Annales*, I, p. I, p. 145). With his six PCLs Aʿmash is the clear CL of the wording. This important tradition is associated with the famous saying, for the wording of which Shuʿba can be held responsible (see there under Mz., II, no. 3232), that he who introduces something good, reaps the benefits thereof and the benefits of those who follow his example, and likewise that he who commits for the first time an evil action has to bear the burden thereof and that of those who commit this evil action after him. The historical background against which this tradition is set is Qābīl's killing of Hābīl, cf. the story of Cain and Able in Genesis, IV, 1-16.

1. Ar: *ṣāḥibukum*; variant readings make clear that Muḥammad is speaking here about himself in the third person.
2. From a commentary in IḤj., *Fatḥ*, VIII, p. 19, 15, it appears how the words 'brother' and 'comrade' are to be interpreted: Abū Bakr is the Prophet's brother in faith and his comrade in the cave, this latter word being a reference to an occurrence when, on their *hijra*, Muḥammad and Abū Bakr travelled together from Mecca to Medina and had to seek refuge for a time in a cave from people pursuing them, Ibn Isḥāq, *Sīra*, II, pp. 130 f.

With the same strand the Prophet's words:

- "He who (sc. at a funeral) lacerates his cheeks, tears his clothes, or prays in the manner current in the Jāhiliyya does not belong to our community",

cf. Mz., VII, no. **9569** (*kh*, 23/38, *m*, I, p. 99, *s*, *q*, confirmed in Ṭay., no. 290, ʿAzq., III, p. 558[1], IASh., III, p. 289, IḤ., I, pp. 432, 456, 465, Abū Yaʿlā, IX, p. 127). Aʿmash is the undeniable CL of this tradition. He seems to have been copied by Thawrī who, with a dive past Aʿmash via Zubayd b. al-Ḥārith al-Iyāmī (or al-Yāmī) and Ibrāhīm an-Nakhaʿī to Masrūq, is CL in a bundle supporting the same saying, cf. no. 9559 (*kh*, 23/35, *t*, *s*, *q*, IḤ., I, pp. 386, 432, 442, 465, Abū Yaʿlā, IX, p. 163). The Jāhiliyya prayer mentioned here is identified with lamentation (*niyāḥa* or *nawḥ*), which became forbidden in Islām, cf. *MT*, chapter III, and Shuʿba under no. 10536. Although the verbs used in the tradition do not indicate this, the mourning practices prohibited here refer to those generally associated with women.

With a strand on the authority of ʿAbd Allāh b. Murra—Masrūq b. al-Ajdaʿ:

- "We asked Ibn Masʿūd about the verse: '… and do not think that those who were killed in the path of God are dead, they are alive in the presence of their Lord, receiving sustenance (III: 169).' Ibn Masʿūd said: 'We also asked (sc. the Prophet) about this verse; he said: 'Their souls reside inside green birds. Lamps are hanging down for them from the Throne. They pasture in Paradise wherever they want. Then they repair to those lamps. Their Lord took a good look at them and asked: 'Do you desire anything?' They answered: 'What should we desire, pasturing in Paradise wherever we want?' He repeated the same question three times. When they saw that the questioning would not stop, they said: 'Lord, we should like You to return our souls to our bodies in order that we be killed in Your path again.' When He saw that they were not in need of anything, they were left alone[2]",

cf. Mz., VII, no. **9570** (*m*, III, pp. 1502 f, *t*, *q*, confirmed in Ṭay., no. 291, IASh., V, pp. 308 f, Ḥum., no. 120, Dārimī, II, pp. 271 f, Ṭabarī, *Tafsīr*, ed. Shākir, VII, pp. 387, 390). Aʿmash is the believable CL of the wording of this tradition, but the description of the martyrs of the battle at Uḥud—those are the dead alluded to here—is probably a legend that originated somewhat earlier than Aʿmash in view of numerous variant versions (which are not included here) supported by a variety of defective strands. Aʿmash's position is corroborated by non-canonical versions with a different strand down to Ibn Masʿūd, cf. Ṭabarī, *Tafsīr*, ed. Shākir, VII, p. 386, nos. 8206 f. Ibn Isḥāq, also mentioned as PCL of Aʿmash (cf. Ṭab., no. 8206), lists various related versions with non-canonical strands, cf. *Sīra*, III, pp. 126 f. The tradition was, furthermore, adopted in shortened form by Mālik, cf. Mz., VIII, no. 11148° (*s*, *q*, Mālik, I, p. 240, eventually copied by Ibn ʿUyayna, cf. Ḥum., no. 873, IḤ., VI, p. 386).

The second part of this tradition beginning with the words: 'Their Lord took a good look at them … etc.' is strictly speaking a *ḥadīth qudsī*, a genre allegedly containing extra-Qurʾānic citations of God's statements probably introduced into ḥadīth by Mālik b. Anas, as was proposed in the introduction to his *tarjama*. This latter part is therefore most likely to be attributed to a PCL of Aʿmash, rather than to the CL himself. Deciding who is the most likely candidate among those PCLs whom we can hold responsible for this *qudsī* addition, may not be an insurmountable problem, when we consider the fact that Abū Muʿāwiya is, next to his senior contemporary Mālik, a prominent representative of such tradition material, cf. his *tarjama* above. Besides, Abū Muʿāwiya occurs a number of times in SSs supporting *qudsī* traditions, so his persona appears to have attracted diving strands supporting such material invented by later traditionists.

With a strand on the authority of Abū 'ḍ-Ḍuḥā Muslim b. Ṣubayḥ—Masrūq—Ibn Masʿūd (after a lengthy preamble in a paraphrase in which a number of textual variants have been incorporated):

- "When the Prophet saw the people from Quraysh turning away from him, refusing to listen to him, he exclaimed: 'God, visit them with seven plagues like the seven plagues brought to the Egyptians on the

1. Erroneously traced back to ʿĀʾisha instead of Ibn Masʿūd and with Abū 'ḍ-Ḍuḥā instead of ʿAbd Allāh b. Murra.
2. 'They were left alone' instead of 'God left them alone' or some such sentence is characteristic of ancient *ḥadīth qudsī*. More often than not one finds *wa-qīla* … instead of *wa-qāla 'llāhu* … See further down.

instigation of Yūsuf.' So they were struck by a drought that destroyed everything until they ate skins, bones and cadavers out of hunger. People looking up at the sky saw some sort of smoke[1]. Then Abū Sufyān b. Ḥarb[2] came to the Prophet and said: 'Muḥammad, you ordered us to obey God and respect family ties; pray to God that He send rain to Muḍar[3], your people, for they are about to perish.' 'You dare to ask me to help Muḍar?', the Prophet replied, but he prayed for rain on their behalf. Then God revealed the verses: 'And look out for a day that heaven will bring you a clear smoke that envelops the people: that is a painful punishment (XLIV: 10 f)'"

(then follows a narrative appendix containing a *mawqūf* of Ibn Masʿūd[4]),

cf. Mz., VII, no. **9574** (*kh*, 65/12, 4, 2, *m*, IV, 2155 ff, *t*, *s*, confirmed in Ṭay., nos. 293, 294, Ḥum., no. 116, IḤ., I, pp. I, pp. 380 f, 431, 441, Ṭabarī, *Tafsīr*, XXV, pp. 111 f). This bundle has two clear CLs, Aʿmash and Manṣūr, who can both be held responsible for their respective wordings of the gist of this *sabab an-nuzūl* tradition. Who copied from whom is hard to tell, but together they have a convincing number of PCLs, partly shared by both. The origin of the *sabab an-nuzūl* may however be sought in a somewhat earlier time, since Mujāhid already hints at it with a brief remark, cf. his *Tafsīr*, p. 597. The number of variant readings in the story is large, and IḤj. gives a clear survey of these in *Fatḥ*, X, pp. 192-5.

With the same strand relating the Prophet's words:

- "The people who will be most severely punished on the Day of Resurrection are those who made images of animate beings",

cf. Mz., VII, no. **9575** (*kh*, 77/89, *m*, III, p. 1670, *s*, confirmed in IASh., VIII, p. 295, Ḥum., no. 117, IḤ., I, p. 426#, Abū Yaʿlā, IX, pp. 134, 136 f). This may be considered one of the earliest of the numerous traditions making up the extensive MC on the Islamic prohibition to make effigies, images, statues, drawings or pictures after the likeness of any of God's creatures, animate or inanimate, a prohibition which is generally known under the convenient German term *bilderverbot*. The definition given here is modelled on Lane, s.v. *ṣūra*. With three PCLs, Sufyān b. ʿUyayna, Abū Muʿāwiya and Wakīʿ, as well as one SS, Aʿmash may be considered a plausible CL. But the issue is so widely covered in the sources that the launching of the prohibition may be assumed to date probably to an earlier period. There are reports which state that the first Muslim conquerors allegedly performed their *ṣalāt* in halls, vacated by the vanquished Persians, which were lined with statues. These reports seem to suggest that a *bilderverbot* as referred to above, if it had been adhered to already at the time, did not immediately prompt the conquerors to smash those statues[5]. For another key figure who is associated with a *bilderverbot*-related tradition, see Zuhrī under no. 3779.

With a strand on the authority of ʿUmāra b. ʿUmayr—Wahb b. Rabīʿa—Ibn Masʿūd:

- "(While I stood hidden near the Kaʿba,) three men with little insight and gross bellies assembled there, two from Quraysh and one from Thaqīf, or two from Thaqīf and one from Quraysh. Said one of them: 'Do you think God hears what we say?' Said another: 'He hears when we speak up, but not when we speak in our minds.' Said the third: 'If He can hear us when we speak up, He can hear us when we speak in our minds.' (I told the Prophet about this.) Then God sent down the verse: 'You did not hide yourselves so that your hearing, your eyes or your skins could not bear witness against you etc. (XLI: 22)'",

cf. Mz., VII, no. **9599**, and no. 9335 with a strand via Mujāhid—Abū Maʿmar ʿAbd Allāh b. Sakhbara—

1. This smoke (*dukhān*) is explained in IḤj. as the quivering of the air when the weather is extremely hot and dry, but also as if the people suffering in the drought had caught a cold, cf. *Fatḥ*, X, pp. 194 f.
2. Well-known leader of the pagan Meccans who were hostile to the Prophet.
3. The name of a combination of ancient Arabian tribes, one of which was the Quraysh.
4. Apart from this reference to the 'smoke' of XLIV: 10, Ibn Masʿūd enumerates herein other divine punishments and warnings: the thrashing (*baṭsha*) the Quraysh sustained in the battle of Badr alluded to in XLIV: 16, the inescapable punishment of XXV: 77, the defeat of Rūm in XXX: 2, and the splitting of the moon in LIV: 1. This *mawqūf* is separately supported by a spidery bundle in Mz., VII, no. 9576. Aʿmash may be responsible for it but his position in this bundle is at most dubious.

5. Cf. Ṭabarī, *Annales*, I, pp. 2441 ff.

Ibn Masʿūd (*kh*, 65/41, 1, *m*, IV, pp. 2141 f, *t*, *s*, confirmed in Ṭay., 363, Ḥum., no. 87, IḤ., I, pp. 381, 408, 426, 442 f). These two bundles show up Aʿmash and Manṣūr as respective (S)CLs who share various PCLs. But to attribute the tradition to either one, with the other copying him, is hazardous, because neither bundle allows its key figure to be viewed as its undeniable CL. In this *matn* the various sentences in brackets are only found in Aʿmash's version, in other words, the *matn* version supported by the Manṣūr bundle is somewhat shorter.

With a strand on the authority of Zayd b. Wahb, the *muʿammar*—ʿAbd ar-Raḥmān b. Ḥasana:

- "(One day) the Prophet appeared before us with a (kind of) shield (made of skins) in his hand. He placed it on the ground, crouched down behind it and urinated. Someone[1] present said: 'Look, he urinates like a woman.' The Prophet who had heard this said: '(Woe unto you!) Don't you know what happened to that man from the Banū Isrāʾīl? When urine was spattered on their clothes, they used to cut off that (moist) piece with shears, but that man forbade them to do that, so he received a punishment in his grave[2]'",

cf. Mz., VII, no. **9693** (*d*, *ʿAwn al-maʿbūd*, I, p.27, *s*, I, pp. 26 ff, *q*, confirmed in IASh., I, p. 122, IḤ., IV, p. 196#, Abū Yaʿlā, II, p. 232, Bay., I, p. 104). With only Abū Muʿāwiya as firmly attested PCL, Aʿmash is in any case the (S)CL of this bundle.

With a strand on the authority of (ʿAmr b. Murra)—Khaythama b. ʿAbd ar-Raḥmān—ʿAdī b. Ḥātim, who related the Prophet's words (after a variously worded preamble):

- "(Give alms and thus) protect yourselves against hellfire, though it be with half a date (v.l. and if you do not have even that, then with a gentle word)",

cf. Mz., VII, no. **9852** (*kh*, 81/49, 5, *m*, II, pp. 703 f, *t*, *q*, confirmed in Ṭay., no. 1038, IḤ., IV, pp. 256, 377). Aʿmash is (S)CL of this tradition. Shuʿba produced a *matn* of his own with his own preamble and he is the CL in a bundle supporting it, cf. no. 9853 (*kh*, 78/34, *m*, II, p. 704, *s*, confirmed in Ibn al-Mubārak, *Zuhd*, p. 227, no. 644, Ṭay., no. 1035, IḤ., IV, pp. 256). Moreover, Shuʿba is practically identified with this tradition in Abū Nuʿaym, *Ḥilya*, VII, pp. 169 f. His position as CL is furthermore strengthened by another bundle supporting a similar *matn* with a different strand back to ʿAdī b. Ḥātim, cf. Mz., VII, no. 9872 (*kh*, 24/10, 3, Ṭay., no. 1036, IḤ., IV, pp. 258, 259, 377, 379). All bundles reviewed here show up a number of SSs. For even more Shuʿba strands supporting the same text, cf. Mz., VII, no. 9874 (*s*, Ṭay., no. 1039, IḤ., IV, p. 256#). Shuʿba avoided mentioning the name of Aʿmash as his genuine source for this tradition by means of a dive onto Aʿmash's alleged spokesman Khaythama, but Shuʿba's spokesman ʿAmr b. Murra does figure also in an Aʿmash strand.

For his position in no. **9976**, a tradition promoting the cause of the *ahl as-sunna*, see Shuʿba under that number.

With a strand on the authority of Abū ʿAmr Saʿd b. Iyās ash-Shaybānī—Abū Masʿūd ʿUqba b. ʿAmr:

- "A man came to the Prophet and said: 'My riding animal has died, please find me another.' 'I have no animal for you,' the Prophet answered. Then a (second) man said: 'Messenger of God, I shall direct him to someone who may have an animal for him,' whereupon the Prophet said: 'He who points to a beneficial (action) will have the same reward as he who actually performs that action"

cf. Mz., VII, no. **9986** (*m*, III, p. 1506, *d*, *t*, confirmed in Ṭay., no. 611, IḤ., IV, p. 120, V, pp. 272, 274). Ibn ʿAdī[3], II, pp. 330 f, identifies this tradition with Aʿmash, who is the clear CL. It may be considered as a forerunner of the crucial tradition brought into circulation by Shuʿba on the merit of the man who initiates a good *sunna*, see there under no. 3232.

With the same strand:

- "A man with a haltered camel came to the Prophet and said: 'This one is destined to go forth in the path of God.' Then the Prophet said: 'Because of this camel there will be 700 camels for you on the Day of Resurrection, all haltered'",

1. The suggestion that that man was a *munāfiq* is rejected in the glosses of M. ʿAbd al-Hādī as-Sindī (d. 1136/1724, printed together with Suyūṭī's commentary in the *Sunan* of *s*, I, p. 27, ult.).
2. It is intimated in a commentary that this practice was laid down in the religious law of the Jews, that was why he was thus punished, cf. *ʿAwn al-maʿbūd*, I, p. 27.

cf. Mz., VII, no. **9987** (*m*, III, p. 1505, *s*, confirmed in Ṭay., no. 610, IASh., V, p. 348, IḤ., IV, p. 121, V, 274). With only Shuʿba as firm PCL and two SSs Aʿmash is no more than the (S)CL of this tradition.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—Abū Masʿūd ʿUqba b. ʿAmr (paraphrase):

- "A man from the Anṣār called Abū Shuʿayb, who was a butcher[1], saw the Prophet one day and suspected that he was hungry. He called a servant boy of his and said: 'Hurry, prepare for us a meal for five persons! I want to invite the Prophet as the fifth of five guests.' When the Prophet drew near, Abū Shuʿayb invited him together with four other people. As the Prophet came to his door, someone else was about to follow him inside, but the Prophet said to his host: 'This man has just followed us, if you like, you can invite him inside, but if not, he must go.' Abū Shuʿayb said: 'No, I shall let him in'",

cf. Mz., VII, no. **9990** (*kh*, 34/21, *m*, III, p. 1608, *t*, *s*, confirmed in Ṭay., no. 608, IḤ., IV, pp. 120, 121, Dārimī, II, pp. 143 f). Aʿmash is the CL.

With the same strand:

- "We were ordered to practise charity (at a time when we were still so poor that) we carried loads (for a living). Abū ʿAqīl[2] gave half a *ṣāʿ* (of dates) as alms, and someone else submitted more than this, whereupon the hypocrites said: 'God can do without the alms of the first, and the second practised charity only to be noticed.' Then the verse was revealed (IX: 79): '… those who make malicious remarks about believers who voluntarily submit alms and who have no more to offer (sc. in alms) than their strenuous effort …'",

cf. Mz., VII, no. **9991** (*kh*, 24/10, *m*, III, 706, *t*, *s*, confirmed in Ṭay., no. 609, Ṭabarī, *Tafsīr*, ed. Shākir, XIV, p. 388). Aʿmash is no more than the (S)CL of this *taʿyīn al-mubham* tradition, i.e. a tradition in which a tentative identification of an anonymous person is offered[3].

With a strand on the authority of ʿUmāra b. ʿUmayr—Abū Maʿmar ʿAbd Allāh b. Sakhbara—Abū Masʿūd ʿUqba b. ʿAmr:

- "The Prophet used to touch our shoulders lightly in the *ṣalāt* saying: 'Keep straight lines and not distorted ones, your hearts might otherwise disagree[4]. Let those of you who have insight and intelligence form (the row directly) behind me, then those who follow these (in insight and intelligence), then those who follow these (in insight and intelligence).' But nowadays,' (Abū Masʿūd says), 'you disagree among yourselves more widely than ever'",

cf. Mz., VII, no. **9994** (*m*, I, p. 323, *d*, *s*, *q*, confirmed in Ṭay., no. 612, Ḥum., no. 456, IASh., I, p. 351, IḤ., IV, p. 122). With four believable PCLs Aʿmash is the clear CL. This tradition was partly copied by Yazīd b. Zurayʿ, cf. Mz., VII, no. 9415 (*m*, I, p. 323, *d*, *t*, *s*).

With the same strand the Prophet's words:

- "A man will only have performed his *ṣalāt* satisfactorily, when he has straightened[5] his back in and after[6] the bow and the prostration",

cf. Mz., VII, no. **9995** (*d*, *ʿAwn al-maʿbūd*, III, p. 65, *t*, *s*, *q*, confirmed in Ṭay., no. 613, Ḥum., no. 454, IḤ., IV, pp. 119, 122#). With four believable PCLs Aʿmash is the clear CL.

With a strand on the authority of Ibrāhīm b. Yazīd at-Taymī—his father Yazīd b. Sharīk at-Taymī—Abū Masʿūd ʿUqba b. ʿAmr:

- "I used to beat a servant of mine with a

1. Generally considered to be a lowly profession, cf. IḤ., *Fatḥ*, XI, p. 492, 18.
2. Because of this tradition, this man is known as 'the owner of the *ṣāʿ* (ca. 4.2 litre) of dates', cf. IḤj., *Iṣāba*, VII, pp. 279 f. His name is variously given as Ḥabḥāb, Ḥathḥāth or Jathjāth, cf. Ṭabarī, *Tafsīr*, ed. Shākir, XIV, pp. 384 f, note 1, where all the different opinions on this man are listed.
3. For this genre of traditions, cf. Goldziher, *Richtungen*, pp. 289-97.
4. There is only one verb used here, *ikhtalafa*, which has among other connotations the meanings 'to be dissimilar, irregular' and 'to disagree'. This play on words is extensively dealt with in Lane, p. 795, middle column.
5. With this is meant a moment of keeping absolutely still (*ṭumaʾnīna*) in between the prescribed motions.
6. The Arabic does not read 'and after' but these words were added here on the basis of the tradition in *d* following the one translated here, this for a better understanding.

whip. (One day) I heard a voice behind me saying: 'Attention[1], Abū Masʿūd! (…) God is more powerful over you than you over that servant!' I turned around and saw that it was the Prophet (…). After that I never hit a servant again",

cf. Mz., VII, no. **10009** (*m*, III, pp. 1280 f, *d*, *t*, confirmed in IḤ., I, p. 120, V, p. 274). Aʿmash is just about a believable CL of this tradition. The final sentence describing Abū Masʿūd's reaction is transmitted in a number of different versions only one of which is mentioned here.

With a strand on the authority of ʿAdī b. Thābit—Zirr b. Ḥubaysh, the *muʿammar*—ʿAlī b. Abī Ṭālib:

- "By Him who split the grain (by causing it to germinate) and who created man[2], the illiterate Prophet made a promise in respect of me that nobody would love me (sc. ʿAlī) without being a believer and nobody would hate me without being a hypocrite",

cf. Mz., VII, no. **10092** (*m*, I, p. 86, *t*, *s*, *q*, confirmed in Ḥum., no. 58, IḤ., I, pp. 85, 95, 128). Aʿmash is the believable CL of this tradition which belongs to the genre of *faḍāʾil*. Aʿmash was well-known for his *tashayyuʿ*, i.e. his Shīʿite sympathies.

With a strand on the authority of Khaythama b. ʿAbd ar-Raḥmān b. Abī Sabra—Suwayd b. Ghafala, the *muʿammar*—ʿAlī, referring to the Khārijites:

- "When I tell you something from the Prophet, I would rather fall from heaven than that I tell you something from him that he has not said[3]. And when I tell you something pertaining to what is between you and me, well, war is a matter of deceit (*khidʿa*[4]). I once heard the Messenger of God say: 'At the end of time certain people will come forth, young and stupid, they use seemingly elevated language[5], they recite the Qurʾān in a way which does not go past their windpipes, they transpierce the faith like an arrow pierces a prey[6]. When you meet them, kill them, for killing them will be rewarded by God on the Day of Resurrection'",

cf. Mz., VII, no. **10121** (*kh*, 66/36, *m*, II, pp. 746 f, *s*, confirmed in IASh., XII, p. 530, IḤ., I, pp. 113, 131). With three believable PCLs Aʿmash seems a convincing CL of this tradition prophesying the rebellion of the Khārijites. Of all such traditions found in the canonical collections his seems to be the oldest together with the one of which Yaḥyā b. Saʿīd b. Qays al-Anṣārī seems the CL, cf. there under no. 4421. A version supported by a spider is found in Mz., VII, no. 9210 (*t*, *q*, IASh., XV, p. 304).

Aʿmash may be CL in no. **10123**, copied by Hishām b. Ḥassān, but he may also have copied Hishām, see there under no. 10232.

With a strand on the authority of Saʿd b. ʿUbayda—Abū ʿAbd ar-Raḥmān ʿAbd Allāh b. Ḥabīb as-Sulamī—ʿAlī b. Abī Ṭālib (after a preamble):

- "… The Prophet said: 'There is no one among you, not a living soul, whose place in Paradise or Hell is not recorded by God and whose misery or happiness is not written down.' Then a man asked: 'Messenger of God, surely what is written will forever be our lot, may we therefore give up (the performance of) good works?' The Prophet answered: 'He who belongs to the category of happy people will ultimately direct himself to works associated with happy peo-

1. Literally it says 'Know!' (*iʿlam*). The anonymous editor of *ʿAwn al-maʿbūd* suggests reading *uḥlum*, i.e. 'show forbearance'.
2. It says in Lane that this was a favourite oath of ʿAlī, p. 2441, left column.
3. To swear that one would rather fall from heaven than utter a falsehood is a typically topical turn of phrase which is encountered frequently when someone tries to make a point he thinks will meet with incredulity. The cliché was born out of the delicate but broad-ranging discussion on *kadhib*, mendacity.
4. Interpreted as 'I use my own judgement' (*ajtahidu raʾyī*). This expresses the permissibility of concealment and the making of ambiguous statements in times of war, the resorting to stratagems rather than open confrontation. The first time the Prophet himself is supposed to have used the simile was at the battle of the Ditch, cf. Nawawī, VII, p. 169, IḤj., *Fatḥ*, VI, pp. 498 f. This whole first part of the tradition is listed also in Ṭay., no. 105, supported by a SS.
5. 'Seemingly elevated' as if they quote from the Qurʾān; this is taken to be referring to such Khārijite slogans as *lā ḥukma illā li 'llāh*, i.e. no one may pass judgement but God.
6. This intricate comparison is extensively dealt with in the *tarjama* of Yaḥyā b. Saʿīd b. Qays al-Anṣārī under no. 4421.

ple, and he who belongs to the category of miserable people will ultimately direct himself to works associated with miserable people.' And he added: 'Perform your works, for everybody has been prepared: people of happiness are prepared for works associated with people of happiness, and people of misery are prepared for works associated with people of misery.' Then he recited (XCII: 5-10): 'As for him who gives in to God[1] and fears Him and believes in His oneness[2], We shall prepare him for happiness, but as for him who is avaricious and self-sufficient and who rejects God's oneness, We shall prepare him for misery'",

cf. Mz., VII, no. **10167** (the Six, *kh*, 65/92, 7, *m*, IV, pp. 2039 f, confirmed in Ṭay., no. 151, ʿAzq., XI, p. 115, IḤ., I, pp. 82, 129, 132 f, 140). This important anti-Qadarite tradition is marked by numerous, on the whole unsubstantial, textual variations for which the PCLs are responsible. Aʿmash and Manṣūr are both believable CLs and they share several of these PCLs. It is hard to determine who of these two CLs copied the other. The variations and the PCLs to whom these may be attributed are neatly listed in IḤj., *Fatḥ*, XIV, pp. 298 ff. Van Ess has also analysed this tradition and its *isnād* bundle, cf. *Zwischen*, pp. 39-47. He is perhaps somewhat over-confident in crediting transmitters under the CLs Aʿmash and Manṣūr with the transmission of (parts of) the theological ideas expressed in the tradition. That does not mean that anti-*qadar* polemics probably predate Aʿmash and Manṣūr, but they can be held in any case responsible for the gist of the wording of this tradition[3].

With the same strand (paraphrase):

- "The Prophet dispatched a fighting force under the command of a certain man[4]. Angered by something (v.l. testing their obedience in jest), this man lit a fire and told his men: 'Step into it.' Some were about to do so, but others said: 'We refuse[5].' The event was related to the Prophet who said to those who had been about to step into the fire: 'If you had done so, you would have stayed in it until the Day of Resurrection.' But to the others he spoke some friendly words and concluded (with the maxim): 'No obedience is required in (matters constituting) disobedience to God; obedience is only obligatory in that which is universally recognized as good'",

cf. Mz., VII, no. **10168** (*kh*, 64/59, *m*, III, 1469, *s*, confirmed in IASh., XII, p. 542, IḤ., I, pp. 82, 124). Aʿmash is the CL of this bundle. On the authority of Zubayd b. al-Ḥārith, Shuʿba is an alternative CL bypassing Aʿmash, but he is also recorded to have heard the tradition from Aʿmash himself, cf. Ṭay., no. 89, where it only consists of the final, maxim-like statement. The stages in the evolution of the tradition might be reconstructed as follows: Shuʿba hears a certain maxim introduced by a narrative preamble from Aʿmash and transmits it to his PCLs with the Aʿmash strand as well as a dive onto Saʿd b. ʿUbayda, Aʿmash's alleged source. In addition, Shuʿba spreads some other traditions on the same subject which eventually gave rise to a large MC, the so-called *samʿ wa-ṭāʿa* cluster, on the general question of whether or not one should obey ungodly rulers. For these see his *tarjama* under the nos. 1699, 11772, 11950, 15449 and 18311. Finally, this tradition of Aʿmash is said to have been a *sabab nuzūl*, i.e. a reason why a certain verse of the Qurʾān was revealed: IV: 59, cf. Ḥajjāj b. Muḥammad under no. 5651.

With the same strand:

- "I said to the Prophet: 'Why do you seek to marry a wife from Quraysh[6] and do you shun us (sc. by not seeking a wife from the Banū Hāshim)?' He asked: 'Do you have someone in mind?' 'Yes,' I said, 'the daughter of Ḥamza b. ʿAbd al-Muṭṭa-

1. Lit. 'who gives'; the early exegete Muqātil explains this as: 'he who gives money for God', cf. IV, p. 721, and Bayḍāwī inserts an object: 'obedience'.
2. This is Bayḍāwī's explanation of the concept *al-ḥusnā*, lit. the most excellent.
3. Van Ess' identification (*Zwischen*, p. 43, line 10 ff) of the Sulaymān mentioned in the *isnād* strand supporting a version of this tradition in IḤ., ed. Shākir, II, p. 278, no. 1181, with Sulaymān b. Ṭarkhān at-Taymī is wrong. No, this Sulaymān is simply none other than Sulaymān b. Mihrān al-Aʿmash, the CL of this bundle. Qasṭallānī, commenting on *kh*, *tafsīr* XCII: 6-10, also states that Aʿmash is meant, cf. VII, p. 470, line 13.
4. He is identified as one ʿAbd Allāh b. Ḥudhāfa as-Sahmī or al-Anṣārī, cf. IḤj., *Iṣāba*, IV, pp. 57 ff.
5. Lit. we flee from the fire to the Prophet.
6. That is to say, from clans of Quraysh other than the Banū Hāshim.

lib.' 'But she is not allowed for me,' he answered, 'she is the daughter of my foster brother (sc. my uncle Ḥamza)'",

cf. Mz., VII, no. **10171** (*m*, II, p. 1071, *s*, confirmed in IḤ., I, pp. 82, 114, 132, 158, Abū Yaʿlā, I, p. 310, cf. Ṭay., no. 147, where it is listed with a SS). Aʿmash is the (S)CL, if not the CL, of this tradition. The name of the daughter is given as Umāma or ʿUmāra[1]. The proposal to the Prophet to marry his uncle's daughter, which was made in the course of the 'pilgrimage of fulfilment' (*ʿumrat al-qaḍiyya*) in the year 7/629, is also recorded in the later *akhbār* sources, cf. Wāqidī, II, pp. 738 f, IS, VIII, p. 113, but not yet in the *Sīra*.

With a strand on the authority of Mundhir ath-Thawrī—Muḥammad b. ʿAlī b. Abī Ṭālib ibn al-Ḥanafiyya—his father ʿAlī b. Abī Ṭālib:

- "I suffered from spermatorrhea[2] but, as I was married to the Prophet's daughter, I was too embarrassed to ask him about this. So I ordered al-Miqdād b. al-Aswad to ask the Prophet's advice what I should do. The Prophet replied: 'Let him wash his penis and then perform a *wuḍūʾ*'",

cf. Mz., VII, no. **10264** (*kh*, 3/51, *m*, I, p. 247, *s*, confirmed in Ṭay., no. 104, ʿAzq., I, p. 159 f, IASh., I, p. 90, IḤ., I, pp. 80, 82, 124, 140). Aʿmash is the clear CL of this wording, so the tradition on ʿAlī's alleged problems with spermatorrhea is his, but the issue probably predates him, since there are a number of *aqwāl* attributed to companions and first/seventh century *fuqahāʾ* on the matter centring in persons other than ʿAlī, see ʿAzq., I, pp. 155-60, IASh., I, pp. 90 ff. One (S)CL who is younger than Aʿmash, namely Mālik, sits in a bundle supporting a similar, ʿAlī-centred tradition, cf. Mz., VIII, no. 11544° (*d*, *s*, *q*, Mālik, I, p. 40, ʿAzq., I, p. 156). In view of the number of alternative bundles and spiders supporting traditions on the issue, all centring in ʿAlī, none of which shows up a CL older than Aʿmash, one may be justified in assuming that it was he who was the first to think of associating the issue with ʿAlī and, secondly, that a vigorous attempt was made at the hands of traditionists to highlight this association, see nos. 10079, 10156, 10178, 10195, 10225 and 10241, together forming a large MC. However, we should perhaps not infer that this association is therefore historical. The MC could be interpreted as rather belonging to the *faḍāʾil* genre, describing ʿAlī's manliness on the one hand and, on the other, his pudency and his meticulous observation of religious prescriptions regarding ritual purity[3]. Alongside these ʿAlī-centred traditions there is another report of similar contents pertaining to a different companion, who settled in Kūfa, Sahl b. Ḥunayf (d. 38/658), see Muḥammad b. Isḥāq under no. 4664. But in Faḍl Allāh b. ʿAlī al-Ḥusaynī ar-Rāwandī, *Tartīb nawādir ar-Rāwandī*, p. 45, the tradition is again mentioned with the usual *imām* strand from Jaʿfar aṣ-Ṣādiq / father / his fathers / ʿAlī in a wholly non-committal context, *nawāqiḍ al-wuḍūʾ* (invalidations of the *wuḍūʾ*), without a hint at its belonging to the *faḍāʾil* genre.

With a strand on the authority of Ibrāhīm b. Yazīd at-Taymī—his father Yazīd b. Sharīk at-Taymī—ʿAlī b. Abī Ṭālib who preached from the pulpit:

- "He who claims that I have something other than the Book of God and this sheet (*ṣaḥīfa*, which was attached to the scabbard of his sword) to recite from is a liar. On this sheet are registered the ages of camels (that may serve as blood-wite) and regulations concerning (the blood-wite for) wounds. And on this sheet (is written that) the Prophet said: 'All the territory of Medina between (the two mountains of) ʿAyr and Thawr is sacred (*ḥaram*)[4]. He who introduces there something unheard of (*ḥadath*) or gives

1. Cf. furthermore IḤj., *Iṣāba*, VII, pp. 499 ff.
2. This is excessive and involuntary emission of semen (*madhy*) without orgasm, also called diurnal pollution, caused by intense sexual desire (*shahwa*). The Arabic language distinguishes between this semen and semen produced by orgasm, for which we find the term *maniyy*.

3. In Majlisī's *Biḥār al-anwār*, Dār iḥyāʾ at-turāth al-ʿarabī, Beirut 1403/1983, LXXVII (in an alternative volume numbering LXXX), p. 225, a fifth/eleventh century author, Faḍl Allāh b. ʿAlī al-Ḥusaynī ar-Rāwandī is mentioned who quotes the tradition supported by a Shīʿite *isnād* strand consisting of *imām*s in a context void of *faḍāʾil* elements.
4. The identification of one of these two mountains has caused some controversy. The mountain of ʿAyr was well-known and lies south of Medina, but the Thawr was generally thought to be near Mecca, until a small round, red hillock near the mountain of Uḥud, north of the city, became identified with the Thawr of Medina, thus presenting a feasible solution for the toponymical mix-up. The dispute even elicited bitter reproaches from *m*'s editor Muḥammad Fuʾād ʿAbd al-Bāqī directed at a colleague, cf. II, pp. 996 ff.

shelter to such an innovator will be under God's curse and that of all the angels and human beings. On the Day of Resurrection God will neither accept (his) repentance nor (his) ransom[1]. The protection of any one Muslim suffices to safeguard (the immunity of an unbeliever). He who traces his ancestry to someone other than his father, or his clientship to someone other than his patron, and he who violates his pact with a fellow-Muslim will be under God's curse and that of all the angels and human beings. On the Day of Resurrection God will neither accept (his) repentance nor (his) ransom'",

cf. Mz., VII, no. **10317** (*kh*, 58/17, 2, *m*, II, pp. 994-8, *d*, *t*, *s*, confirmed in IḤ., I, pp. 81, 126, and with a strand down to ʿAlī with, instead of Yazīd b. Sharīk, Abū ʿĀʾisha al-Ḥārith b. Suwayd, cf. no. 10033, *s*, Ṭay., no. 184, IḤ., I, p. 151). Aʿmash is the undeniable CL of this tradition, which shows up a number of different wordings. Its final part in varying contexts found its way into certain collections provided with different strands down to ʿAlī, but these versions are on the whole relatively late.

With a strand on the authority of Abū Wāʾil Shaqīq—Abū Mūsā al-Ashʿarī—ʿAmmār b. Yāsir (after an elaborate preamble):

- "The Prophet once sent me away on an errand. I was in a state of major ritual pollution and I had no water, so I rolled myself in the sand as an animal does and then I went to the Prophet and told him about what I had done. He said: 'Making the following gestures[2] would have sufficed', and he struck the earth with both hands once, then he rubbed the left hand over the right hand, the palms of both hands and his face …' ʿAbd Allāh b. Masʿūd (who was present) then added: 'But did you not see that ʿUmar b. al-Khaṭṭāb was not satisfied with what ʿAmmār said?'",

cf. Mz., VII, no. **10360** (*kh*, 7/7, 1 f, 7/8, *m*, I, p. 280, *d*, *s*, confirmed in IḤ., IV, pp. 264 f). This is Aʿmash's alternative version with a *muʿammar* strand of a story that circulated among the successors of Kūfa such as Ḥakam b. ʿUtayba and Salama b. Kuhayl. Probably inspired by Aʿmash's version, Shuʿba, one of his PCLs, produced his own version of the same story, see his *tarjama* under no. 10362. Tied in with this tradition was the controversial question of whether or not *tayammum* could replace an entire *ghusl*, required after intercourse as ʿAmmār is described to have attempted, or only a *wuḍūʾ*, required before a *ṣalāt*, as the description of the Prophet's *tayammum* suggests, cf. Ṭabarī, *Tafsīr*, VIII, pp. 420-3.

With a strand on the authority of Ibrāhīm b. Yazīd an-Nakhaʿī—ʿĀbis b. Rabīʿa:

- "I saw Umar b. al-Khaṭṭāb kiss the Stone saying: 'I kiss you in spite of the fact that I know that you are just a stone; if I had not seen the Messenger of God kiss you, I myself would not have kissed you'",

cf. Mz., VIII, no. **10473** (*kh*, 25/50, *m*, II, pp. 925 f, *d*, *t*, *s*, confirmed in IḤ., I, pp. 16, 26, 46). If Aʿmash is not SCL but (S)CL of this tradition which is part of a large MC, then he is with ʿĀṣim al-Aḥwal (cf. no. 10486, *m*, *s*, *q*, Ṭay., no. 50, ʿAzq., V, p. 71, Ḥum., no. 9, IḤ., I, p. 50) the oldest (S)CL in this MC. For later (S)CLs, see no. 10460 under Thawrī (*m*, II, p. 926, *s*, IḤ., I, p. 39, Fākihī, I, no. 79) and no. 10524 (ʿAbd Allāh b. Wahb).

With a strand on the authority of Abū Wāʾil Shaqīq and Ibrāhīm b. Yazīd an-Nakhaʿī—Masrūq b. al-Ajdaʿ—Muʿādh b. Jabal:

- "When the Prophet sent me to Yemen he ordered me to impose a tax of one calf, male or female, of not (yet) one year old for every thirty cows, and one fully grown cow (i.e. of at least three years) for every forty cows, and to levy one dīnār or its equivalent in Yemeni mantles of the type (identified with the) Maʿāfir (tribe) from every adult",

cf. Mz., VIII, no. **11363** and 11312 (*d*, *ʿAwn al-maʿbūd*, IV, pp. 319 f, *t*, *s*, *q*, confirmed in Ṭay., no. 567—only the final sentence —, ʿAzq., IV, pp. 21 f, IASh., III, pp. 126 f, IḤ., V, p. 230, Dārimī, I, p. 465). Aʿmash is the clear CL of the wording of this

1. The two terms, *ṣarf* and *ʿadl*, are interpreted in various ways: Lane (pp. 1681 f) also lists 'art', 'artifice', 'cunning', 'acquisition of gain', vis-à-vis 'ransom'; or 'supererogatory act' vis-à-vis 'obligatory act', or 'weight' vis-à-vis 'measure', or 'deviation' vis-à-vis 'right course', etc. Both terms, often used in tandem, refer to ancient customs relating to retaliation.

2. The Arabic reads literally *an taqūla bi-yadayka*, i.e. that you say with your hands.

zakāt tradition, but the *zakāt* portions had probably been determined earlier in view of the numerous *aqwāl* preserved attributed to authorities (much) older than Aʿmash, for whom see ʿAzq., IV, pp. 21-6, IASh., III, pp. 126 ff.

With a strand on the authority of Abū 'ḍ-Ḍuḥā Muslim b. Ṣubayḥ—Masrūq b. al-Ajdaʿ—Mughīra b. Shuʿba (paraphrase):

- "I was with the Prophet on a journey. He went away from me in order to relieve himself. After he had returned, I went up to him with a water-skin[1]. He was dressed in a garment tailored in Syria with tight sleeves so he brought out his hands from under its hem. I poured water for him with which he performed the minor ablution for the *ṣalāt*, then he wiped over his shoes and led us in a *ṣalāt*",

cf. Mz., VIII, no. **11528** (*kh*, 56/90, *m*, I, p. 229, *s*, *q*, confirmed in ʿAzq., I, p. 193, IASh., I, pp. 176 f, IḤ., IV, pp. 247, 250). Aʿmash is CL in this version of a Mughīra-related report which is part of the *masḥ ʿalā 'l-khuffayn* cluster. This is Aʿmash's third contribution to this cluster, for two others, see the nos. 3235 and 3335 above. For a general introduction to the *masḥ* issue, see Shaʿbī under no. 11514.

With a strand on the authority of Dharr b ʿAbd Allāh—Yusayʿ b. Maʿdān—an-Nuʿmān b. Bashīr, who related the Prophet's words:

- "Prayer constitutes (the essence of) worship and he recited: 'Your Lord tells you: if you pray to Me, I shall answer your prayer (XL: 60)'",

cf. Mz., IX, no. **11643** (*t*, V, p. 456, *s*, *q*, cf. *d*, *ʿAwn al-maʿbūd*, IV 247, Ibn Ḥibbān, II, p. 124, confirmed in Ṭay., no. 801, IASh., X, p. 200, IḤ., IV, pp. 267, 271##, 276, 277). The bundle shows up two CLs, Aʿmash and Manṣūr, the former better attested than the latter. It is otherwise impossible to decide who copied whom, if that is what happened.

With a strand on the authority of al-Maʿrūr b. Suwayd, the *muʿammar*:

- "We passed by Abū Dharr in Rabadha[2]. He was wearing a *burd* (i.e. a single garment which one wraps around the body) and so was his servant. We said: 'If you were to add the *burd* which your servant is wearing to the one you are wearing, you would be dressed in a *ḥulla* (i.e. an outfit consisting of an upper garment (*ridāʾ*) and a lower garment (*izār*[3]).' Abū Dharr said: 'I had a quarrel with one of my brethren whose mother was of foreign descent, so I vilified him as a son of his mother[4]. He went to complain about me to the Prophet. When the Prophet met me (one day), he said: 'Abū Dharr, you are someone who still displays (annoying habits from the) Jāhiliyya.' I said: 'Messenger of God, cursing people means cursing their fathers and mothers!' But he said: 'Abū Dharr, you are someone who displays (annoying habits from the) Jāhiliyya. They (v.l. your servants) are your brethren whom God has placed in a lower class (v.l. whom God has placed under your command). He who has a brother under his command should feed him from the food he eats himself and he should clothe him in garments he himself uses. Do not order him to undertake what is beyond his power and when you do so, help him (v.l. you must sell a servant who does not suit you, but do not harm God's creatures)'",

cf. Mz., IX, no. **11980** (*kh*, 78/44, 7, *m*, III, pp. 1282 f, *d*, *q*). Aʿmash is the (S)CL, if not the CL, of this tradition. It contains a number of variants most of which have been incorporated here. He seems to have been copied by Shuʿba who made use of a dive through Wāṣil b. Ḥayyān al-Aḥdab down to al-Maʿrūr (*kh*, 49/15, *m*, confirmed in IḤ., V, p. 161). It is hard to decide to whom of these two the tradition should be attributed, if at all.

1. Helping someone with the performance of the *wuḍūʾ* looks like a topos: interrogating ʿUmar on something concerning the Prophet's wives, Ibn ʿAbbās overcomes his bashfulness on a *ḥajj* and introduces his question while pouring water for ʿUmar, IS, VIII, p. 131, line 12.
2. Ar-Rabadha is a locality in the desert at a distance of a three days journey north of Medina, where Abū Dharr spent the final years of his life.
3. The implication is that he then would be dressed properly rather than looking exactly like a mere servant. The *matn* of the tradition is made especially complex by a variant in *kh*, cf. IḤ., *Fatḥ*, VI, p. 100, in which the word *burd* is replaced by *ḥulla*, a difficulty for which IḤj. offered an ingenious harmonization, cf. ibidem, I, p. 93.
4. By calling him 'you son of a black mother', an example of a racist remark.

With a strand on the authority of al-Maʿrūr b. Suwayd, the *muʿammar*—Abū Dharr:

- "I approached the Prophet who was sitting in the shade of the Kaʿba. When he saw me, he said: 'They will be the greatest losers[1], by the Lord of the Kaʿba!' Not being able to remain standing[2], I sat down and asked: 'May my father and mother be your ransom, Messenger of God, who are these losers?' He answered: 'Those people whose wealth is greatest, with the exception of those who do pay the alms tax everywhere where it is due, and they are few in number. Every owner of camels, cattle or sheep, from which he withheld the required *zakāt*, will be met on the Day of Resurrection by the biggest and fattest of his animals which butt him with their horns and trample him beneath their hoofs. Every time the last of these animals retreats, the first will rush upon him again. (This will last), until he will finally be judged among the people'",

cf. Mz., IX, no. **11981** (*kh*, 24/43, *m*, II, p. 686, *t*, *s*, *q*, confirmed in Ḥum., no. 140 IḤ., V, pp. 152, 157, 158). Aʿmash is the convincing CL of this tradition. Textual variants are numerous and are the obvious handiwork of his PCLs.

With a strand on the authority of Ibrāhīm b. Yazīd at-Taymī—his father Yazīd b. Sharīk at-Taymī—Abū Dharr (paraphrase):

- "I entered the mosque where the Prophet was seated. When the sun set, he asked: 'Abū Dharr, do you know where it goes?' 'God and His Messenger know best,' I answered. 'The sun ends up in its resting place under the Throne[3]', he said, 'where it asks permission and bows down until it is told to rise again and return to where it came from …'",

cf. Mz., IX, no. **11993** (*kh*, 59/4, *m*, I, pp. 138 f, *t*, *s*, confirmed in IḤ., V, pp. 152, 158, 177, Ṭabarī, *Tafsīr*, XXIII, p. p. 5). With only two PCLs but with several SSs coming together in Aʿmash, he is at least the (S)CL, if not the CL, of this tradition.

With the same strand (after a preamble):

- "I asked the Prophet: 'Messenger of God, which prayer site on earth was built first?' 'That of Mecca (*al-masjid al-ḥarām*),' he answered. 'Which was next?', I asked. 'The prayer site of Jerusalem (*al-masjid al-aqṣā*),' he said. 'How many years elapsed in between?', I asked again. 'Forty years,' he replied. 'Wherever (the time for) a *ṣalāt* finds you, you must perform it then and there, for that is a prayer site (lit. a place for prostrating yourself, *masjid*, hence 'mosque')'",

cf. Mz., IX, no. **11994** (*kh*, 60/10, *m*, I, p. 370, *s*, *q*, confirmed in Ṭay., no. 462, Ḥum., no. 134, IḤ., V, pp. 150, 156, 157, 166 f). Aʿmash is the indisputable CL of this tradition. It is remarkable for the fact that it purportedly shows up an anachronism: Ibn al-Jawzī was quick to point out (cf. IḤj., *Fatḥ*, VII, p. 218) that the Aqṣā mosque was supposedly built by king Sulaymān, the son of king Dāwūd, more than one thousand years after Ibrāhīm built the Kaʿba, and not forty years as the tradition has it. However, IḤj., ibidem, p. 219, quotes sources that state that it was Ādam who laid the foundations of both prayer sites, intimating that the period of forty years could conceivably be taken as chronologically correct.

With a strand on the authority of Abū Ṣāliḥ Dhakwān—Abū Hurayra, who related the Prophet's words (paraphrase):

- "On the Day of Resurrection God will not speak to three types of people, nor will He look upon them or purify them, and they will have a painful punishment[4]: the man in the desert who has some water left but withholds it from a fellow-traveller, the man who concludes a sale of goods after the mid-afternoon *ṣalāt*[5] with some buyer

1. The expression occurs in Q. XI: 22, but in a context that has no bearing on *zakāt*.
2. In a variant in *kh*, cf. IḤj., *Fatḥ*, XIV, p. 332, it is suggested that Abū Dharr feared that the Prophet had had an unfavourable revelation concerning him.
3. An allusion to Q. XXXVI: 38: *wa 'sh-shamsu tajrī li-mustaqarrin lahā*.
4. An allusion to Q. II: 174.
5. There is an explanation for the time of mid-afternoon being particularly appropriate for swearing binding oaths: it is then that the angels of the day and those of the night get together to witness such oaths. It is likewise particularly pernicious to swear false oaths at the *ʿaṣr*: it is the time that a buyer, after all his transactions have been concluded, returns to his folk, when the opportunity is no longer open to him to alter conditions of sales or raise

and swears a false oath that he was offered a high amount for these goods without this being true, resulting in the other being duped, and the man who pledges allegiance to a ruler for a remuneration: if the ruler pays up, the man abides by his pledge, but if the ruler does not, the man does not abide”,

cf. Mz., IX, nos. **12338**, 12413, 12436, 12472, 12493, 12522 (the Six, *kh*, 52/22, *m*, I, p. 103, confirmed in IASh., VI, p. 257, IḤ., II, pp. 253, 480). Aʿmash is the convincing CL of this tradition. For another version introduced by the same topical phrase ‘three types of people …’ but with different categories of people indicated, see below under no. 13406.

With the same strand the Prophet’s words:

- “Envy is not (allowed in Islam) except in two cases: a man whom God has given the Qurʾān and who recites day and night, whereupon another man hears him and says: ‘I wish I had been given what this man has been given, so that I could do what he does,’ and a man whom God has given wealth which he spends on matters where it is due, whereupon another man sighs: ‘I wish I would have been given this wealth, so that I could do with it what this man does’”,

cf. Mz., IX, no. **12339**, 12397 (*kh*, 94/5, IḤj., *Fatḥ*, X, p. 450, *s*, *Kubrā*, III, p. 426, V, p. 27, IḤ., II, p. 479). Aʿmash is barely convincing as CL of this tradition. The first part *lā ḥasad*, ‘there is no envy …’, figures also in slightly different *matn*s supported by bundles in which other key figures are discernible, see Sufyān b. ʿUyayna under no. 6815, which was probably modelled on Ismāʿīl b. Abī Khālid’s version, see there under no. 9537.

With the same strand the Prophet’s words (divided into separate statements two of which are of the *ḥadīth qudsī* variety):

- “(1) Every action of man will be multiplied, (for) every pious deed (he will receive a reward which) is (equal to) ten comparable deeds up to seven hundred times. (2) God has said: ‘But this with the exception of fasting, for that (pious deed) is Mine alone and I Myself will compensate for it[1]. (3) Man does not give in to lust and abstains from food (v.l. and drink) for My sake.’ (4) Fasting gives protection: when someone fasts, he should not use foul language or shout and when somebody else curses him or picks a fight with him, he should call out: ‘I observe a fast!’ (5) He who fasts will enjoy two pleasures, one when he breaks his fast and one when he will meet his Lord. (6) On the Day of Resurrection, the bad breath of someone fasting is verily more agreeable to God than the odour of musk[2]”,

cf. Mz., IX, nos. **12340**, 12470, 12520 (*m*, II, p. 807, *s*, *q*, confirmed in Ṭay., no. 2413, ʿAzq., IV, pp. 306 f, IASh., III, p. 5, IḤ., II, pp. 266, 393, 443, 477, 480, Dārimī, II, p. 40). This tradition, which is in fact a composite, consists of various elements. The oldest of these is probably number (6), and that can safely be ascribed to Aʿmash. But it cannot be established whether he is also responsible for (1), (4) and (5), although this is feasible. The idea expressed in (1) occurs in a different context, but not as a Prophetic tradition but as a *ḥadīth qudsī* with Sufyān b. ʿUyayna as CL, see there under no. 13679. In any case, the second part of (4) beginning with the words ‘when someone fasts …’ is not Aʿmash’s, because they do not occur in any of the *matn*s in whose *isnād* strands he figures. The two *ḥadīth qudsī* elements (2-3), also extensively dealt with by Graham (pp. 186-90), are in all likelihood later additions due to one or more of his PCLs (Abū Muʿāwiya perhaps?), but in the end it is impossible to determine who can be credited with what. The tradition combining different numbers of elements and in varying order is found provided with numerous SSs, for many of which IḤ. is solely responsible. Another, later SCL is Ibn Jurayj in whose version the second part of (4) does occur,

protests, cf. *ʿAwn al-maʿbūd*, IX, p. 266, IḤj., *Fatḥ*, XVI, pp. 327 ff.

1. Fasting belonging to God alone appeared a particularly difficult concept, when the various interpretations offered by medieval commentators are anything to go by. In all, ten different interpretations are listed in IḤj., *Fatḥ*, V, pp. 8-11, Zurqānī, II, pp. 199 f.

2. The consideration that God is of course far above (*munazzah*) enjoying the smell of anything has prompted medieval commentators, e.g. Suyūṭī, to formulate some ingenious interpretations in order to explain the difficulty away, cf. *s*, IV, pp. 161 ff; and also Zurqānī, II, pp. 198 f.

but whether he can be credited with it is doubtful because of the spidery aspect of the bundle which supports it, cf. Mz., IX, no. 12853 (*kh*, 30/9, *m*, II, p. 807, *s*, IḤ., II, p. 273). A later CL in this cluster of composites is Mālik who records the tradition as a purely Prophetic one without *ḥadīth qudsī* features, see its analysis there under no. 13817*. One more CL is Muḥammad b. Fuḍayl (d. 194-5/810-1), cf. Mz., III, no. 4027, IX, no. 12805 (*m*, *s*, IASh., III, p. 5, IḤ., II, p. 232, III, p. 5).

With the same strand the Prophet's words:

- "By Him in whose hand lies my soul. You will not enter Paradise until you believe and you will not believe until you love one another. Shall I tell you about something that will result in mutual love among you when you resort to it? Spread peace among you!",

cf. Mz., IX, nos. **12349**, 12381, 12431, 12469, 12513 (*m*, I, p. 74, *d*, *t*, *q*, confirmed in IASh., VIII, p. 436 f, IḤ., II, pp. 391, 442, 477, 495). Aʿmash is in any case the SCL of this tradition.

With the same strand the Prophet's words:

- "He who kills himself with a knife, will have it for ever in his hand stabbing himself in the belly in the fire of Jahannam, and he who drinks poison and kills himself, will sip it for ever in the fire of Jahannam, and he who flings himself down from a mountain and kills himself, will be cast down for ever in the fire of Jahannam",

cf. Mz., IX, nos. **12350**, 12394, 12414, 12440, 12466, 12526 (the Six, *kh*, 76/65, *m*, I, pp. 103 f, confirmed in Ṭay., no. 2416, ʿAzq., X, pp. 463 f, IḤ., II, pp. 254, 478, 488 f, Dārimī, II, p. 252). Aʿmash is the convincing CL. The different elements of this tradition are given in varying order in the sources.

With the same strand the Prophet's words:

- "It is better for someone to have his belly filled with pus (in some versions: that consumes him) than with poems",

cf. Mz., IX, no. **12364**, 12404, 12468, 12478, 12523 (*kh*, 78/92, 2, *m*, IV, p. 1769, *d*, *t*, *q*, confirmed in IASh., VIII, pp. 531 f, IḤ., II, pp. 288, 391, 478, 480). Aʿmash is the clear CL of these strands, the more so since Abū Nuʿaym (cf. *Ḥilya*, V, p. 60) identifies this saying with him. Shuʿba, who is one of Aʿmash's PCLs, cf. 12404 (*d*, Bagh., I, p. 231, IḤ., II, p. 480), is seen also to head as CL a bundle with his own SS to the Prophet supporting this saying, cf. Mz., III, no. 3919 (*m*, IV, p. 1769, *t*, *q*, confirmed in Ṭay., no. 202, IASh., VIII, p. 534, IḤ., I, pp, 175, 177, 181): Shuʿba in an imitator's role. This tradition was adduced in the early Islamic debate on the allegedly dubious role of poetry in society[1].

With the same strand the Prophet's words:

- "Nobody may fast on a Friday except when he also fasts on the days preceding and following a Friday",

cf. Mz., IX, no. **12365**, 12503 (the Six, *kh*, 30/63, 2, *m*, II, p. 801, confirmed in IASh., III, p. 43, IḤ., II, p. 495). With one SS and two firm PCLs converging in this bundle in Aʿmash, he may be assumed to have been responsible for the wording of this tradition. However, the issue is surely older for there are two *aqwāl* attributed to Shaʿbī and Ibrāhīm which contain the same prohibition, and various *mawqūfāt* reflect the efforts of early traditionists to 'raise' the issue to the level of a Prophetic prohibition (cf. IASh., III, p. 44, ʿAzq., IV, pp. 280 ff). Awarding to Friday some sort of exceptional position amidst the other days of the week through supererogatory actions other than attending the *jumʿa ṣalāt* was frowned upon in Islam, cf. IḤj., *Fatḥ*, V, p. 137.

With the same strand:

- "The adulterer does not commit adultery while he is a believer, the thief does not steal while he is a believer, someone drinking wine does not drink wine while he is a believer, repentance is still open for him[2]",

cf. Mz., IX, no. **12395** (*kh*, 86/20, 3, *m*, I, p. 77, *s*, confirmed in ʿAzq., VII, p. 416, ʿAbd b. Ḥumayd, no. 919, Abū Isḥāq al-Fazārī, *Siyar*, no. 568, IḤ., II, pp. 376, 479, *TB*, II, p. 142). This at first sight enigmatic statement has elicited from Muslim commentators some remarkably ingenious interpretations. These boil down to saying[3]: Even if a Muslim toys with the idea of engaging in adultery, stealing something

1. See *Festschrift Wagner*, pp. 186 f.
2. God accepts someone's repentance up to the last moment of his life, as it says in a tradition which has ʿAbd ar-Raḥmān b. Thābit b. Thawbān as key figure; Ibn ʿAdī[3], IV, pp. 281 f, seems to identify this tradition with him, cf. Mz., V, no. 6674.
3. Cf. Nawawī, II, pp. 41-5, Qasṭallānī, IV, pp. 311 f, IḤj., *Fatḥ,* XV, pp. 63-7.

or drinking wine, the purity of his faith will in the end prevent him from committing these offences and will prompt him to repent of his evil intentions. This is in line with a ḥadīth that seems to have originated later: 'Anyone of my community who dies without having denied God's oneness (i.e. without having committed *shirk*) will enter Paradise, even if he has committed adultery or theft', cf. the *tarjama* of Shuʿba under IX, no. 11915. In other words, God will forgive any sin except *shirk*. This reflects the ongoing theological discussion that even those who commit grave sins (with the exception of *shirk*) are not automatically unbelievers but are just failing in their faith; if they repent, their punishment is lifted and if they die while still persisting in their offences, they are at the mercy of God. If He wills, He either forgives them and allows them to enter Paradise, or He punishes them and then allows them to enter Paradise. The tradition has given rise to a veritable deluge of versions supported by late SSs and spiders which all but swamp the bundles from which CLs could be distilled. Those SSs that are clearly concocted by later transmitters who coveted a share in the popularity this tradition engendered can be found in Ibn ʿAdī[3] and Abū Nuʿaym's *Ḥilya*, cf. their *fihrist*s of traditions under *lā yaznī* … In all the numerous references of the saying the oldest discernible CL appears to be Aʿmash. It would seem safer to say that he is its (S)CL, but he happens to be identified with it *twice* in so many words in Abū Nuʿaym's *Ḥilya*, VIII, pp. 117, 257. For a survey of all these SSs, see Abū Yaʿlā, XI, pp. 188-91. Zuhrī's frequent occurrences in spiders and SSs supporting the saying may possibly be construed as Ḥijāzī and Syrian diving attempts at participating in a discussion which was originally Iraqi. See also Layth under no. 13209. In some versions a fourth sin is added, that of openly appropriating something that does not belong to you, for which later (S)CLs seem responsible. For the theological discussion on this tradition, see Van Ess, *TG*, I, p. 204, V, p. 118.

With the same strand the Prophet's words:

- "Every child is born *ʿalā 'l-fiṭra*, its parents determine whether it will grow up as a Jew, a Christian or a polytheist … God knows best what children will do (later in life)",

cf. Mz., IX, no. **12406**, 12353, 12424, 12433, 12476 (*m*, IV, p. 2048, *t*, confirmed in Ṭay., no. 2433, IḤ., II, p. 410). Aʿmash is just the SCL of this poorly attested bundle. For an explanation of the expression *ʿalā 'l-fiṭra*, see Zuhrī under no. 14212.

With the same strand the Prophet's words:

- "Men should say *subḥān Allāh*, i.e. glory be to God, (when they want to draw an *imām*'s attention during the *ṣalāt*) and women should clap their hands",

cf. Mz., IX, nos. **12454**, 12418, 12451, 12517 (*m*, I, p. 319, *t*, *s*, confirmed in Ṭay., no. 2399, IḤ., II, p. 479). With three PCLs and a SS Aʿmash is the believable CL. The tradition probably originated in the Ḥijāz at the hands of Mālik b. Anas who enveloped the concise rule in a wordy tradition, see there under no. 4743. Following Aʿmash's model, Sufyān b. ʿUyayna brought the concise rule again into circulation, cf. Mz., XI, no. 15141 (*kh*, 21/5, *m*, I, p. 318, *d*, *s*, *q*, Ḥum., no. 948).

With the same strand the Prophet's words:

- "Look at those people who are below you in status and do not look at those who are above you, because the (status of the) former disposes you more readily not to look down upon (your share in) God's grace",

cf. Mz., IX, nos. **12467**, 12354, 12514, (*m*, IV, p. 2275, *t*, *q*, confirmed in IḤ., II, pp. 254, 482). With only two believable PCLs and one SS Aʿmash is in any case the (S)CL of this tradition.

With the same strand the Prophet's words (paraphrase):

- "When someone performs his *ṣalāt* in a group[1], that increases (the merit of) his *ṣalāt* performed alone in his home or in (his stall in) the market twenty-five (v.l. more than twenty) times, that is because he performs a *wuḍūʾ* correctly and leaves his house for the mosque with only one purpose in mind: to perform a *ṣalāt*. With every step he takes in the direction of the mosque, he raises himself one degree in rank and one sin will be stricken off (…). All the time he performs his *ṣalāt* there the angels will pray on his behalf: 'God, bless him, God, forgive him and pardon him, God show him Your mercy, as long as he does not break wind'",

cf. Mz., IX, no. **12502**, 12334, 12341, 12379,

1. According to a report in ʿAzq., I, p. 529, ʿAṭāʾ b. Abī Rabāḥ, Ḥasan al-Baṣrī, Zuhrī, and Qatāda stated that a group (*jamāʿa*) consisted of at least three persons.

12401, 12415, 12437 (the Six, *kh*, 8/87, *m*, I, p. 459, confirmed in Ṭay., no. 2412, IḤ., II, p. 252). With his two PCLs Shuʿba and Abū Muʿāwiya as well as a host of SSs converging in him, Aʿmash is in any case the (S)CL of this tradition. The issue is part of a MC in which another discernible CL is Mālik, cf. there under no. 8367°. Abū Muʿāwiya may in fact be solely responsible for the latter part of this *matn* beginning with the words 'that is because …'

With the same strand the Prophet's words:

- "He who clears away a worldly sorrow from a believer will have one sorrow of the Day of Resurrection removed from him by God. He who eases life for someone in difficulties will have his life made easy by God in this world and the next. He who shields a Muslim will be shielded by God in this world and the next. God helps man as he helps his brother. He who walks a path seeking (divine) knowledge will have his path to Paradise made smooth by God. Any group of people gathering in one of God's houses to recite God's Book and to study it will have the divine tranquillity (*sakīna*) sent down upon it. God's grace will envelop it, the angels will surround it and God will mention them to those who are with Him. He who is remiss in his duty will not be helped by his noble lineage",

cf. Mz., IX, nos. **12510**, 12359, 12426, 12462, 12486, 12500, 12889, 12891 (*m*, IV, p. 2074, *d*, *t*, *s*, *q*, IASh., IX, p. 85, IḤ., II, p. 252). Aʿmash is the plausible CL of this tradition.

With the same strand the Prophet's words:

- "He who wakes from his sleep should not plunge his hand into a water vessel before he has rinsed it three times, for he does not know where his hand was during the night[1]",

cf. Mz., IX, nos. **12516**, 12475, (*m*, I, p. 233, *d*, confirmed in IḤ., II, p. 471). This very well known tradition is listed here in Aʿmash' *tarjama* because among the numerous spiders and SSs that are found in the sources to support it, he is the oldest key figure. But that is not to say that he may be held responsible for its wording. It is in fact impossible to say who brought it originally into circulation. On the one hand it may be even older than Aʿmash or, on the other hand, he may be just the target of some diving strands. Other key figures such as Mālik, cf. Mz., X, no. 13840° (*kh*, 4/26, Mālik, I, 21, IḤ., II, p. 465#, Ibn Ḥibbān, II, p. 200), and Ibn ʿUyayna, cf. Mz., XI, no. 15149 (*m*, *s*, Ḥum., no. 951, IḤ., II, p. 241) found in spidery formations supporting the same tradition are neatly enumerated in Abū Yaʿlā, X, pp. 257 ff, to which Awzāʿī may be added, cf. Mz., X, no. 13189 (*t*, *s*, *q*). Curiously, the tradition enjoyed such popularity that half a dozen or so other versions came into circulation, each supported by a non-canonical SS, cf. the tradition indexes of the *Kāmil* of Ibn ʿAdī[3] and *TB* by Khaṭīb al-Baghdādī s.v. *idhā qāma* … and *idhā ʿstayqaẓa* … For legal casuistry derived from this tradition, see Abū Yaʿlā, ibidem, p. 259, and *Fatḥ*, I, p. 275.

With the same strand the Prophet's words:

- "When someone recites a *sajda*[2] and prostrates himself, the devil withdraws weeping and he says: 'Woe unto me, man has been ordered to prostrate himself so he will enter Paradise but I was ordered to prostrate myself and I refused, so I'll go to Hell",

cf. Mz., IX, nos. **12524**, 12473 (*m*, I, p. 87, *q*, confirmed in IḤ., II, p. 443#). In this poorly attested bundle Aʿmash is only the SCL. What speaks in favour of crediting him with the wording of this tradition is his widely attested predilection for traditions describing certain habits and prevailing moods of the devil. The recitation of a *sajda* passage necessitating the reciter, as well as those who happen to hear his recitation, to perform a prostration is an ancient issue going back to the earliest times, if the multifaceted opinions expressed on the issue attributed to Islam's oldest *fuqahāʾ* are anything to go by, cf. ʿAzq., III, pp. 335-51, IASh., II, pp. 1- 25. One of the many chapters devoted to the issue deals, for example, with the situation when someone recites a *sajda* passage while riding an animal: in that case he may limit the prostration to just a nod.

With a strand on the authority of Abū Ḥāzim

1. It says literally: 'where it spent the night'.

2. *Sajda*, lit. prostration, pl. *sujūd*, is here a technical term for certain passages from the Qurʾān which, when they are recited, encourage or even oblige the reciter to perform a prostration, cf. *EI* 2, s.v. *sadjda* (Rippin). The *sūra* alluded to here in which the *sajda* passage occurs is XXXII. For a somewhat impressionistic survey of the *sajda* issue, see R. Tottoli in *ZDMG*, CXLVII, 1997, pp. 371-93.

Salmān al-Ashjaʿī or Abū Yaḥyā, the *mawlā* of the Āl Jaʿda b. Hubayra—Abū Hurayra:

- "The Prophet never expressed his dislike for any food: when he fancied something, he ate it and when something did not appeal to him, he abstained from it",

cf. Mz., X, nos. **13403**, 15465 (*kh*, 70/21, *m*, III, p. 1632, *d*, *t*, *q*, confirmed in Bagh., I, p. 232, IḤ., II, pp. 427, 474, 479, 481, 495). Aʿmash is the convincing CL.

With the same strand the Prophet's words:

- "When someone calls his wife to his bed, but she refuses so that he spends the night in anger, that wife will be cursed by the angels until the morning",

cf. Mz., X, no. **13404** (*kh*, 67/85, *m*, II, p. 1060, *d*, *s*, confirmed in IASh., IV, p. 306, IḤ., II, pp. 439, 480). Aʿmash is the believable CL. One of his alleged pupils, Shuʿba, modelled on this *matn* a version of his own, provided it with his own strand back to Abū Hurayra and circulated it as his own, see his *tarjama* under no. 12897.

For Aʿmash's position as SCL in a tradition from a MC on the obligation to accept invitations to banquets, cf. Mz., X, no. **13405**, see Mālik under no. 8339*.

With a strand on the authority of Abū Ḥāzim Salmān al-Ashjaʿī—Abū Hurayra, who related the Prophet's words:

- "Three types of people God will not speak to on the Day of Resurrection, nor will He look upon them or purify them: a man who fornicates, a king who is mendacious and a pauper who is haughty",

cf. Mz., X, no. **13406** (*m*, I, pp. 102 f, *s*, IḤ., II, p. 480). With just two PCLs and one SS Aʿmash is in any case the SCL of this version from within the large MC describing the people who will not be addressed by God. See above under no. 12338 for another version, and Shuʿba under no. 11909 for yet another.

With a strand on the authority of Abū Razīn Masʿūd b. Mālik and/or Abū Ṣāliḥ Dhakwān—Abū Hurayra who, after a preamble, related the Prophet's words:

- "When the thong[1] of someone's sandal breaks, he may not walk further with only one sandal on but he must first repair it[2]",

cf. Mz., X, no. **14608**, 12443, 12459 (*m*, III, p. 1660, *s*, confirmed in ʿAzq., XI, p. 166, IASh., VIII, p. 228, IḤ., II, pp. 253, 424, 443, 477, 480, 528). With two PCLs and a number of SSs converging in him, Aʿmash may be held to be the CL of this tradition. The commentaries give all sorts of reasons why walking in one sandal was frowned upon: the uneven gait may cause stumbling, it is unsightly and ungraceful to look at, it does away with someone's gravity, while it looks as if one is imitating the devil. A later (S)CL supporting a similar text is Abū Khaythama Zuhayr b. Muʿāwiya, see there under Mz., II, no. 2717. In *t* there is a tradition of the *rukhṣa* genre in which walking in one sandal is not disapproved of (IV, p. 244), but since it is not attested anywhere else we may assume that it did not catch on. In IASh., VIII, p. 229, we find several *mawqūfāt* supporting this *rukhṣa*.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—ʿAmr b. al-Ḥārith—Zaynab bt. (Abī) Muʿāwiya ath-Thaqafiyya, the wife of Ibn Masʿūd (paraphrase):

- "One day in the mosque the Prophet said: 'Give alms, you women, even from your jewelry.' So I went to ʿAbd Allāh, my husband and I said: 'You are a poor person, and the Prophet has ordered us to give alms. So go to him and ask him whether it is sufficient for me, when I give the required alms to you and to the orphans in my care; if not, I shall give them to other persons. 'Go to the Prophet and ask him yourself,' ʿAbd Allāh said. So I went and I found a woman from the Anṣār standing at his door who wanted to ask the same question as I (…). Bilāl came outside (vl. passed by us) and we asked him to inform the Prophet, however without disclosing our identities, that two women had come to his door in order to ask him whether they were allowed to give their alms to their husbands and the orphans in their care. Bilāl entered the Prophet's house and put the question to him. 'Who are they?' the Prophet asked.

1. The strap that passes between two toes whose lower end is fastened through a hole in the fore part of the sandal and whose upper end is attached to the ankle, cf. Lane, s.v. *shisaʿ*.

2. Lit. until he repairs it.

'A woman from the Anṣār and Zaynab,' he replied. 'Which Zaynab do you mean?', the Prophet asked. ''ʿAbd Allāh's wife,' he answered. 'They (vl. she) will have a double reward,' the Prophet said, 'the reward for having spent riches on their relatives and the reward for having practised charity'",

cf. Mz., XI, no. **15887** (*kh*, 24/48, *Fatḥ*, IV, pp. 70 f, *m*, II, pp. 694 f, *t*, *s*, *q*, confirmed in Ṭay., no. 1653, IḤ., III, pp. 502, 504, VI, p. 363[1]). The translation incorporates most of the variant readings showing up in *Fatḥ* and *m*. Aʿmash is the convincing CL of this tradition, which is part of a MC on the merit of providing for needy relatives. It had arisen from Q. III: 92: 'You will not attain righteousness until you have spent from (the riches) that are dear to you', which is interpreted as referring to someone's duty to take care of his relatives. Another tradition from this MC is found in the *tarjama* of Shuʿba under no. 9996. For yet another tradition from it in which the verse from the Qur'ān duly figures, see Mālik under Mz., I, no. 204*.

With a strand on the authority of Ibrāhīm an-Nakhaʿī—al-Aswad b. Yazīd—ʿĀ'isha (paraphrase):

- "When the Prophet was suffering from the illness which was to cause his death, Bilāl came to remind him of the *ṣalāt*. The Prophet said: 'Order Abū Bakr to perform the *ṣalāt* with the people.' I said to him: 'But Abū Bakr is an emotional man: if he takes your place, (his voice will break and) he will not be able to make himself heard by the people. It might be better to ask ʿUmar.' I insisted, but he said: 'Let Abū Bakr do it … you women are (like) the wives[2] of Yūsuf (i.e. Joseph, the son of Jacob), order Abū Bakr to pray with the people.' Abū Bakr was duly notified and he entered (the prayer site). The Prophet who felt a temporary relief of his condition came to the prayer site too, supported between two men, while dragging his feet along the ground … Sitting down left of Abū Bakr, he then performed the *ṣalāt*; Abū Bakr, standing at his side, followed his movements, in due course imitated by the congregation",

cf. Mz., XI, no. **15945** (*kh*, 10/39, *m*, I, pp. 313 f, *s*, *q*, confirmed in IASh., II, p. 329, IḤ., VI, pp. 210, 224). Aʿmash is in any case the SCL of the wording. The tradition is part of the large MC containing descriptions of the Prophet's final illness and the events that are set off against that backdrop. For a similar tradition supported by a different *isnād* strand, see 17153° which has Mālik for CL. For a general introduction to these events, see Zuhrī under no. 16309.

With the same strand (paraphrase):

- "The Prophet had bought food from a Jew for payment at an appointed period and he gave him a coat of mail (made of iron) as security",

cf. Mz., XI, no. **15948** (*kh*, 34/14, *m*, III, p. 1226, *s*, *q*, confirmed in IASh., VI, p. 16, IḤ., VI, pp. 42, 230, 237, 260). Aʿmash is the clear CL of the wording, but the issue of deferring payment and giving a security instead is clearly older because of the many *aqwāl* pro and con attributed to the earliest *fuqahā'*, see ʿAzq., VIII, pp. 4-11, IASh VI 16-21.

With the same strand:

- "I have never seen that the Prophet fasted on the ten days (i.e. the first ten days of Dhū 'l-Ḥijja)",

cf. Mz., XI, no. **15949** (*m*, II, p. 833, *d*, *t*, *s*, confirmed in IASh., III, p. 41[3], IḤ., VI, pp. 42, 124[#]).

1. A diagram of this bundle is found in *Qanṭara* (I), p. 377.
2. The plural is supposed to serve as a generalization to encompass all women behaving in the same manner. Muḥammad's comparing ʿĀ'isha's conduct with that of Yūsuf's wife Zulaykha is clarified extensively in the commentaries. Although varying in detail, they amount to describing ʿĀ'isha's reluctance to call upon her father to act as *imām* as inspired by her fear that he might not contain his tears while reciting the Qur'ān, something which might be interpreted by the people in the congregation as having been caused by the Prophet's overall weak condition. In brief, ʿĀ'isha's words betray ulterior motives, just as was allegedly the case with Zulaykha who invited her female companions to her house, not in order to shower them with hospitality but to show off Yūsuf's physical beauty. Cf. Zurqānī, I, p. 349, Nawawī, IV, p. 140, Qasṭallānī, II, p. 40, IḤj., *Fatḥ*, II, pp. 292 ff. Zulaykha is the Islamic name of the wife of Pharaoh's high official, who had tried to seduce Yūsuf, cf. Genesis ch. XXXIX.
3. IASh. has also preserved a *mursal* SS via Jarīr b. ʿAbd al-Ḥamīd, and according to Mz., XI, no. 16001, a *marfūʿ* is quoted in *q* with Abū 'l-Aḥwaṣ instead of Jarīr.

Aʿmash is the clear CL of this tradition. According to the commentators (e.g. *ʿAwn al-maʿbūd*, VII, p. 75) it gave rise to the misunderstanding that fasting during the first days of Dhū 'l-Ḥijja was frowned upon, but nothing is less true: fasting on those days, especially on the ninth, the Day of ʿArafa, was a highly recommended supererogatory practice.

With the same strand as well as with another strand on the authority of Abū 'ḍ-Ḍuḥā Muslim b. Ṣubayḥ—Masrūq:

- "When it was mentioned in ʿĀʾisha's presence that a dog, a donkey and a woman could interrupt someone's *ṣalāt*, she exclaimed: 'Do you compare us with a donkey or a dog? By God, I saw the Prophet perform his *ṣalāt* on the bed while I lay stretched out on it (v.l. facing the bed between him and the *qibla* while I lay stretched out on it). When I wanted to do something and I feared that by sitting up I would disturb the Prophet, I would slip out (from between the covers) at the foot of the bed",

cf. Mz., XI, nos. **15952**, 15987, 17642 (*kh*, 8/105, *m*, I, pp. 366 f, *s*, confirmed in Ṭay., no. 1379, IḤ., VI, p. 230). Aʿmash and Manṣūr are both in any case (S)CLs, if not CLs. It is difficult to say who copied from whom. The *matn* fits chronologically well in the MC on the ancient debate whether a woman or an animal interrupts a person's *ṣalāt*. An older key figure, the obscure Ḥumayd b. Hilāl (cf. no. 11939) still confirms a woman's capability of disrupting someone's *ṣalāt*, but later there emerged a series of traditions, of which the one mentioned above is one, denying this and indemnifying her against this allegation. For another, later CL in this MC, see Shuʿba under no. 17368.

With a strand on the authority of Ibrāhīm an-Nakhaʿī—al-Aswad b. Yazīd:

- "Several young men from Quraysh came laughing to ʿĀʾisha while she was in Minā. 'Why do you laugh?', she asked. 'Someone stumbled upon a tent rope and almost broke his neck or lost an eye,' they answered. 'You may not laugh,' ʿĀʾisha said, 'for I heard the Prophet say: Every Muslim who pricks himself on a thorn or suffers any mishap worse than that will have his fate upgraded by one degree or will have one sin struck off his record'",

cf. Mz., XI, nos. **15953**, 15994 (*m*, IV, pp. 1991 f, *t*, *s*, confirmed in Ṭay., no. 1380, IASh., III, p. 229, IḤ., VI, pp. 42, 173, 278). Like in the previous tradition, Aʿmash and Manṣūr are both CLs. In view of the masses of *mawqūfāt* preserved supporting *matn*s in the same vein, the idea that someone who is struck down by disease or any other mishap will be compensated for that by having sins wiped off his slate is surely an ancient one. Aʿmash and/or Manṣūr are therefore rather to be considered as responsible for this particular wording. Compare also Aʿmash's similar tradition under no. 9191 above.

With a strand on the authority of Thābit b. ʿUbayd al-Anṣārī—al-Qāsim b. Muḥammad—ʿĀʾisha:

- "The Prophet once said to me from[1] the mosque: 'Get me the prayer mat.' 'But I have my period,' I said. 'Get it for me,' he said, 'your menstruation is not in your hand'",

cf. Mz., XII, no. **17446** (*m*, I, pp. 244 f, *d*, *t*, *s*, confirmed in Ṭay., no. 1430, ʿAzq., I, p. 327, IḤ., VI, pp. 45, 101, 173, 229). Aʿmash is the clear CL of this tradition.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—Masrūq—ʿĀʾisha, who related the Prophet's words:

- "When a wife spends (sc. on charity) from her husband's household (v.l. food) without exceeding the proper bounds, she will receive a reward in accordance with what she has spent and her husband will receive a reward in accordance with what he has earned; likewise the (trusted) storekeeper will receive a similar reward: no one's reward will be diminished by the spending of others",

cf. Mz., XII, no. **17608** (the Six, *kh*, 24/26, 2 f, *m*, II, p. 710, confirmed in ʿAzq., IV, p. 148, IX, p. 128, Ḥum., no. 276, IASh., VI, pp. 582 f, IḤ., VI, pp. 44#, 278). Aʿmash and Manṣūr are both CLs,

1. Quoting the *qāḍī* ʿIyāḍ, Nawawī says in his commentary that this has to be understood in the sense that the Prophet was *in* the mosque while ʿĀʾisha was just outside it in her quarters directly adjoining the mosque. The interpretation: 'Get me the prayer mat (*khumra*) from the mosque', as the plain construction of the Arabic sentence suggests is also discussed, cf. *ʿAwn al-maʿbūd*, I, p. 304. The prayer mat in question has to be visualized as just big enough to lower the head onto while performing the prostration.

each with believable PCLs. One of these is Shuʿba who is also found in a spidery bundle of his own in which the two CLs mentioned here are bypassed in favour of ʿAmr b. Murra, cf. Mz., XI, no. 16154 (*t*, *s*, Bagh., I, p. 30). Spending on charity from what has been entrusted to someone, to wit a wife or a storekeeper, gave rise to a MC. Various late (S)CLs occur in superimposed spider-supported versions of the same idea, cf. Abū Usāma, Thawrī and Sufyān b. ʿUyayna in Mz., VI, no. 9038 (*kh*, *m*, *d*, *s*, Ḥum., no. 769, IḤ., IV, pp. 394, 404 f).

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—Masrūq—ʿĀʾisha:

- "I have never seen anyone suffer from a more severe illness than the Prophet",

cf. Mz., XII, no. **17609** (*kh*, 75/2, *m*, IV, p. 1990, *s*, *q*, confirmed in IḤ., VI, pp. 172 f, 181, Abū Yaʿlā, VIII, p. 30). Aʿmash is the believable CL. The tradition is in conformity with the ancient belief that it was prophets who suffered hardships more than any other men, followed by *ʿulamāʾ*, followed by the pious (*ṣāliḥūn*), cf. IḤj., *Fatḥ*, XII, p. 215. See also Aʿmash's tradition no. 9191 above.

With a strand on the authority of Abū 'ḍ-Ḍuḥā Muslim b. Ṣubayḥ—ʿĀʾisha:

- "The Prophet offered us a choice and we chose him; he did not hold anything against us",

cf. Mz., XII, no. **17634** (the Six, *kh*, 68/5, *m*, II, p. 1104, confirmed in Ṭay., no. 1403, IḤ., VI, pp. 45, 47, 173, 239, Ibn Ḥibbān, VI, p. 229). Aʿmash is the clear CL. The tradition refers to an incident that is believed to have called forth the revelation of Q. XXXIII: 28 f. It is closely linked to another one of which Zuhrī is the believable CL, see there under no. 17767.

With the same strand:

- "When the last verses of *sūrat al-baqara* on usury (*ribā* = II: 275 ff) were revealed, the Prophet went out to the people in the mosque, recited them and prohibited the trade in wine",

cf. Mz., XII, no. **17636** (*kh*, 65/2, 50 f, *m*, III, p. 1206, *d*, *s*, *q*, confirmed in Ṭay., no. 1402, ʿAzq., VIII, p. 195, IASh., VI, p. 445#, IḤ., VI, pp. 46#, 186, 190 f, 278). Aʿmash and Manṣūr are both convincing CLs.

With the same strand (paraphrase of an ultra-concise statement):

- "In the course of the entire night the Prophet performed odd[1] numbers of *rakʿa*s and thus he ended up having performed overall an odd number until he reached dawn",

cf. Mz., XII, no. **17639** (*kh*, 14/2, *m*, I, p. 512, *d*, confirmed in ʿAzq., III, p. 17, IḤ., VI, pp. 46, 100, 107). Aʿmash is in any case the SCL of this tradition, which forms part of the huge MC on different *witr* practices. Another SCL in a different, spidery bundle supporting a similar *matn* is Thawrī, cf. no. 17653 (*m*, *t*, *s*, *q*, Dārimī, I, p. 450). The preference for odd (*witr*) numbers in Islam is reflected in the prescription of how to make odd one's total number of *rakʿa*s performed in twenty-four hours, and when to do so, in case one ends one's prescribed as well as supererogatory *rakʿa*s in an even number. The at first-sight puzzling words 'in the course of the entire night' have given rise to some ingenious interpretations. Nawawī (VI, pp. 24 f) suggests that the separate segments of the night will have been meant, the beginning, the middle and the end of the night, and that in principle one is free to perform one or more *witr rakʿa*s at any time in the course of the night. In *Fatḥ*, III, p. 140, IḤj. adds that the different segments may refer to changed circumstances when at night *witr rakʿa*s are performed: the beginning of the night refers then to the *witr rakʿa*(s) performed by someone right after the *ʿishāʾ ṣalāt* when he is ill, the middle of the night is to be understood as a *ṣalāt* performed by a traveller on a journey, whereas the final part of the night is the time of night when *witr rakʿa*s are most commonly performed, namely at the end of the supererogatory night ritual, generally called the *ṣalāt al-layl* or the *tahajjud*, a *ṣalāt* consisting of an undetermined but even number of *rakʿa*s. All the other *witr* practices depicted in different traditions from this MC can be found in the *tarjama*s of their respective (S)CLs.

With the same strand (paraphrase incorporating several variants):

- "The Prophet did something which constituted a 'concession', but having heard about it the people ignored it (sc. not wanting to follow his example). When this reached the Prophet, he became angry and addressing the congregation in the mosque, he said: 'Why is it that the people refuse to adopt

1. Or: he performed *ṣalat*s of two, four or more *rakʿa*s in an even number followed by an odd making *ṣalāt* of one, three or more *rakʿa*s in an odd number, cf. Lane, p. 2917, middle column.

customs for which I have been granted an alleviation? By God, I know Him best of all and I am the most God-fearing of all'",

cf. Mz., XII, no. **17640** (*kh*, 78/72, *m*, IV, p. 1829, *s*, confirmed in IḤ., VI, pp. 45, 181). Aʿmash is the (S)CL of this important tradition. Its central issue is the concept of 'concessions' (*rukhaṣ*, plural of *rukhṣa*), i.e. alleviations of certain prescripts in Islam which in the course of time began to be felt as too severe. This tradition emphasizes that man will be reproached for turning his back on such 'concessions' out of unwarranted religious zeal. What the Prophet is said to have done which constituted this particular 'concession' has not been reported, but IḤj. has tried to unearth traditions which might contain a clue. Thus he thinks (*Fatḥ*, XIII, p. 128) that the following tradition, which is supported by a poorly attested bundle with Mālik as CL, may be relevant, cf. Mz., XII, no. 17810 (*d*, Mālik*, I, p. 289, IḤ., VI, 67, cf. *m*, II, p. 781[1]): With a strand on the authority of ʿAbd Allāh b. ʿAbd ar-Raḥmān b. Maʿmar—Abū Yūnus, a *mawlā* of ʿĀʾisha—ʿĀʾisha (paraphrase):

- "A man came to the Prophet and sought his advice on a certain matter while I was secretly listening behind a curtain. He asked whether he was allowed to start his fast when he woke up in the morning in a state of major ritual impurity. The Prophet answered that he could and that he himself regularly started his fast that way. 'But you are not like us,' the man then said, 'your sins of the past as well as those that you will commit in the future have all been pardoned by God,' whereupon the Prophet said: 'By God, I hope that I am the most God-fearing of you all and that I know best of you all what I have to be wary of'".

With a strand on the authority of ʿUmāra b. ʿUmayr or Khaythama b. ʿAbd ar-Raḥmān—Abū ʿAṭiyya al-Wādiʿī:

- "Together with Masrūq I entered the quarters of ʿĀʾisha and we asked: 'Mother of the believers, there are two companions of the Prophet (v.l. neither of whom is remiss in anything), the one hastens to break his fast and perform the (*maghrib*) *ṣalāt*, the other is tardy in both, (whose is the more meritorious behaviour?)' 'Who is the one who makes haste?', she asked. 'ʿAbd Allāh b. Masʿūd,' we said. 'His was also the Prophet's practice,' she said. (In a variant the late transmitter Abū Kurayb Muḥammad b. al-ʿAlāʾ added: 'And the other companion was Abū Mūsā (ʿAbd Allāh b. Qays al-Ashʿarī)",

cf. Mz., XII, no. **17799** (*m*, II, pp. 771 f, *d*, *t*, *s*, confirmed in Ṭay., no. 1512, IḤ., VI, pp. 48#, 173). Aʿmash is the believable CL.

With a strand on the authority of Sālim b. Abī 'l-Jaʿd—Kurayb—Ibn ʿAbbās—his maternal aunt Maymūna, one of the Prophet's wives:

- "I brought the Prophet water for his ablutions after intercourse. He washed his hands two or three times. He submerged his hand in the vessel, poured out water onto his genitals and washed them with his left hand. Then he struck the ground with that hand and rubbed it vigorously. Next he performed a *wuḍūʾ* for the *ṣalāt*. Then he poured three times a handful of water over his head and washed the rest of his body. Having moved somewhat to the side, he washed his feet. And finally I would bring him the towel, which (after drying himself) he would return to me",

cf. Mz., XII, no. **18064** (the Six, *kh*, 5/5, *m*, I, p. 254, confirmed in Ṭay., nos. 1268 f, ʿAzq., I, p. 261, Ḥum., no. 316, IḤ., VI, pp. 329 f). Aʿmash is the convincing CL of this detailed description of the Prophet's major ritual ablution, the *ghusl*. It constitutes his contribution to a large MC on Muḥammad's washing habits. One of Aʿmash's PCLs Wakīʿ adds in his account of the Prophet's *wuḍūʾ* the rinsing of the mouth (*maḍmaḍa*) and the inhalation of water through the nose (*istinshāq*), cf. *m*, ibidem. Various other SSs are responsible for minor variations in this account. Prescriptions on how to perform the *ghusl* properly are on the whole much older than Aʿmash, come in all sorts and guises, and date back to the earliest period. Those of several companions and *fuqahāʾ* are preserved in the pre-canonical collections. One major element of the *ghusl* MC concerns the permissibility for husband and wife to

1. The tradition gave rise to several SS-supported versions in which Mālik does not figure, cf. Abū Yaʿlā, VII, p. 401, where the editor of the *Musnad* thinks that Mālik copied the Meccan *faqīh* Muslim b. Khālid; furthermore, Ibn Ḥibbān, V, pp. 203-6.

perform it out of one and the same water receptacle, also after intercourse. This element is sometimes added to more general and later *ghusl* traditions, sometimes it stands alone. The oldest discernible CL responsible for a tradition on the sharing of the water vessel is Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī, see his *tarjama* under no. 18270. For another version from the *ghusl* MC, see Hishām b. ʿUrwa under no. 17164.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—Umm Salama Hind bt. Abī Umayya, who later became one of the Prophet's wives:

- "The Prophet said one day: 'When you are present at someone's sickbed or someone who has just died, pray God to forgive him, for the angels will say amen to that[1].' So when (my husband) Abū Salama died[2], I went to the Prophet and said: 'Messenger of God, Abū Salama has just died,' whereupon he said: 'Say, God, forgive me and him and put someone excellent in his place.' I did so and God put someone even more excellent in his place: Muḥammad!'",

cf. Mz., XIII, no. **18162** (*m*, II, p. 633, *d*, *t*, *s*, *q*, confirmed in ʿAzq., III, p. 393, IASh., III, p. 236, IḤ., VI, pp. 291, 306, 322). Aʿmash is the clear CL.

ʿ**Ammār b. Yāsir**, a confederate of the Banū Makhzūm, was one of the earliest converts to Islam and in spite of pressure brought to bear upon him he remained firm in his faith. He belonged to the *mustaḍʿafūn* of Mecca, i.e. those people who had no blood relatives (*ʿashāʾir*) who could protect them. Thus it is alleged that, several years before the Hijra, when he was branded with fire by some Meccans who tried to make him give up his new faith, Muḥammad happened to pass by and prayed to the fire that it would turn cool as had happened to Ibrāhīm (cf. Q. XXI: 69), adding the words: 'You will only be killed by the party that is in the wrong', in other words: your time has not yet come, cf. IS, III 1, p. 177, 25 f. This (topical) prophecy to ʿAmmār crops up on other occasions set off against a few different historical backdrops. When people were in the process of building the Prophet's mosque in Medina and ʿAmmār fell ill one day, they feared for his life, but the Prophet said: 'Mercy be upon you, you will only be killed by the party that is in the wrong', cf. IS, III 1, pp. 179 f, and *Sīra*, II, p. 142. Another situation in which ʿAmmār was allegedly addressed by the Prophet in this manner was when the Muslims were digging the ditch before the assault of the Aḥzāb, cf. IS, III 1, p. 180, 5-9. Finally, it is recorded that, at the age of ninety-three(!), ʿAmmār fought on the side of ʿAlī at the battle of Ṣiffīn during which he was killed. When his body had been carried to Muʿāwiya, someone recited the saying another time, cf. IS, III 1, p. 180, 25 ff, p. 181, 5, Naṣr b. Muzāḥim al-Minqarī, *Waqʿat Ṣiffīn*, Cairo 1382, pp. 335, 341, 343 f. In this Ṣiffīn context the reference to the party that is in the wrong may be taken as a direct, unmistakable allusion to Muʿāwiya and his Syrian army. If we assume, for the sake of argument, that the saying connected with ʿAmmār b. Yāsir is historical, it is because of this clear allusion that we may choose this last backdrop as conceivably the correct time and place of its origin. In other words, the prediction (duly mentioned in Ibn Kathīr's *Shamāʾil*, p. 414) attributed to Muḥammad may have originated some twenty-eight years after his death at Ṣiffīn and was then carried backwards in time in order to serve as narrative embellishment in later accounts of a few other events, predating the Ṣiffīn battle by a gradually increasing number of years. In his commentary on IḤ. (IX, pp. 262 f), Shākir, quoting IḤj., sums up all those companions in whose traditions the prophesy addressed to ʿAmmār figures, mentioning the collections in which these are located. Their *isnād* bundles (Mz., nos. 4248, 12134, 18254) are too spidery to enable us to draw conclusions, tentative or otherwise, as to who may have been a responsible CL. They are at least mid-second/eighth century; that is all one can say. In *Ḥilya*, VII, pp. 197 f, there are a number of SSs supporting the topical saying which all have Shuʿba in common. Concluding from this that he is the CL of this *faḍāʾil* is, however, hazardous.

In view of the different forms and guises in which the story about ʿAmmār wallowing like an animal in the dust constantly emerges in the early Qurʾān-derived debate on the *tayammum*, i.e. doing one's ablutions with clean dust when water is not available, it has the appearance of being artificially grouped around him as often happens to certain companions who seem to play pivotal roles in legal

1. Literally it says something else, but this translation is based upon *ʿAwn al-maʿbūd*, VIII, p. 267.
2. Abū Salama b. ʿAbd al-Asad from the Makhzūm clan was a foster brother of Muḥammad and one of the very first converts to Islam. He married his cousin Umm Salama, went with her to Abyssinia, returned to Medina and sustained a wound at the battle of Uḥud, which caused his death, cf. IḤj., *Iṣāba*, IV, pp. 152 ff.

or ritual issues[1]. The successors Salama b. Kuhayl, al-Ḥakam and later traditionists like al-Aʿmash and Shuʿba have added their own features to the story.

For ʿAmmār having been a Jew who converted to Islam, see M. Lecker in a paper in *Quaderni di studi arabi*, XI, 1993, pp. 149-62.

ʿAmr b. Abī ʿAmr (d. 144/761), a Medinese *mawlā*, is a classic example of a transmitter who is labelled a *thiqa* on the onehand and who is defined as *ḍaʿīf*, transmitting *munkar* traditions on the other, demonstrating once more that all these technical terms are perfectly well combinable in describing one and the same transmitter.

With a strand on the authority of ʿIkrima—ʿAbd Allāh b. ʿAbbās in a range of different wordings in a bestiality-prohibiting tradition, not always but sometimes variously combined with other elements in a composite:

- "Cursed is he who vilifies his father (1); cursed is he who vilifies his mother (2); cursed is he who sacrifices for someone other than God (3); cursed is he who alters the boundary marks of the land[2] (4); cursed is he who makes a blind person lose his way[3] (5); cursed is he who assumes control of someone else's clients (6); he who has sexual intercourse with an animal should be killed and the animal too (7); cursed is he who does as the people of Lūṭ did[4] (sometimes repeated up to three times); v.l. those whom you find doing as the people of Lūṭ did, kill the active as well as the passive party (8)",

cf. Mz., V, no. **6176** (*d*, *ʿAwn al-maʿbūd,* XII, pp. 99, 102[5], *t*, IV, pp. 56 ff, *q*, II, p. 856, confirmed in IḤ., I, pp. 269, 300, 317[#]). Although his PCLs are far from convincing, ʿAmr b. Abī ʿAmr who is the key figure in this bundle is widely believed to have been the originator of this tradition. Especially the element in which sodomy with animals is mentioned is universally associated with him, by authors of the canonical collections as well as the *rijāl* experts, cf. Ibn ʿAdī[3], V, pp. 116 f. The tradition is controversial too in that the punishments for sodomy of humans and of sodomy with animals is not death according to several jurists, but subject to *taʿzīr*, i.e. discretionary punishment meted out by the judge, cf. *EI* 2, s.v. *liwāṭ* (Pellat). The fact that the controversial transmitter ʿAmr b. Abī ʿAmr was suspected of circulating (parts of) this tradition might have induced later traditionists to launch diving strands onto ʿIkrima bypassing ʿAmr. These strands are found in *ʿAwn al-maʿbūd*, ibidem, and IḤ., ibidem, and mostly support versions in which the sanctions are left unspecified, and the bit about animals is omitted. For another tradition in whose *isnād* bundle ʿAmr b. Abī ʿAmr figures, see Qutayba b. Saʿīd under no. 3098.

ʿAmr b. Dīnār, a *mawlā* who was the *muftī* of Mecca (d.126/744). In his old age he is described as having only one eyetooth left in his mouth, something that severely interfered with his articulation, cf. Dhahabī, *Siyar*, VIII, p. 301.

With a strand on the authority of Jābir b. ʿAbd Allāh (paraphrase in which several variants are incorporated):

- "An Anṣārī who had a slave boy whom he had promised to set free after his death[6] possessed nothing else (to live on or to pay off debts he had incurred), so the Prophet offered the boy for sale. He was eventually bought by Nuʿaym b. ʿAbd Allāh (ibn) an-Naḥḥām[7] for eight hundred dirhams, which the Prophet handed to the Anṣārī. The slave, whose name was Yaʿqūb, was of Coptic origin and he died last year when ʿAbd Allāh b. az-Zubayr's was in power",

cf. Mz., II, nos. **2515**, 2526, 2551, 2567 (*kh*, 89/4, *m*, III, p. 1289, *t*, *q*, confirmed in Ṭay., no. 1696, ʿAzq., IX, p. 139[#], IASh., VI, p. 174, Ḥum., no. 1222, IḤ., III, pp. 308, 368, Abū Yaʿlā, III, pp. 357

1. A clear example of a companion around whom a certain legal issue, to wit the *masḥ ʿalā 'l-khuffayn*, was developed into a series of traditions forming a large MC is Mughīra b. Shuʿba. See the *tarjama* of Shaʿbī in the introduction to Mz., VIII, no. 11514.
2. Especially those of the sacred territory around Mecca, the *ḥaram*.
3. The verb used is *kamaha* or *kammaha*, which is found nowhere, not even in *WKAS*, in the meaning it must have in this context, namely 'to hoodwink'. Normally it means 'to blind'.
4. I.e. who is a practising homosexual.
5. *d* has here the additional text: "ʿIkrima asked Ibn ʿAbbās: 'But why the animal too?' 'I think,' Ibn ʿAbbās replied,'that the Prophet did not order this for any reason other than that he disapproved of its meat being eaten after it has had intercourse with a human.'
6. Through a procedure called *tadbīr*.
7. This name means 'who hacks a lot'.

f, 467). ʿAmr seems the undeniable CL of this tradition with all his PCLs, but the wording is probably not his, only the gist may be attributed to him: the background story may be due to one or more of those PCLs. But this analysis is at most tentative. Besides, other bundles have ʿAṭāʾ b. Abī Rabāḥ as (S)CL in the position of ʿAmr, cf. nos. 2408, 2416, 2425, 2431, 2433, 2488. Slave owners who were in dire need to sell their *mudabbar* slaves, were nonetheless prohibited to sell such slaves, as a number of ancient *aqwāl*, *mursalāt*, and *mawqūfāt* preserved in ʿAzq. and IASh. bear out. Viewed from this angle, the tradition constitutes a case of *rukhṣa*, 'concession'. A late bundle with Ibn ʿUlayya as (S)CL supports a similar text, cf. Mz., II, no. 2667 (*m*, II, pp. 692 f, *d*, *ʿAwn al-maʿbūd*, X, pp. 351 ff, *s*, IḤ., III, p. 305).

With a strand on the authority of ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb:

- "We used to farm out land and we saw no harm in it until last year. Then Rāfiʿ b. Khadīj[1] said that the Prophet had forbidden it",

cf. Mz., III, no. **3566** (*m*, III, p. 1179, *d*, *ʿAwn al-maʿbūd*, IX, p. 177, *s*, *q*, confirmed in Ṭay., no. 965, Ḥum., no. 405, IḤ., III, p. 463, IV, p. 142, cf. ʿAzq., VIII, pp. 93 f). With Ḥammād b. Zayd, Thawrī and Sufyān b. ʿUyayna as PCLs, ʿAmr is the believable CL of this version which is part of a huge MC on the (in)admissibility of farming out land. The issue must have originated in the earliest times, since a number of companions and successors are all involved in airing opinions on it. The numerous traditions centring in Rāfiʿ, who reportedly denies the permissibility in contrast to Ibn ʿUmar-centred traditions which all allow it, fail nonetheless to establish the historicity of Rāfiʿ's being involved in the problem, with or without the insertion of one or more anonymous uncles between himself and the Prophet (cf. Awzāʿī under no. 5029, and Layth under no. 6879). It is rather his conveniently late year of death that is to be taken as the origin of a host of spider and SS-supported traditions in which Ibn ʿUmar's allegedly positive point of view is challenged by this Rāfiʿ. For a survey of those spiders and SSs supposedly converging in him, see Mz., III, no. 3578, where they are enumerated, and also IASh., VII, pp. 131 f, ʿAzq., VIII, pp. 91-101. ʿAmr is one of the (S)CLs discernible in the MC. For other (S)CLs, see Manṣūr b. al-Muʿtamir under no. 3549, Yaḥyā b. Saʿīd al-Anṣārī under no. 4646, Layth b. Saʿd under no. 6879, Awzāʿī under no. 5029, Rabīʿa ar-Raʾy under no. 3553, and Khālid b. al-Ḥārith under no. 3559.

With a strand on the authority of Abū 'l-Shaʿthāʾ Jābir b. Zayd—ʿAbd Allāh b. ʿAbbās:

- "I heard the Prophet preaching (at ʿArafa): 'He who has no loincloth should don trousers, and he who has no sandals should wear shoes'",

cf. Mz., IV, no. **5375** (*kh*, 77/14, *m*, II, p. 835, *t*, *s*, *q*, confirmed in Ṭay., no. 2610, Ḥum., no. 469, IASh., IV, p. 100, IḤ., I, pp. 221, 285, 336 f). ʿAmr is the (S)CL of this *iḥrām* tradition. See Mālik b. Anas for more elaborate traditions on this issue under nos. 7226°, 8325*.

With the same strand:

- "The Prophet married Maymūna bt. al-Ḥārith while he was in a state of consecration",

cf. Mz., IV, no. **5376** (*kh*, 67/30, *m*, II, p. 1031, *t*, *s*, *q*, confirmed in Ṭay., no. 2611, Ḥum., no. 503, IS, VIII, p. 97, IḤ., I, pp. 285, 337). With four PCLs ʿAmr is (S)CL of this tradition. It is part of a MC in which we find a number of other, equally concise traditions supported by spiders and SSs, e.g. the spider in Mz., V, no. 5990, in which Ayyūb as-Sakhtiyānī is the key figure. Ibn Isḥāq mentions this marriage in his *Sīra*, cf. IV, p. 14. Marrying while one is in a state of consecration was a controversial issue. In *Iṣāba*, VIII, pp. 126 f, IḤj. mentions the following harmonization: the Prophet concluded the marriage contract while he was *muḥrim*, but consummated the marriage only after he had made himself *ḥalāl* again by quitting the *iḥrām* state. For another tradition in which marrying while in a state of consecration was declared forbidden, see Mālik under no. 9776*.

With a strand on the authority of Jābir b. Zayd—Ibn ʿAbbās:

- "While he was with us in Medina, the Prophet combined two *ṣalāt*s in one performance, eight *rakʿa*s for *ẓuhr* and *ʿaṣr* together, and seven[2] for *maghrib* and *ʿishāʾ* together",

1. He is a companion (d. 74/693), cf. IḤj., *Iṣāba*, II, p. 436, and below for his own *tarjama*.

2. In one version of this text (*m*, I, p. 491, no. 56) the numbers eight and seven are reversed resulting in chiasmus.

cf. Mz., IV, no. **5377** (*kh*, 19/30, *m*, I, p. 491, *d*, *s*, confirmed in Ṭay., no. 2613, ʿAzq., II, p. 555, IASh., II, p. 456, Ḥum., no. 470, IḤ., I, pp. 221, 223). With four PCLs, Ibn Jurayj, Thawrī, Ḥammād b. Zayd and Ibn ʿUyayna, ʿAmr may be considered the (S)CL of this tradition, which is part of the large MC on this ancient issue. In view of the number of SCLs and (S)CLs in this MC, however, it is conceivable that he himself is just a SCL. The difference between mere diving strands and historically tenable transmission is especially hard to discern in cases like this MC. For other key figures in bundles supporting traditions from this MC, see Mālik under no. 5608° and Aʿmash under no. 5474. Typically, a report belonging to the *awāʾil* genre states that it was the Umayyad caliph ʿAbd al-Malik b. Marwān (d. 86/705) who was the first in Islam to combine the performance of these two pairs of *ṣalāt*s, cf. IASh., XIV, p. 143, in other words: not the Prophet. Typically, for there are numerous reports in this genre which purport to offer *unexpectedly late* chronologies of certain human acts and rituals, which are otherwise expressly stated as having been of much earlier origin in traditions attributed to the Prophet himself.

With a strand on the authority of Saʿīd b. Jubayr—ʿAbd Allāh b. ʿAbbās (paraphrase):

- "While on the *ḥajj* in ʿArafa a man fell from his camel, broke his neck and died. The Prophet ordered that he be washed in water with (ground leaves of the) lotus tree (*sidr*) and shrouded in two garments; he was not to be embalmed or have his head covered, for … 'God will send him forth on the Day of Resurrection uttering the *labbayka Allāhumā* formula[1]'",

cf. Mz., IV, nos. **5582** (the Six, *kh*, 23/21, 2, *m*, II, pp. 865 f, confirmed in Ḥum., no. 466, IASh., XIV, p. 206, IḤ., I, pp. 220, 346). ʿAmr has four PCLs, Sufyān b. ʿUyayna, Ibn Jurayj, Thawrī and Ḥammād b. Zayd, who adds that he had received this tradition also from Ayyūb as-Sakhtiyānī (cf. Mz., IV, no. 5437). ʿAmr seems to have been copied by Shuʿba who transmits a similar version with a number of irrelevant textual variants. Shuʿba himself seems then to have been copied by two Wāsiṭī transmitters, Abū ʿAwāna and Hushaym (cf. Mz., IV, no. 5453, *kh*, 23/21, *m*, II, pp. 866 f, *s*, *q*, confirmed in Ṭay., no. 2623, IASh., XIV, p. 206, IḤ., I, pp. 215, 287, 328). For a late spider centring in Jarīr b. ʿAbd al-Ḥamīd, see no. 5497.

With a strand on the authority of Ṭāwūs—Ibn ʿAbbās (paraphrase):

- "The Prophet was ordered to perform his prostration upon seven (body parts): the hands, the knees, the feet and the forehead, and he was forbidden to hold together his hair and his clothes",

cf. Mz., V, no. **5734** (the Six, *kh*, 10/133, *m*, I, p. 354, confirmed in Ṭay., no. 2603, Ḥum., no. 493, IḤ., I, pp. 279 f, 286, Dārimī, I, p. 346). With four PCLs ʿAmr is in any case (S)CL. Superimposed upon this bundle we find a spider with as key figure Wuhayb b. Khālid who has a dive down via ʿAbd Allāh b. Ṭāwūs to Ṭāwūs.

With a strand on the authority of ʿAbd Allāh b. Ṭāwūs—his father Ṭāwūs—Ibn ʿAbbās, who related the Prophet's words after a preamble (paraphrase):

- "The Prophet did not forbid the *mukhābara* contract as such, he said: 'It is better for someone to let his land be cultivated by his brother for free than to exact payment of rent for it'",

cf. Mz., V, no. **5735** (the Six, *kh*, 41/10, *m*, III, p. 1184, confirmed in Ṭay., no. 2604, IḤ., I, p. 234, ʿAzq., VIII, pp. 97 f, Ḥum., no. 509). ʿAmr is (S)CL in this tradition from the MC on various sales transactions. For definitions, see Ayyūb under no. 2261, Ibn Jurayj under no. 2452, Yaḥyā b. Saʿīd al-Anṣārī under no. 4646 and Mālik under no. 3723*.

Paraphrase of a preamble and following tradition: ʿAmr b. Dīnār asked ʿAbd Allāh b. ʿUmar concerning a man who had come to Mecca in order to perform a *ʿumra*: may he sleep with his wife again after he has made the seven circumambulations around the Kaʿba but not the run between aṣ-Ṣafā and al-Marwa? ʿAbd Allāh b. ʿUmar answered:

- "The Prophet arrived (sc. in Mecca for a *ʿumra*) and made seven circumambulations around the Kaʿba, performed two *rakʿa*s behind the Maqām Ibrāhīm and made the run seven times between aṣ-Ṣafā and al-Marwa. (Only then did he relinquish his

1. A formula uttered by the pilgrim when he assumes the state of consecration just before he begins the performance of the *ḥajj*. Thus this tradition confirms the status of a pilgrim, who dies before completion of the *ḥajj* ceremonies, as having acquitted himself of this once in a lifetime religious duty. Muqātil has preserved in his *Tafsīr* the different *labbayka* formulae which the tribes used to utter before Islam determined the precise rituals of the *ḥajj*, cf. III, pp. 124 f.

iḥrām, i.e. his state of consecration. And Ibn ʿUmar quoted the Qurʾānic verse:). 'You have in the Messenger of God an excellent example' (XXXIII: 21)",

cf. Mz., VI, no. **7352** (*kh*, 25/69, *Fatḥ*, IV, p. 231, *m*, II, p. 906, *s*, *q*, confirmed in Ṭay., no. 1902, Ḥum., no. 668, Bagh., I, p. 354, IḤ., II, p. 85, *Ḥilya*, VII, p. 186). ʿAmr b. Dīnār is (S)CL of this important tradition. It figures occasionally among the arguments of the earliest theoreticians of the *sunna* party, Islam's orthodoxy.

ʿ**Amr b. Maymūn b. Mihrān al-Jazarī**, (d. 145/762), the *faqīh* lived in Raqqa and Baghdad. He was the son of a *mawlā*. In Mz. he occurs only this once with a tradition:

With a strand on the authority of Sulaymān b. Yasār—ʿĀʾisha (paraphrase):

- "The Prophet (variant: I) used to wash sperm from his garment. Then he would go outside and perform his *ṣalāt* in it and I remember seeing the wet spot on it",

cf. Mz., XI, no. **16135** (the Six, *kh*, 4/64## f, *Fatḥ*, I, pp. 345-8, *m*, I, p. 239, confirmed in IḤ., VI, p. 142). ʿAmr b. Maymūn is (S)CL and he is identified with it in IḤj., *Tahdhīb*, VIII, p. 108. In the *Fatḥ* some extensive casuistry is laid out in which wiping, rubbing, scraping with the nails or washing off sperm are compared and when the one method deserves preference above the other. In the final analysis sperm, and also a woman's discharge, appear not to be counted among matters impure, and cleansing garments from it is considered to be a mere customary action and not an obligation. Visible wet spots on garments should in any case never be cause for embarrassment. The issue gave rise to an extensive MC showing up a large number of SS and spider-supported variants in which there are no key figures discernible other than ʿAmr b. Maymūn.

ʿ**Amr b. Shuʿayb b. Muḥammad**, the great-grandson of the companion ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ. He heads the famous family *isnād* ʿAmr b. Shuʿayb / Shuʿayb b. Muḥammad / the latter's grandfather ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ. Cf. also the *tarjama* of ʿAlī b. Zayd b. Judʿān under no. 7372. This *isnād* strand is already used in Muqātil (d. 150/767), *Tafsīr*, IV, 522. It is as yet impossible to determine who thought of using this family *isnād* first.

ʿAmr heads this well-known family *isnād* authenticating a certain *ṣaḥīfa* nicknamed aṣ-Ṣādiqa[1], the 'veracious one'. Mizzī enumerates all the traditions headed by this family strand in VI, nos. 8656-8823. After scrutiny of all this material it turns out that ʿAmr himself is *never* CL or even (S)CL. A few direct transmitters from him are, as well as a few who are twice removed. However, of most of the material supported by the ʿAmr / Shuʿayb / ʿAmr's great-grandfather *isnād* we cannot say anything other than that it is just spiders and SSs. *kh* as well as *m* apparently did not attach any value to this family *isnād* but their collections do contain most of the legal traditions thus 'authenticated', albeit in their *Ṣaḥīḥ*s they are supported by different strands.

Although the erstwhile existence of a *ṣaḥīfa* entitled aṣ-Ṣādiqa can probably never been proven with historically convincing arguments, it is possible to distil from Mz. certain strikingly common features of the traditions it might have contained, if there ever was a record like that.

The nos. 8658, 8714, 8738, 8787 are spiders and SSs supporting traditions dealing with the bloodwit of an unbeliever, which is fixed at half of that of a believer;

For the numbers 8708 - 8711, see the *tarjama* of Muḥammad b. Rāshid; all those traditions deal with murder, manslaughter, and inflicting bodily harm as well as the various amounts of bloodwit, if any, those entailed. The remainder of Muḥammad b. Rāshid strands heading the famous family *isnād* via Sulaymān b. Mūsā (nos. 8712-5) and emerging in spidery formations all deal in one way or another with penal law, but have been left out of consideration through lack of believable PCL formation. In view of what preceded here in his *tarjama* it is conceivable that Muḥammad b. Rāshid also had a hand in those;

no. 8663 is a spider on killing a slave deliberately;

no. 8680 is a spider with Ḥusayn b. Dhakwān al-Muʿallim as SCL; it deals with the infliction of so-called *mūḍiḥ* wounds, i.e. which are deep enough to lay bare the bone; the bloodwit for this was fixed at five camels;

nos. 8685 and 8805 form a spider supporting a tradition in which the bloodwit for each tooth was fixed at five camels)[2].

1. For some introductory remarks on this family *isnād*, cf. *Muséon* (I), pp. 171-9.
2. Another *isnād* strand, which seems to be used especially for supporting traditions with details on the amounts of bloodwit to be paid for the injuring of separate bodily parts etc. is the one ending in Qatāda / ʿIkrima / Ibn

Anas b. Mālik was allegedly the last companion of the Prophet to die in Baṣra. His life span is recorded as bridging almost the entire first/seventh century: ten years of age at the Ḥijra, he is said to have died in 93/712 at the age of 103 (lunar) years. He had a mansion (*qaṣr*) in Baṣra, cf. A. b. M. al-Hamdānī Ibn al-Faqīh, *Mukhtaṣar kitāb al-buldān*, ed. De Goeje, p. 189. His tomb was outside the Mirbad adjacent to those of Ḥasan al-Baṣrī and Ibn Sīrīn, cf. Iṣṭakhrī, *Masālik al-mamālik*, ed. De Goeje, pp. 80 f. He was set off against Ibn Masʿūd in the competition between Baṣra and Kūfa concerning matters of ḥadīth, cf. Ibn al-Faqīh, *Kitāb al-buldān*, ed. de Goeje, p. 171; this competition did not stop at companions but included important successors as well. Reports about Anas' life are mostly difficult to assess as to historicity. It is reported that he had been despatched to Baṣra in the year 17/639 right after the affair of Mughīra b. Shuʿba who had been fighting off allegations of fornication, cf. Ṭabarī, *Annales*, I, p. 2531, but this is probably apocryphal if we assume that he was born in reality some twenty years after Muḥammad's demise (see below). In any case, another report in Ṭabarī, II, p. 465, says that, by order of ʿAbd Allāh b. az-Zubayr, Anas led the people in Baṣra in the *ṣalāt* for forty days in the year 64/684. In Ṭabarī, II, p. 854 f, under the year 74/693, it is reported that Ḥajjāj humiliated Anas as he did with a number of inhabitants of Medina by putting a seal around their necks tied with a cord whose knot was sealed with lead. Ibn Qutayba says that Muḥammad b. Sīrīn (d. 110/728) was at one time Anas' secretary in Fāris, but what he was supposedly doing in Fāris is mentioned nowhere[1]. Balādhurī describes him as cavalry commander at the conquest of Tustar and reports that he was sent with al-Hurmuzān, the Persian commander of Tustar, back to ʿUmar in Medina[2]. In Ibn Rusta, *Kitāb al-aʿlāq an-nafīsa*, ed. de Goeje, p. 221, there is an anecdote in which ʿAlī asks something from Anas who replies that he is too old to remember, whereupon ʿAlī invokes God's curse on him: 'May He strike you with white (i.e. leprosy) which you will not be able to hide under your turban!'

As pointed out, Anas was allegedly one of the longest living companions of the Prophet[3]. As reported in all—as we will see somewhat later—sources, he was ten years old in the first year of the Hijra, but an evaluation of the historicity of the data concerning his early youth may allow us to come to a different conclusion as to his year of birth. Of all the various reports concerning the year in which he is supposed to have died, in *Tahdhīb*, I, p. 378, IḤj. prefers the one stating that it was 93/712 and that his age at death was 103 (lunar) years. The same data are also given by Khalīfa, *Ṭabaqāt*, index s.n.

Umm Sulaym, Anas' mother, is purported to have offered her son's services to the Prophet, when he, after the Hijra, had arrived in Medina. Significantly, Anas does not figure at all in this role of servant in Ibn Isḥāq's *Sīra*. His appearances in the *Sīra* are strictly non-committal on the whole; the few times his name emerges in an *isnād* it is one time as authority of Zuhrī and a few times of Ḥumayd aṭ-Ṭawīl, but never in a report related to his having been the Prophet's servant, or any other, as a possible eyewitness concerning his early years in Medina. In view of the importance of this alleged relationship and of his overall position in Muslim canonical ḥadīth literature in general, this absence in Islam's most authoritative early biography of Muḥammad may be considered astonishing. Furthermore, in arguably the second most authoritative work on Muḥammad's life, the *Maghāzī* of Wāqidī, there is no hint of this relationship either, although Anas' name occurs a few times more often in it than in the *Sīra*. One of these instances is important, a famous story in which he is depicted as an eyewitness to a major event. For reasons that will be explained, the story is extensively dealt with in the *tarjama* of Muqātil b. Sulaymān. This event that allegedly occurred in the year 6/628 concerns the raid of a group of camel thieves on a herd belonging to Muḥammad and/or the *zakāt* in which it had been gathered. The story which later became known as the ḥadīth or *qiṣṣat al-ʿUraniyyīn* is fraught with elements that may be assumed to have stirred contemporary sensationalism, and it is precisely because of this characteristic that the ultra-brief reference to it in the *Sīra* is perplexing: the raiders are not even identified there with the Banū ʿUrayna, a clan of Bajīla, but with another clan from within that tribe, Qays Kubba (IV, p. 290). But the strangest thing of all is that Anas who, as stated above, is paraded as eyewitness of the event

ʿAbbās, cf. Mz., V, nos. 6187, 6193, 6202.

1. *Kitāb al-maʿārif*, ed. Th. ʿUkāsha, p. 309; Balādhurī, *Futūḥ al-buldān*, ed. de Goeje, p. 247.
2. Balādhurī, pp. 380 f, cf. Dīnawarī, *Al-akhbār aṭ-ṭiwāl*, ed. ʿAbd al-Munʿim ʿĀmir, p. 130.
3. The very last one to die was allegedly Abū 'ṭ-Ṭufayl ʿĀmir b. Wāthila who is said to have passed away after the turn of the first century, cf. Ibn Qutayba, *Maʿārif*, p. 341.

by Wāqidī, II, p. 569[1], does not receive a mention in connection with it in the *Sīra*, where it is supported by a nondescript *isnād* strand[2]. These two facts, the *Sīra's* failing to mention Anas' alleged position in Muḥammad's household and its atypically low-key account of the camel thieves affair *without* the alleged backing of the story's first and foremost eyewitness so abundantly attested in all later *maghāzī* as well as ḥadīth literature, all this together allows the conclusion that by the time Ibn Isḥāq compiled his *Sīra*, these connections of Anas had *not yet* been established in the *akhbār* and *aḥādīth* current in his days that came to his attention. In other words, this observation constitutes a *terminus post quem* for both Anas-related reports to have come into existence: sometime about, or shortly after, Ibn Isḥāq's year of death, which is said to have occurred in 150/767[3]. It is true that Ibn Isḥāq is said to have set eyes on Anas but not to have transmitted from him directly[4], but since there are no reports in what remains of Ibn Isḥāq's output with him directly transmitting from Anas, the allegation is basically irrelevant in this particular context. Ibn Isḥāq's exact contemporary, Muqātil b. Sulaymān, hardly ever mentions Anas' name. Where the name does occur in Muqātil's *Tafsīr* as a companion buried in Baṣra, it is *not* a remark of Muqātil. If, on the other hand, we were to assume, just for the sake of argument, that it is in reality a remark that could also be attributed to Muqātil, we may infer from this that Shuʿba, who was a great admirer of Muqātil (cf. *TB*, XIII, p. 161, 3 f), got his idea to lift Anas onto a platform of a reliable companion of the Prophet from him[5]. However, to top it all, we may be sure that it was definitely not known in Muqātil's time that Anas had been a servant of the Prophet, when we take into account that where Muqātil enumerates those persons whom he knew to have been Muḥammad's servants, Fahīr or Fatīr[6], Anas' name is conspicuously absent.

Moreover, if Anas was in reality over one hundred years of age at the time of his death, it is incomprehensible that he did not develop into Islam's earliest- and best-attested CL. The *isnād* institution dates from the final quarter of the first/seventh century, but Anas, a supposed companion as well as eyewitness of all the major events of the Prophet's final ten years not figuring in them remains to be explained. After all, Abū ʻl-ʿĀliya, who was indeed Islam's first and oldest CL (see his *tarjama* above), is recorded as having died in the same year as Anas. Anas-supported traditions with their different *isnād* strands in the canonical collections are catalogued in Mz., vol. I, under 1584 numbers. Of all these traditions *not one single one* is supported by an *isnād* bundle which has Anas as CL; *if* there is a tenable CL at all in any of these bundles, he hails from a time *at least half a century after* Anas' death.

So if we want to reconstruct Anas' biography as a citizen of Baṣra[7] and his position in *isnād*s supporting the local traditions, it is best to work our way backwards to the year in which he may be assumed to have been born with as sole point of departure the only year connected with his lifetime which may have a claim to being historical: the year in which he is said to have died. When he died in 93/712, it is said that he had reached the advanced age of 103 (lunar) years, but that age is computed on the assumption that he was ten years old in the first year of the Muslim calendar, as it says in the reports describing the beginning of his employment in Muḥammad's household. Now, the historicity of one or a few centenarians need not raise doubts, even in a community living on the edge of insect-infested marshlands such as the Baṣra area in which the basic principles of public hygiene may be assumed not to have been implemented yet, or even recognized. But the fact of the matter is that Baṣra and especially Kūfa, as appears from all available sources, were allegedly teeming with very old people who are described as having

1. Wāqidī's account is summarized without *isnād* in Ṭabarī, *Annales*, I, p. 1559.
2. This strand runs: someone knowledgeable / someone else / Muḥammad b. Ṭalḥa / ʿUthmān b. ʿAbd ar-Raḥmān.
3. For a survey of contradictory opinions on this date, see *TB*, I, pp. 232 ff.
4. This is clearly implied in his *tarjama* in *TB*, I, p. 214. As pointed out, Anas himself does occasionally turn up in Ibn Isḥāq's *isnād*s. In one of these reports (IV, pp. 302 f) Zuhrī says that Anas told him, with as backdrop the final illness, about the Prophet lifting the curtain of his quarters and peering out at the people performing the *ṣalāt* with Abū Bakr. However, this account is to be ascribed to Sufyān b. ʿUyayna (cf. Mz., I, no. 1487) who is flanked in the bundle in which he is CL by a range of SSs.
5. Cf. *Muséon* (II), pp. 205-11.
6. Cf. *Tafsīr*, IV, p. 96. They are not listed either in the extensive enumeration of slaves, *mawālī* and servant boys and girls in IS, I 2, pp. 179 f, nor in IḤj.'s *Iṣāba*.
7. Anas' final years in Baṣra and his alleged conflict with the local Umayyad governors is adumbrated in IḤj., *Fatḥ*, XII, p. 65, lines 10-12 of the commentary, where he is described as challenging Ḥajjāj's deputy in Baṣra on an ethical matter, a scene which figures as backdrop for a Prophetic tradition.

met their deaths at ages of 120 to 150 years, a situation which is utterly incompatible with present-day findings in medical science. In order to answer the question of where all these very old people came from, it has to be realized that these advanced ages were nothing but the result of wholesale invention to serve one very special purpose, namely to fill *isnād*s with conveniently longeval transmitters. *Isnād*s as authentication devices for transmitted reports originated in the mid-seventies/690s. These allegedly longeval transmitters, whose 'recorded' lifetimes easily bridged the time gap between the days in which *isnād*s were first resorted to and the Prophet's lifetime, came in very handy. In an effort to make them as short as possible, *isnād*s were 'constructed' with the use of two, at most three, people to reach the time of the Prophet. It is perhaps not altogether far-fetched to consider Anas' allegedly advanced age at death as simply just another such case of 'age-stretching'. Elsewhere the phenomenon has been extensively dealt with[1].

So, for the sake of argument, if we rather assume that Anas met his death when he was, say, in his seventies and not more than one hundred, we can calculate his year of birth at around 20/641, some ten years after the demise of Muḥammad. And if we apply the *isnād*-analytical dating methods set forth in this book to all those traditions that describe Anas' being taken on in the Prophet's household, it emerges that not a single one of them can remotely be dated to a time going back to Muḥammad's lifetime. Most of these traditions are supported by SSs anyway and are therefore to be dated to the lifetime of the collectors in whose collections they have found a place, that is to say: the third/ninth century. Some of these SSs form into spiders that do show up key figures, but these appear to have died at the earliest some sixty years after Anas' reported death in 93/712, while the majority hail from some hundred years after that date[2].

Further evidence for the surmise that 'Anas-supported' traditions were relatively late in coming into being is provided by the astounding case of one of his allegedly most 'prolific' pupils, Ḥumayd b. Abī Ḥumayd aṭ-Ṭawīl, the tall one[3], who is said to have died in 142/759 or 143/760. He is duly observed as CL in a few Anas bundles (see his *tarjama* below), but without exception *twice removed*, that means that Ḥumayd could be defined as CL only in bundles with between himself and Anas the names of other transmitters, most prominent among whom turns out to be Thābit al-Bunānī (d. 123/741 or 127/745). Paradoxically, efforts to bring traditions into circulation with the short strand Ḥumayd / Anas rather than the long strand Ḥumayd / someone / Anas have been particularly numerous: in contrast to the seven with the Ḥumayd / Thābit / Anas strand, there are the 263 numbers in Mz. comprising traditions with the Ḥumayd / Anas strand. But what is surely most peculiar in this latter type of traditions is the fact that Ḥumayd is *never* SCL, let alone CL. No, the corpus with the short Ḥumayd/Anas strand comprises in Mz.'s catalogue eighty-seven different traditions supported by as many different SSs and forty-nine other traditions supported by as many different spiders listed in more than one collection. This means that, in spite of their 'superior' (because shorter) *isnād* strands, all these traditions came relatively late into being, the earliest discernible CLs or (S)CLs in Ḥumayd / Anas-supported bundles being Shuʿba, Ḥammād b. Salama, Ḥammād b. Zayd and Mālik among a few others, all duly dealt with in their own *tarjamas* below. Furthermore, a rough count of these Ḥumayd/Anas SSs and spiders points to Bukhārī as the collector who made use of them in a much more extensive way than any of his peers, and that it was Muslim who made hardly use of them at all. It will be seen on many other occasions that these roles are reversed: at times Muslim brought dozens of traditions into circulation provided with SSs that are obviously spurned by other collectors. It is this erratic use made of certain SSs by the different collectors that also provides evidence for the hypothesis of the overall untenability of the historicity of such transmission routes. To all this should be added that the medieval *rijāl* experts, who assessed Anas' and Ḥumayd's positions in *isnād*s, appeared to be wholly befuddled by what they found, as is obvious from their conflicting evaluations of these positions based upon widely differing figures (cf. IḤj., *Tahdhīb*, III, pp. 39 f).

A significant report supported by the short Ḥumayd/Anas strand is listed in IS[2], VII, p. 21: Ḥammād b. Salama related how Ḥumayd told him on the authority of Anas that, after he had related a

1. See *MT*, index s.v. age trick; *EI* 2, s.v. *muʿammarūn*; and especially in *WZKM* (I), pp. 155-75.

2. Cf. Mz., I, nos. 184, 264, 306, 427, 436, 515, 835, 858, 1000, 1116, 1267, 1348, 1505, 1519 and 1563, XIII, no. 18322.

3. He is said to have been rather short in fact, but it is stressed that he did have very long arms … and he was only called the tall one in order to distinguish him from his neighbour who was called Ḥumayd al-Qaṣīr, the short one, cf. IḤj., *Tahdhīb*, III, p. 38.

tradition from the Prophet, he was asked by someone: 'Did you hear that yourself from the Prophet?' Thereupon Anas became very angry and replied: 'By God, not everything that we relate to you did we hear ourselves from the Messenger of God, but we companions did not suspect one another (sc. of mendacity)!'

In connection with Anas also the *muʿammarūn* phenomenon makes an appearance. In *TB*, VIII, pp. 258 f, we read in the *tarjama* of one Ḥassān b. Sinān, a *muʿammar* who is said to have died in 180/796 at the age of 120 years, that he met Anas in the administrative quarters (*dīwān*) of Ḥajjāj and that he allegedly transmitted from him the significant but non-canonical Prophetic saying: 'Lucky is he who saw me and he who saw someone who saw me and he who saw someone who saw someone who saw me.' Thus the generations following Anas b. Mālik (as they are called *tābiʿūn* and the *atbāʿ at-tābiʿīn*) were vested with special prestige, and thus simple *isnād* strands were constructed easily stretching over one hundred years or more.

Well-known CLs, or the case so being (S)CLs, in Anas bundles as listed in Mz., vol. I, *all of them without exception two or three tiers removed* from Anas, are in alphabetical order:

ʿAbd Allāh b. al-Mubārak + Bishr b. al-Mufaḍḍal (nos. 225, 250, 706);
ʿAbd Allāh b. Wahb (nos. 1554-7);
ʿAbd al-Wārith (nos. 1033-7, 1691);
Abū 'l-Aḥwaṣ (no. 243);
Abū ʿĀwāna (no. 514, 1428-31);
ʿAzra b. Thābit (no. 498);
Ḥammād b. Salama (nos. 308-18);
Ḥammād b. Zayd (nos. 287-301, 1011-4, 1078, 1453);
Hammām b. Yaḥyā (e.g. nos. 211, 1391-8, 1512);
Hishām ad-Dastuwāʾī (nos. 1352-8);
Ḥumayd aṭ-Ṭawīl (nos. 392-3);
Hushaym b. Bashīr (no. 781);
Ibn ʿUlayya (nos. 567, 990-1000);
Isrāʾīl (no. 256);
Jaʿfar b. Sulaymān (nos. 261-3);
Jarīr b. Ḥāzim (nos. 260, 1144-6);
Khālid al-Ḥadhdhāʾ + Ayyūb (nos. 943-5);
Layth b. Saʿd (nos. 847, 907);
Mālik b. Anas, (e.g. nos. 197-207, 733-6, 833, 1116, 1527-31);
Marḥūm b. ʿAbd al-ʿAzīz (no. 468);
Muʿādh b. Hishām (no. 1444);
al-Muʿtamir b. Sulaymān (no. 456);
Qutayba b. Saʿīd (no. 1515);
Saʿīd b. Abī ʿArūba (nos. 1168-73);
Shuʿba b. al-Ḥajjāj (nos. 438-9, 962, 1022, 1077, 1094, 1237-73, 1608-9, 1629-34, 1692-5);
Sufyān b. ʿUyayna (e.g. nos. 166, 940, 1482, 1485-9, 1573);
Sulaymān b. al-Mughīra (nos. 404-5);
Sulaymān b. Ṭarkhān at-Taymī, (nos. 872-7);
Thawrī (nos. 923, 980);
al-Walīd b. Muslim (e.g. no. 174);
Yaḥyā b. Saʿīd b. Qays (nos. 1656-7);
Yaʿqūb b. Ibrāhīm b. Saʿd + father (nos. 1505-8);
Zakariyyāʾ b. Abī Zāʾida (no. 857) and
Zuhayr b. Muʿāwiya (no. 662).

ʿĀṣim b. Sulaymān al-Aḥwal, a *mawlā* from Baṣra who is said to have died in 141, 142 or 143/758-60. He was *qāḍī* for a time. It is alleged that he combined his function of *qāḍī* with that of overseer of weights and measures in the market of al-Madāʾin, where his brutal ways of punishing caused people to shun him (cf. IḤj., *Tahdhīb*, V, p. 43; *TB*, XII, p. 245). He was in all likelihood responsible for inventing a companion, one ʿAbd Allāh b. Sarjis, an otherwise totally obscure figure who conveniently fitted in one of ʿĀsim's SSs to the Prophet, cf. nos. 5319 ff, and 10486 below. For another appearance of this companion but one for which ʿĀṣim cannot be held accountable, see Naṣr b. ʿAlī under no. 5323. Other, later transmitters made sometimes use of the ʿĀṣim / Ibn Sarjis SS, cf. nos. 5324 and 5325, but who was responsible for those could not be established.

With a strand on the authority of the *muʿammar* Abū ʿUthmān ʿAbd ar-Raḥmān an-Nahdī—Usāma b. Zayd (numerous—on the whole insignificant—variants, but for a few, have been omitted):

- "When we were once with the Prophet, one of his daughters sent him a messenger to call him to be present at the sickbed of a little boy/girl of hers. The Prophet said to the messenger: 'Go back to her and tell her that it is in God's power to take away and to give, everything rests with Him until the end is decided. So order her to be patient, she must pin her hope on a divine reward.' The messenger went, but soon he returned and said: 'The mother implores you to come to her.' The Prophet stood up and Saʿd b. ʿUbāda, Muʿādh b. Jabal and I myself went with him. With its breathing rattling in its throat, the baby was raised to the Prophet, whose eyes began to brim

> with tears. Then Saʿd said: 'Messenger of God, what does this mean, did you not forbid us to weep (under these circumstances)?' 'This is the mercy which God has implanted in the hearts of His servants,' the Prophet replied, 'He only forgives those of His servants who are merciful'",

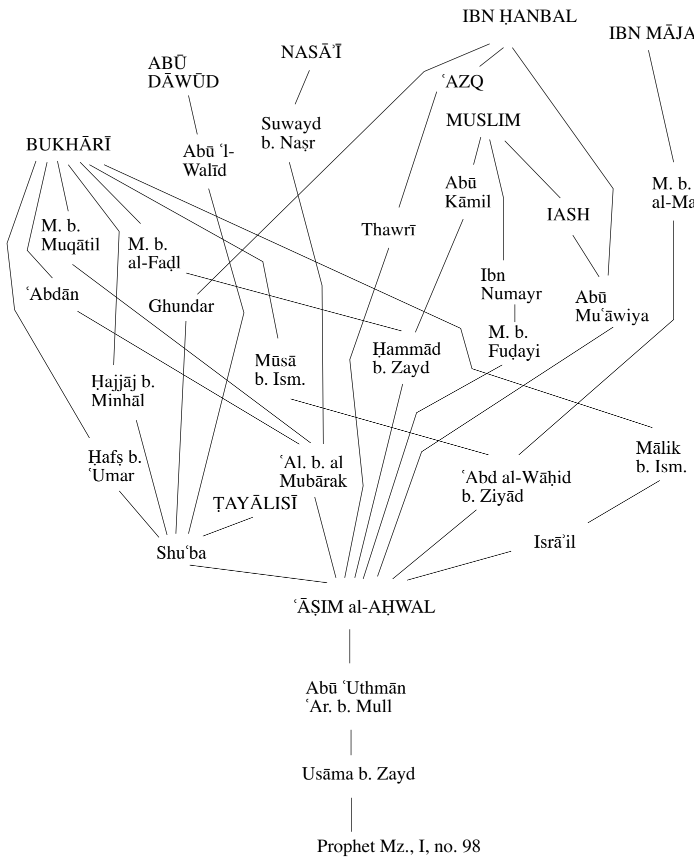
cf. Mz., I, no. **98** (*kh*, 23/32, 1, *m*, II, pp. 635 f, *d*, *s*, *q*, confirmed in Ṭay., no. 626, ʿAzq., III, pp. 551 f, IASh., III, pp. 392 f, see the diagram further down). ʿĀṣim is the clear CL. The variants in this tradition are all due to his five PCLs. The 'mercy (*raḥma*) implanted in the hearts' is paraphrased as the weakness or tenderness of the heart which is the strictly involuntary, and therefore uncensurable, reaction of a person struck by sudden grief at the sickbed of a loved one. The mother of the sick or dying baby figuring in the tradition is said to be the Prophet's oldest daughter Zaynab, who was the first to marry, but also Ruqayya and Fāṭima, two other daughters he had with Khadīja, are mentioned in this context. The sick/dying boy—or sometimes girl—is differently identified. No less than four solutions are listed in the sources: (1) ʿAlī b. Abī 'l-ʿĀṣ b. ar-Rabīʿ; that boy is controversial, since he is said to have lived long enough to ride behind the back of the Prophet on the day of the conquest of Mecca, having reached puberty, cf. the topical report on this in IḤj., *Iṣāba*, IV, pp. 570 f. Abū 'l-ʿĀṣ b. ar-Rabīʿ, Zaynab's husband, who was one of the Meccans made prisoner at the battle of Badr, was the son of a maternal aunt of Zaynab; (2) Umāma (sometimes Umayma) bt. Zaynab, cf. IḤj., *Iṣāba*, VII, pp. 501 f. This girl is said to have survived too. She is also recorded as being carried by the Prophet on his way to a *ṣalāt*, see Mālik under no. 12124*; (3) ʿAbd Allāh b. ʿUthmān b. ʿAffān, a child of ʿUthmān and the Prophet's daughter Ruqayya[1]; (4) Fāṭima's baby son Muḥassin b. ʿAlī b. Abī Ṭālib, who allegedly did indeed die in infancy, cf. IḤj., *Iṣāba*, VI, p. 243. Weeping at the (immanent) death of a loved one constituted a much debated issue and occasions the following digression.

In an attempt to stamp out Jāhilī customs, weeping and/or lamenting (*niyāḥa*, *nawḥ*) over a dying or dead person became forbidden already early in the course of the first/seventh century[2]. However, 'concessions' were soon introduced into the ensuing debate. As one such concession may be considered the report supported by a spider in Mz., I, no. 820 (*kh*, *s*, IS, IV 1, p. 27), which tells the story of how the Prophet allegedly wept when he was informed about the martyr's death of his cousin Jaʿfar b. Abī Ṭālib at the battle of Muʾta. Close relatives were indeed allowed to weep, as long as this did not degenerate into keening, scratching the cheeks, or other vociferous/physical and uncontrolled displays of grief. For every point of view expressed in the debate traditions could be adduced, from harsh Prophetic commands to contain oneself to the Prophet openly weeping. The *janāʾiz* chapters on funeral practices in the collections are full of these. Thus we find also a report that the Prophet himself never wept, but that, when he was moved by something, he rather clutched his beard[3]. In the final analysis, restraining oneself and keeping grief hidden is the preferred conduct[4]. A very late argument, one whose introduction into the discussion dates at the earliest to the last few decades of the second/eighth century, and at the same time a major argument in the debate on the permissibility of weeping, was provided by the report allegedly describing the demise of the Prophet's son Ibrāhīm whom his concubine, the Coptic slave girl Māriya, had born him. Curiously, neither Ibrāhīm nor his mother is mentioned by Ibn Isḥāq (d. 150/767) in Ibn Hishām's *Sīra* version, only by Ibn Hishām himself and that in passing. However, in the other available *Sīra* edition, that of Muḥammad Ḥamīd Allāh on the authority of Aḥmad b. ʿAbd al-Jabbār / Yūnus b. Bukayr, he is dealt with fairly extensively. Traditions in which both Ibrāhīm and his mother figure are all late and SS and spider-supported and, in any case, do not show up early CLs. Data culled from those *isnād* strands point to traditionists hailing from the last quarter of the second/eighth century who may be responsible for them. They first described the Prophet as openly weeping at his son's death. This chronology is, furthermore, neatly corroborated by the time of origin of a certain addition (*idrāj*) in the large solar eclipse MC: this interpolation is the ubiquitous saying attributed to Muḥammad that eclipses do not occur on the occasion of the death or birth of anyone, not even that of Ibrāhīm. In sum, this Ibrāhīm turns up in ḥadīth in only two separate contexts, as the possible—but vigorously denied—cause for a solar eclipse to occur,

1. For yet another grandchild, cf. also a spider-supported tradition in Mz., V, no. 7276 (*kh*, *m*, II, p. 641, *s*).
2. Cf. chapter III of *MT*.

3. Cf. IASh., III, p. 394, -4, XIV, p. 411.
4. This is succinctly put in the following words: *wa-fīhi* (sc. in the tradition translated here) *al-ḥuḍūr ʿinda 'l-muḥtaḍar wa-raḥmat al-ʿiyāl wa-jawāz al-ikhbār ʿani 'l-ḥuzn wa-in kāna* kitmān *aw lā*, cf. IḤj., *Fatḥ*, III, p. 418.

and the final stages of the debate on the 'concession' in the dispute on watering down erstwhile forbidden mourning practices. The 'concession' based upon the Prophet's weeping over several not precisely identified grandchildren fathered by various sons-in-law with some of his daughters and dating to ʿĀṣim al-Aḥwal (d.141-3/758-60), this earlier 'concession' seems to have preceded the introduction of a description of the Prophet's last born[1] son and his death.



With a strand on the authority of Abū 'l-Mutawakkil ʿAlī b. Dāwūd (or Duʾād) al-Baṣrī—Abū Saʿīd al-Khudrī:

- "When you have made love to your wife and you would like to have sex again, you should perform a *wuḍūʾ*",

cf. Mz., III, no. **4250** (*m*, I, p. 249, *d*, *ʿAwn al-maʿbūd*, I, p. 255, *t*, *s*, *q*, confirmed in IḤ., III, pp. 21, 28). ʿĀṣim al-Ahwal is (S)CL. The number of SSs coming together in him is remarkable, but he has only one well-attested PCL, Ḥafṣ b. Ghiyāth.

With a strand on the authority of Ḥafṣa bt. Sīrīn—ar-Rabbāb—his uncle Salmān b. ʿĀmir, who related the Prophet's words:

- "When you are observing a fast, you must break your fast by eating a date and if you cannot find a date, then with a drink of water, for water constitutes purity",

cf. Mz., IV, no. **4486** (*d*, *ʿAwn al-maʿbūd*, VI, p. 344, *t*, *s*, *q*, confirmed in Ṭay., no. 1261, ʿAzq., IV, p. 224, Ḥum., no. 823/2, Dārimī, II, p. 13, IḤ., IV, pp. 17, 18##, 213##, 214##, Ibn ʿAdī[3], V, p. 235). ʿĀṣim is the convincing CL of this wording. The bundle contains a few SSs.

1. There are scattered references to some other baby boys he fathered with Khadīja who all died in infancy, see §§ 861 and 866 of Balādhurī, *Ansāb al-ashrāf*, I, ed. M. Ḥamīd Allāh, Cairo 1959.

With a strand on the authority of a certain ʿAbd Allāh b. Sarjis (paraphrase including a number of textual variants):

- "While the Prophet was performing a morning *ṣalāt*, a man came along. He performed two *rakʿa*s next to the mosque and then entered it. When the Prophet had finished his *ṣalāt*, he called out to the man: 'Hey man, what *ṣalāt* do you reckon you have just performed, one together with us or one on your own?'",

cf. Mz., IV, no. **5319** (*m*, I, p. 494, *d*, *s*, *q*, confirmed in IḤ., V, p. 82). ʿĀṣim is in any case the SCL, if not the (S)CL. Commentators assert that the Prophet's words display his disapproval of the man's conduct, performing voluntary *rakʿa*s at a time when the performance of obligatory *rakʿa*s is in progress, cf. *ʿAwn al-maʿbūd*, IV, p. 100.

With the same strand:

- "When the Prophet was about to embark on a journey, he used to pray seeking refuge with God from the hardship of travel, the distress which one may find at home upon one's return[1], destitution after abundance[2], the supplication of those treated injuriously[3] and a displeasing aspect in family and wealth",

cf. Mz., IV, no. **5320** (*m*, II, p. 979, *t*, *s*, *q*, confirmed in Ṭay., no. 1180, ʿAzq., XI, p. 433, IASh., X, p. 359, XII, p. 518, IḤ., V, pp. 82# ff, Dārimī, II, p. 373). ʿĀṣim is the convincing CL of this tradition. Ibn Jurayj is a doubtful key figure in a spidery bundle supporting a similar but more elaborate *matn*, cf. Mz., VI, no. 7348 (*m*, II, p. 978, *d*, *t*, *s*).

With the same strand:

- "I saw the Prophet and ate bread and meat with him (v.l. *tharīd*[4])." I (i.e. ʿĀṣim) asked him: 'Did the Prophet ask God's pardon for you?' 'Yes,' ʿAbd Allāh b. Sarjis said, 'and for you too. Then he recited this verse: 'And ask God's pardon for your sin and for the men and women believers (LXVII: 19)'. Then I walked around him and saw the seal of prophethood between his shoulders, on the upper part of his left shoulder blade, as big as a fist. On it there were moles like warts",

cf. Mz., IV, no. **5321** (*m*, IV, pp. 1823 f, *tm*, *s*, confirmed in IḤ., V, p. 82#, Ṭabarī, *Tafsīr*, XXVI, p. 54). ʿĀṣim is a believable CL.

With a strand on the authority of Shaʿbī—Ibn ʿAbbās:

- "The Prophet passed by me near Zamzam and asked me to bring him some water. I brought him a bucket from Zamzam and he drank from it while standing up",

cf. Mz., V, no. **5767** (*kh*, 25/76, 2, *m*, III, pp. 1601 f, *t*, *s*, *q*, confirmed in Ṭay., no. 2648, Bagh., II, p. 111, IḤ., I, pp. 214, 220, 243, 249, 287, 342, 369 f). With no less than five believable PCLs as well as several SSs ʿĀsim is the undeniable CL of this tradition. Besides, in *Ḥilya*, IV, p. 331, he seems to be identified with it. The issue of drinking while standing up is a controversial one, cf. Qatāda under no. 1180.

With a strand on the authority of Abū ʿUthmān ʿAbd ar-Raḥmān b. Mull an-Nahdī, the *muʿammar*—Abū Mūsā al-Ashʿarī (paraphrase with incorporation of various variants):

- "When the Prophet was on a campaign (v.l. on his way to Khaybar) and the riders looked out over a river bed, they raised their voices in a loud '*Allāhu akbar*, there is no god but He'. The Prophet said: 'Restrain yourselves, you are not calling to someone deaf or absent, you are calling upon someone who hears well and is nearby, He is with you!' I was riding behind the Prophet's camel when he heard me saying to myself: 'There is no might or force outside God.' Then he turned to me and said: 'ʿAbd Allāh b. Qays!' 'Here I am', I said. He said: 'Did I not draw your attention to a saying that is one of the treasures of Paradise?' 'Certainly, Messenger of God,' I replied, 'may both my parents be your ransom.' Then he said: ''There is no might or force outside God'",

1. Cf. Lane, p. 2553, middle column, -11 ff. Cf. also a comparable *matn* for which Wakīʿ may be held responsible, see there under no. 6511.
2. Cf. Lane, p. 2637, middle column, -18 ff. It is also interpreted as 'from returning to unbelief after having been a believer'.
3. In Arabic: *daʿwat al-maẓlūm*; this concept turns up also in another, well-known tradition, cf. the *tarjama* of Wakīʿ under Mz., V, no. 6511.
4. Bread crumbled into small pieces and dipped in broth with meat, cf. Lane, s.v.

cf. Mz., VI, no. **9017** (*kh*, 38/9, *m*, IV, pp. 2076 f, *d*, *s*, *q*, confirmed in Ṭay., no. 493, IḤ., IV, pp. 399, 402, 403, 417). ʿĀṣim is the only (S)CL in this inordinately complex accumulation of superimposed bundles, spiders and SSs whose position is most securely attested, but this analysis remains tentative.

With a strand on the authority of Shaʿbī—ʿAdī b. Ḥātim, who related the Prophet's words (paraphrase):

- "When you release your dog uttering the *basmala* and it catches a prey, you may eat it when you find it still alive, whereupon you slaughter it according to the legally established procedure. You may also eat it, when you arrive at a prey which is killed by the dog. But when it appears to have eaten from the prey, you may not eat from it, for the dog caught the prey for itself (i.e. it ignored its training). When other dogs are found at the kill at whose release the *basmala* may not have been pronounced, you may not eat from that prey, for you do not know which dog killed it; when you shoot at a prey which you find after a day or two and it has no other wound than that of your arrow, you may eat it, but when it falls into water, you may not eat it",

cf. Mz., VII, no. no. **9862** (the Six, *kh*, 72/8, *Fatḥ*, XII, pp. 29 f, *m*, III, pp. 1531 f, confirmed in ʿAzq., IV, pp. 470 f, IḤ., IV, pp. 257, 378, 379, 380, Ṭabarī, *Tafsīr*, VI, p. 96). This is a typical composite *matn* in which various precepts are combined. Its bundle constitutes a well-nigh perfect example of one with a SCL, ʿĀṣim b. Sulaymān al-Aḥwal, none of whose alleged pupils could possibly be described as a firm PCL. For Islam's earliest theoretician in matters related to hunting with or without dogs, see Shaʿbī under the nos. 9855-69.

With a strand on the authority of ʿAbd Allāh b. Sarjis:

- "I saw the bald one, i.e. ʿUmar b. al-Khaṭṭāb[1], kiss the Black Stone whereupon he said: 'By God, I kiss you although I know that you are only a stone and that you are neither harmful nor useful; if I had not seen the Messenger of God kiss you, I myself would not have kissed you'",

cf. Mz., VIII, no. **10486** (*m*, II, p. 925, *s*, *q*, confirmed in Ṭay., no. 50, ʿAzq., V, pp. 71 f, Ḥum., no. 9, IḤ., I, p. 50, IASh[2]., III, p. 326[2], Fākihī, I, p. 105). With his PCLs Ḥammād b. Zayd, Sufyān b. ʿUyayna and Shuʿba, ʿĀṣim may be considered the CL of this *matn*, which is part of an extensive MC on the controversial issue of whether or not kissing the Black Stone is permitted or even recommended. In fact, he may be the oldest CL within this MC. For a contemporary CL and two later ones, see Aʿmash under no. 10473, Wakīʿ under no. 10460 and ʿAbd Allāh b. Wahb under no. 10524. The only report there associated with this issue is a *qawl* attributed to the *ḥajj* expert ʿAṭāʾ b. Abī Rabāḥ in IV, p. 105[3]. Mālik also lists a version with the strand Hishām / ʿUrwa / ʿUmar, cf. I, p. 367, which is not found anywhere else in the canonical collections[4].

For ʿĀṣim's position in a silk prohibiting tradition, see Shuʿba under no. **10597**.

With a strand on the authority of ʿAbd Allāh b. al-Ḥārith—ʿĀʾisha:

- "When the Prophet uttered the final salutation of the *ṣalāt*, he would not sit down longer than to say: 'God, You are salvation, from You is salvation, hallowed be You in majesty and honour'",

cf. Mz., XI, no. **16187** (*m*, I, p. 414, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 1558, IḤ., VI, pp. 62, 235). ʿĀṣim is the undeniable CL. Awzāʿī is CL in his own bundle supporting an identical text, see there under no. 2099. The final words or prayer to be uttered at the end of a *ṣalāt* are reported in ḥadīth literature in a large number of versions, some even more elaborate than others, supported by mostly late spiders which Mz. superimposed upon one another, cf. the nos. 5285 and 11535. In those configurations late SCLs are occasionally discernible, but determining

1. This description, which is supposed to pertain to Umar, is confirmed in IḤj.'s *Iṣāba*, IV, p. 589. Nawawī points out that referring to someone by a descriptive nickname such as this is not automatically felt to be offensive, cf. IX, p. 17.

2. The first edition of IASh. does not seem to be complete and does not list the tradition translated here. The second edition referred to here contains an on the whole much more extensive *ḥajj* chapter. Read ʿĀṣim instead of ʿIṣām.

3. IASh. does have various reports describing the Prophet and someone else pressing their cheek against the Stone, IV, p. 40.

4. For a survey of the fluctuating attitudes towards touching (*istilām*) and kissing the Black Stone, see Zurqānī, II, pp. 305 f, Nawawī, IX, pp. 16 f.

with a measure of certainty who exactly can be associated with what (part of a) version appeared impracticable and is therefore dispensed with here. ʿĀṣim's version above and that of Awzāʿī under no. 2099 are in any case the two oldest and at the same time least wordy. For surveys of those elaborate versions the reader is referred to *m*, I, pp. 414-9, in which the two dealt with here are mentioned first, and *ʿAwn al-maʿbūd*, IV, pp. 260-5, in which those two, curiously, are mentioned last. In other words: *m* presents the material in increasing order of wordiness, while *d* presents it in reverse order.

With a strand on the authority of Muʿādha bt. ʿAbd Allāh al-ʿAdawiyya:

- "ʿĀʾisha said: 'After the verse had been revealed: '(Prophet), you may put off whom you will of your wives and you may invite to you whom you will (XXXIII: 51)', the Prophet used to ask us permission to enter, when the day of a certain wife from among us had come. 'And what did you use to say to him,' Muʿādha asked ʿĀʾisha, 'when he asked your permission to enter?' ʿĀʾisha replied: 'If it is my turn this time, I do not prefer anyone before myself (v.l. I do not prefer anyone to you)'",

cf. Mz., XII, no. **17965** (*kh*, 65/7, 2, *m*, II, p. 1103, *d*, *s*, confirmed in IḤ., VI, p. 76, Wāsiṭī, pp. 204 f). ʿĀṣim is in any case (S)CL of this exegetical tradition.

ʿAṭāʾ b. Abī Rabāḥ, the famous *mawlā* from Mecca, a recognized expert in matters pertaining to the pilgrimage. He was sought out by everyone who wanted to know details about how to perform the *ḥajj* rituals (the *manāsik*). He is said to have died in 115/733.

With a strand on the authority of Jābir b. ʿAbd Allāh (incorporating the more important variants):

- "Several companions owned land. The Prophet said: 'He who owns land, let him cultivate it or give it to his brother to cultivate and when the brother does not want it (v.l. is unable or not capable to cultivate it), he should keep it for himself'",

cf. Mz., II, nos. **2424**, 2439, 2486, 2491 (*kh*, 51/35, 4, *m*, III, pp. 1176 f, *s*, *q*, confirmed in IḤ., III, pp. 302, 304, 354, 396). ʿAṭāʾ has four PCLs and the gist of the tradition may therefore tentatively be attributed to him. Among these PCLs Awzāʿī is by far the best attested and the text translated here is his. The issue was a controversial one. In the Jāhiliyya and early in Islam people used to lease their land to others in exchange for a part: half, a third or a fourth, of the produce. This was in conformity with the adage that land that was in essence profitable should not lie fallow: wasting feasible profit was frowned upon. Then, with the advent of Islam, taking care of destitute brethren became a meritorious act, but the custom to exact some part of the produce from the new cultivator did not die out immediately, and quite a few of the oldest companions are reported to have resorted to leasing their land in this manner. The companions, *fuqahāʾ* and *ʿulamāʾ*, involved in the development of the suppression of an ancient custom in favour of a more charitable one are extensively dealt with in IḤj., *Fatḥ*, V, pp. 407-10, cf. also ʿAzq., VIII, pp. 95-101, IASh., VI, pp. 337-50. The MC which arose out of the debate shows up a number of trimmings mostly reported on the authority of increasingly spidery *isnād* formations and lots of SSs, cf. *m*, III, pp. 1176-81. Whether it was ʿAṭāʾ himself or one or more of his PCLs who chose to establish the link with the Prophet through the conveniently longeval companion Jābir cannot be ascertained. Part of this huge MC was centred in traditions whose *isnād* strands converged in the companion Rāfiʿ b. Khadīj, see his *tarjama* and further Rabīʿa ar-Raʾy under no. 3553.

With a strand on the authority of Ṣafwān b. Yaʿlā b. Umayya—his father Yaʿlā b. Umayya at-Tamīmī (abbreviated paraphrase of a tradition with a preamble from which most of the narrative trimmings were eliminated):

- "When in al-Jiʿrāna the Prophet was approached by a man dressed in a cloak (*jubba*) and with *khalūq* perfume sprinkled all over himself and his clothes. The man asked: 'What do you order me to do before I embark on a *ʿumra*?' The Prophet waited a while until a divine revelation would come down on him, while ʿUmar screened him off. After some time the Prophet addressed the man and said: 'Wash off all traces of your perfume, take off your mantle and proceed in your *ʿumra* as you would have done embarking on a *ḥajj*'",

cf. Mz., IX, no. **11836** (*kh*, 26/10, *m*, II, pp. 836 ff, *d*, *t*, *s*, confirmed in Ḥum., no. 790, IḤ., IV, pp. 222, 224). ʿAṭāʾ is probably the originator of the gist, the narrative trimmings being the handiwork of his many believable PCLs. Their full traditions

are neatly enumerated by *m*. The strand down to the time of the Prophet has given rise to some confusion. A near namesake of the companion Yaʿlā b. Umayya, one Yaʿlā b. Murra, seems to have been involved in a strand supporting a perfume related tradition with Shuʿba as SCL, cf. Mz., IX, no. 11849 (*t*, *s*, Bagh., I, p. 253, Ḥum., no. 822, IḤ., IV, 171). In Shuʿba's strand there is also a person called ʿAṭāʾ from whom Shuʿba is alleged to have transmitted this tradition, but he is identified as the Kūfan ʿAṭāʾ, namely as ʿAṭāʾ b. as-Sāʾib (d. 137/754). Al-Jiʿrāna is the name of a locality between Ṭāʾif and Mecca.

See Qatāda under no. 10823 for his position in the transmission of a report (Mz., IX, no. **11837**) on the famous incident of the two men fighting whereby the one inadvertently uprooted a tooth of the other one.

ʿAṭāʾ b. as-Sāʾib (d. 137/755), from the tribe of Thaqīf, Kūfa.

With a strand on the authority of his father as-Sāʾib b. Mālik—ʿAbd Allāh b. ʿAmr (paraphrase):

- "In the lifetime of the Prophet the sun was suddenly darkened by an eclipse. The Prophet performed a *ṣalāt* of two *rakʿa*s in which he protracted the bow, the prostration and the pauses in between to an extreme length. Then he snorted in his last prostration saying: 'Ooph, ooph,' and added: 'My Lord, did you not promise me that You would not punish my people while I was still in their midst? Did You not promise me that You would not punish them as long as they ask Your pardon?' When the sun had begun becoming bright again, the Messenger of God concluded his *ṣalāt*",

cf. Mz., VI, no. **8639** (*d*, *ʿAwn al-maʿbūd*, IV, p. 41, *tm*, *s*, confirmed in ʿAzq., III, pp. 103 f, IASh., II, p. 467, IḤ., II, pp. 159, 188, 198, Ibn Ḥibbān, IV, pp. 211 f). ʿAṭāʾ is the SCL of this wording. It is part of the large eclipse MC, cf. the introductory remarks in Yaḥyā b. Saʿīd al-Anṣārī under no. 17936.

Al-Awzāʿī, **ʿAbd ar-Raḥmān b. ʿAmr**, the famous *faqīh* from Syria, who died in 157/774. His *isnād* strands down to the Prophet and some companions consist mostly of transmitters, whether historical or fictitious is often hard to ascertain, who are said to have been associated with Syria. There are just a few bundles in which his position as (S)CL is tenable. Besides, al-Walīd b. Muslim, a controversial transmitter by any standard, used Awzāʿī's name often in strands to lend weight to sayings he wanted to circulate. Awzāʿī's minimal occurrence in the Six Books is striking on the whole. His fame as a jurist does not seem to be reflected at all in his position as CL or (S)CL in bundles supporting canonical traditions. He is described as a major pupil of Yaḥyā b. Abī Kathīr in al-Yamāma whose teachings he is said to have committed to writing, cf. Ibn Abī Ḥātim, *Taqdimat al-maʿrifa li-kitāb al-jarḥ wa 't-taʿdīl*, Hyderabad 1952, pp. 184 ff.

In a rare *qawl* of his in IASh., XII, p. 404, Awzāʿī is reported to have said that the legal minds of his days were not used to allot a share of the war booty to (the owner of) a horse or hack that is not of Arabian breed (*birdhawn*). This is in disagreement with the common rule that *any* type of horse ridden in the path of God is entitled to a share equal to, or double of, that of a foot warrior. This opinion places him somewhat outside the ongoing legal debate of the day on the issue, cf. Abū Isḥāq al-Fazārī, *Kitāb as-siyar*, ed. F. Ḥamāda, p. 186, no. 252. A late SCL, Sulaym b. Akhḍar (d. 180/796), is found in the tradition with a strand ʿUbayd Allāh b. ʿUmar / Nāfiʿ / Ibn ʿUmar: "When dividing the war booty, the Prophet allotted two shares to a horse and one share to a foot soldier", cf. Mz., VI, no. 7907 (*m*, III, p. 1383, *t*, confirmed in IḤ., II, pp. 62, 72). Sulaym's bundle, if we can speak of a bundle, is the only one found that shows up at least a key figure. This tradition constitutes the earliest(?) Prophetic tradition in the issue on the share awarded to (the owner[1] of) a horse or mule, which is brought along on a military campaign or in Holy War. The stages through which this debate went are clearly illustrated in the chapters regarding the issue in ʿAzq., V, pp. 183-7, and IASh., XII, pp. 396-404, which are replete with ancient *mawqūfāt*, *mursalāt*, and *aqwāl*. For Mālik's personal ideas about the matter, not yet moulded into a Prophetic saying, see *Muwaṭṭaʾ*, II, pp. 456 f.

The *vaticinatio post eventum*, transmitted in a host of different wordings: '… my community will be divided into seventy-three denominations only one of which will be saved, those who uphold my beliefs', also has Awzāʿī in a spider. But his connection with this famous saying is tenuous[2].

1. This is then differently interpreted: either the rider receives one share for himself and one for his horse, or he receives one for himself and two for his horse.
2. See *Islam* (II), pp. 318-30, and Nuʿaym b. Ḥammād's *tarjama* for a notorious non-canonical version.

For Awzāʿī's (S)CL position in a bundle supporting the Banū ʿUrayna story in Mz., I, no. **945**, see Muqātil b. Sulaymān.

With a strand on the authority of Abū ʿAmmār Shaddād b. ʿAbd Allāh—Abū Asmāʾ ʿAmr b. Marthad—Thawbān[1]:

- "When the Prophet concluded the *ṣalāt*, he used to ask God's pardon three times and then he would say: 'You are salvation and from You is salvation, hallowed be You in majesty and honour'",

cf. Mz., II, no. **2099** (*m*, I, p. 414, *d*, *t*, *s*, *q*, confirmed in IḤ., V, pp. 275, 279). With three PCLs and a few SSs Awzāʿī is in any case (S)CL of this tradition. It is part of a large MC, which is briefly studied in the *tarjama* of ʿĀṣim b. Sulaymān al-Aḥwal under no. 16187 and which supports an identical *matn*. It is conceivable that Awzāʿī simply copied ʿĀṣim and then, without diving for a transmitter in ʿĀṣim's strand, attached his own Syrian *isnād* strand to it.

For Awzāʿī's role in the bundle supporting a controversial tradition on the farming out of land as a charitable gift or in exchange for a fee, see ʿAṭāʾ b. Abī Rabāh under no. **2424** above, and also below no. 5029.

With a strand on the authority of Ḥassān b. ʿAṭiyya ash-Shāmī—Muḥammad b. al-Munkadir—Jābir b. ʿAbd Allāh:

- "The Prophet came to us and saw a man with dishevelled hair. 'Is there nothing with which he can tidy it?[2]', he exclaimed. Then he saw a man with dirty clothes. 'Does he not have anything with (or: in) which he can wash his clothes?' the Prophet exclaimed",

cf. Mz., II, no. **3012** (*d*, *ʿAwn al-maʿbūd*, XI, p. 76, *s*, VIII, pp. 183 f, confirmed in IḤ., III, p. 357, *Ḥilya*, III, p. 156). Awzāʿī is (S)CL.

With a strand on the authority of Ḥassān b. ʿAṭiyya—Khālid b. Maʿdān—Jubayr b. Nufayr—Dhū Mikhbar (or Mikhmar[3]), a nephew of the Najāshī, who related the Prophet's prediction:

- "You will conclude a secure peace treaty with the Byzantines but then you and they go together (or separately[4]) on a military campaign against an enemy behind your back. You will be granted victory, you will gather booty, you will reach safety and you will return, until you alight at an open tract of hilly pastureland. Then a certain Christian man will raise a cross and say: 'The cross is victorious[5]', whereupon a Muslim man will become angry and break the cross. As from that moment the Byzantines will breach the peace treaty and assemble for battle",

cf. Mz., III, no. **3547** (*ʿAwn al-maʿbūd*, VII, pp. 320, XI, pp. 267 ff, *q*, confirmed in IASh., V, pp. 325 f, IḤ., IV, p. 90, V, pp. 371 f, 409). Awzāʿī is (S)CL with two PCLs and two SSs. A different but related version of this tradition is found in Nuʿaym b. Ḥammād, *Al-fitan*, pp. 337 f, but Awzāʿī does not occur in its *isnād*.

With a strand on the authority of the *mawlā* Abū 'n-Najāshī ʿAṭāʾ b. Ṣuhayb—his patron Rāfiʿ b. Khadīj:

- "We used to perform the *maghrib ṣalāt* with the Prophet (so soon after the sun had begun to disappear behind the horizon that when we had finished and we started shooting arrows) we still could see where our arrows had landed",

cf. Mz., III, no. **3572** (*kh*, 9/18, *m*, I, p. 441, *q*, confirmed in IḤ., III, pp. 141 f). Awzāʿī is no more than SCL. This ultra-concise *matn*, in which the sentence in brackets is added for a better understanding, is sometimes combined with one on the most appropriate time to start performing a *ʿaṣr ṣalat*, again with the emphasis on the performance thereof as soon as the time for it has come:

- "We used to perform the *ʿaṣr ṣalāt* with the Prophet at a time (so long) before sunset

1. He is said to have been a *mawlā* of the Prophet who settled later in life in Syria, first in Ramla and then in Ḥimṣ, where he allegedly died in 54/674, cf. IḤj., *Iṣāba*, I, p. 413.
2. In a commentary it is suggested that he wash it and/or comb it with oil, cf. *ʿAwn al-maʿbūd*, XI, p. 76.
3. Apparently concerned with his *isnād* strand, Awzāʿī insisted in Ibn ʿAbd al-Barr, *Istīʿāb*, II, p. 475, that the name should be read with two *mīm*s: Mikhmar. The man is described as having served the Prophet first after which he settled later in life in Syria, cf. IḤj., *Iṣāba*, II, p. 417.
4. Both interpretations are feasible according to Muḥammad b. ʿAbd al-Hādī as-Sindī (d. 1138/1726) in his *q* commentary, II, p. 520.
5. Words meant either to nullify the peace treaty or just to infuriate the Muslims, on whom this bragging would not be lost, cf. Sindī, II, p. 520.

(that we had ample time) to slaughter a camel, divide it into ten portions, prepare its meat, and thoroughly cook and eat it",

cf. Mz., III, no. **3573** (*kh*, 47/1, 3, *m*, I, p. 435, IḤ. III, pp. 141 f). Awzāʿī is again no more than SCL.

With a strand on the authority of Zuhrī—ʿAṭāʾ b. Yazīd—Abū Saʿīd al-Khudrī:

- "When a bedouin asked the Prophet about the Hijra, he said: 'That is a mighty important matter. Do you have camels?' 'Yes,' the bedouin said. 'Do you submit alms tax for them?' 'Yes,' 'Then go on and lead your life there where you came from. God will not deprive you of the recompense to which your deeds entitle you', the Prophet said[1]",

cf. Mz., III, no. **4153** (*kh*, 78/95, 7, *m*, III, p. 1488, *d*, *s*, confirmed in IḤ., III, p. 14#). With two PCLs and two SSs Awzāʿī may be the (S)CL of this tradition.

With a strand on the authority of the *mawlā* Abū 'n-Najāshī ʿAṭāʾ b. Ṣuhayb—his patron Rāfiʿ b. Khadīj:

- "His uncle Ẓuhayr b. Rāfiʿ came to me and said: 'The Prophet has forbidden something which was convenient[2] for us.' I asked: 'What is it? Whatever the Prophet says is true.' Ẓuhayr said: 'He asked me: 'What do you do with your fields?' 'Messenger of God, we farm them out,' I replied, 'in exchange for (the produce along) the irrigation streamlets[3] or a few[4] camel loads of dates or barley.' 'Do not do that,' he said, 'cultivate your fields yourselves or have someone else cultivate them (without conditions) or let them lie fallow'",

cf. Mz., IV, no. **5029** (*kh*, 41/18, *m*, III, p. 1182, *s*, *q*). Awzāʿī is the (S)CL of this tradition which is part of a large MC on the farming out of land. For more on the issue, see ʿAmr b. Dīnār under no. 3566 and Rabīʿa ar-Raʾy under no. 3553.

For Awzāʿī's position in a bundle supporting the proverb in respect of the person who wants a charitable gift back from the recipient, see Qatāda under no. **5662**. His older contemporary Yaḥyā b. Abī Kathīr, who is otherwise a master of Awzāʿī, transmitted this from him, thus honouring his learned pupil, cf. *Ḥilya*, VI, pp. 144 f.

With a strand on the authority of Yaḥyā b. Abī Kathīr—ʿUmar b. al-Ḥakam b. Thawbān—Abū Salama b. ʿAbd ar-Raḥmān—ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, who related that the Prophet said to him:

- "ʿAbd Allāh, don't be like so and so; after he used to perform the night prayer he gave it up",

cf. Mz., VI, no. **8961** (*kh*, 19/19, *m*, II, p. 814, *s*, *q*, confirmed in IS., II 2, p. 11, IḤ., II, p. 170). Awzāʿī is (S)CL in the bundle supporting this tradition which is part of a MC on excessive fasting, see the *tarjama* of the companion ʿAbd Allāh b. ʿAmr.

With a strand on the authority of Yaḥyā b. Abī Kathīr—ʿAbd Allāh b. Abī Qatāda—his father Abū Qatāda, who related the Prophet's words:

- "I was about to perform a *ṣalāt* in which I wanted to protract the ritual somewhat (by inserting a lengthy recitation) when I heard a child weeping, so, not wanting to inconvenience its mother, I abridged it somewhat",

cf. Mz., IX, no. **12110** (*kh*, 10/65, *Fatḥ*, II, p. 343, *d*, *s*, *q*, confirmed in IḤ., V, p. 305, cf. *Ḥilya*, VI, p. 136). Awzāʿī is (S)CL. IḤj., ibidem, adds that adducing this tradition as evidence for the surmise that mothers used to bring their infants along to the mosque is not called for, because the crying child may have been left in a dwelling which was near the mosque. For an earlier- and better-attested CL of a tradition from this which is in fact a MC, see Ismāʿīl b. Abī Khālid under no. 10004.

With a strand on the authority of Zuhrī—Thābit b. Qays—Abū Hurayra, who related the Prophet's words (omitting the varying preambles):

1. The final statement is a clear reference to Q. XLVII: 37, cf. also Lane, p. 2917, penult.
2. This is the tentative rendition of the adjective *rāfiq*, which is difficult to translate in this context. A closely related *matn* has here the adjective *nāfiʿ*, 'useful', which suits the context better.
3. The Arabic has only the word *rabīʿ*, lit. 'rivulet', 'streamlet' (which are either natural or formed artificially), but IḤj., *Fatḥ*, V, p. 420, lines 9 f, states that, when they farmed out their land, the Arabs used to demand for themselves the produce that grew on the banks of the irrigation waterways (*anhār*, sing. *nahr*). Another term for this produce is *mādhiyānāt*, cf. ʿAzq., VIII, p. 93.
4. The word 'few' is expressed by means of a *pluralis paucitatis* of the word for 'camel load' (*wasq*, pl. *awsuq*), i.e. between three and ten.

- "The wind is part of God's mercy[1]. Do not curse it, it brings forgiveness and punishment, so ask God for its benefit and seek refuge with Him from its evil",

cf. Mz., IX, no. **12231** (*s*, *Kitāb ʿamal al-yawm wa 'l-layla*, Beirut 1986, p. 270, *q*, II, p. 1228, confirmed in IḤ., II, pp. 250, 409, 437, *kh*, *Al-adab al-mufrad*, Cairo 2003, p. 330, Abū Yaʿlā, X, p. 526, Ibn Ḥibbān, II, p. 176, Bayhaqī, II, p. 361). Zuhrī is SCL but for lack of more convincing PCLs no more than that. In the midst of SSs Awzāʿī is a believable PCL; he is imitated by ʿAzq., XI, p. 89, cf. IḤ., II, p. 268, *d*, IV, 326.

With a strand on the authority of Zuhrī—Ḥumayd b. ʿAbd ar-Raḥmān az-Zuhrī—Abū Hurayra, who reported the Prophet's words:

- "He who swears and says: 'By al-Lāt, by al-ʿUzzā', must say: 'There is no god but God', and he who says to his friend: 'Come and I'll bet you …', is obliged to spend something (suitable) in alms",

cf. Mz., IX, no. **12276** (*kh*, 78/74, 2, *m*, III, pp. 1267 f, *t*, *s*, *q*, confirmed in Bayhaqī, I, pp. 148 f). Awzāʿī may be the (S)CL of this tradition, and ʿAzq. (VIII, p, 460) may have copied him. It is, however, also feasible that the SCL of this bundle, Zuhrī, is in reality an earlier CL of a more general wording in the MC on the prohibition of swearing by one's (fore)fathers. The reason why Awzāʿī was chosen here as the most likely originator of this wording lies in the observation that strands through him are far better attested than those through other alleged pupils of Zuhrī. The issue is apparently an ancient one, even older than Zuhrī, if all the personal opinions expressed in *mursalāt* and *aqwāl* attributed to first/seventh century *fuqahā'* are anything to go by, cf. ʿAzq., VIII, pp. 466-72, IASh., new ed. III, pp. 80 ff. See further Zuhrī under no. 10518 and Mālik under no. 5009* for more comments.

For Awzāʿī's position in a spider supporting a tradition on washing habits, see Aʿmash under no. **12516**.

With a strand on the authority of Ḥassān b. ʿAṭiyya—Muḥammad b. Abī ʿĀ'isha—Abū Hurayra and with a strand on the authority of Yaḥyā b. Abī Kathīr—Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra, who reported that the Prophet said:

- "After you have uttered the final formula[2] of the *ṣalāt*, seek refuge with God from the following four (visitations): (…) the chastisement of Hell, the chastisement of the grave, the temptation of this life on earth and that after death, and the temptation (v.l. evil) of the Antichrist (*al-Masīḥ ad-Dajjāl*)",

cf. Mz., X, nos. **14587**, 15388 (*m*, I, p. 412, *d*, *s*, *q*, confirmed in IḤ., II, p. 477). Awzāʿī is (S)CL of this tradition which is part of the extensive MC on preservation prayers. With the second strand mentioned here we find also Hishām b. Abī ʿAbd Allāh ad-Dastuwā'ī as alternative (S)CL supporting more or less the same tradition, cf. no. 15427 (*kh*, 23/87, 3, *m*, Ṭay., no. 2349, IḤ., II, p. 522). The order of the four formulae may differ somewhat in the various versions. Sufyān b. ʿUyayna is (S)CL of a different wording from within this MC, cf. no. 13688. Cf. also Hishām b. ʿUrwa under no. 16780.

With a strand on the authority of Abū Kathīr Yazīd b. ʿAbd ar-Raḥmān—Abū Hurayra, who related the Prophet's words:

- "Wine (*khamr*) is made from two fruits: dates and grapes",

cf. Mz., X, no. **14841** (*m*, III, pp. 1573 f, *t*, *s*, *q*, confirmed in IASh., VII, p. 467, IḤ., II, pp. 408, 409, 474, 496, 518 f). Awzāʿī is (S)CL. An older (S)CL in this bundle but less well attested is Yaḥyā b. Abī Kathīr who allegedly transmitted this from Abū Kathīr (who is not his father), cf. ʿAzq., IX, p. 234, IḤ., II, p. 408#.

With a strand on the authority of Yaḥyā b. Abī Kathīr—Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra, who reported an important sermon of the Prophet with various variants added in brackets:

- "When God was about to conquer Mecca for His Messenger[3], the Prophet stood up

1. This is a play on words from within one Arabic root, cf. Lane, s.v. *rīḥ* and *rawḥ*, for its related connotations.

2. Uttering this formula is called *tashahhud*.

3. It says literally 'when God conquered …', but commentators interpret the context as conveying that the sermon was uttered just *before* the actual conquest, after a man from Khuzāʿa had killed someone from Layth. Since the conquest necessitated the use of force (*ʿanwatan*), the Prophet was allowed to spill blood, but hunting the animals of the sacred territory and picking from its vegetation remained an offence, cf. *ʿAwn al-maʿbūd*, V, p. 346, IḤj., *Fatḥ*, VI, p. 12.

among his people, praised God and extolled Him and said: 'God once protected Mecca against the elephant (*al-fīl*[1]; v.l. killing, *al-qatl*) and He brought it under the authority of His Messenger and the believers. Its territory (has been sacrosanct for all those of the older generation and it) will be sacrosanct for future generations (until the Day of Resurrection); God has only lifted its sanctity temporarily especially for me[2]. Its wild animals may not be hunted, its plants (v.l. thorns[3]) may not be picked and what is accidentally found (*luqaṭa* or *sāqiṭa*) may not be picked up except with the purpose to announce its finding[4]. (He whose relative gets killed has the option to exact compensation in blood-money or he may resort to retaliation).' Then ʿAbbās (b. al-Muṭṭalib) said: 'But what about *idhkhir* plants which we use for roofing our living quarters and our graves?' 'You may pick that,' the Prophet replied. (…) Then a man from Yemen, Abū Shāh, stood up and said: 'Messenger of God, please have this (sermon) written down for me.' Write it down for Abū Shāh,' the Prophet said",

cf. Mz., XI, no. **15383** (the Six, *kh*, 45/7, 2, *m*, II, p. 988[5], confirmed[6] in IḤ., II, p. 238, Fākihī, II, no. 1442). Awzāʿī is (S)CL of the wording of this tradition, which is in fact a composite consisting of several ancient politico-religious slogans. These slogans, separately or in various combinations, are also found supported by several *mursal* strands, cf. ʿAzq., V, pp. 139-42, IASh., XIV, pp. 489 f. For a similar text with an older (S)CL, see Manṣūr b. al-Muʿtamir under no. 5748. Whether the last part of the tradition dealing with the request of the otherwise obscure Abū Shāh was originally part of it, or just constitutes a late addition, is a controversial issue. Fact is that it plays an important role in a discussion whether or not one was allowed to write down traditions, cf. al-Khaṭīb al-Baghdādī, *Taqyīd al-ʿilm*, ed. Y. al-ʿIshsh, Damascus 1949, p. 86[7].

Ayyūb b. Abī Tamīma as-Sakhtiyānī, a *mawlā* from Baṣra who died in 131/749. Because of his supposed learning, Ḥasan al-Baṣrī called him the *sayyid al-fityān*, i.e. the leader of the young men[8]. He is called the intellectual successor to Ḥasan al-Baṣrī and Ibn Sīrīn as is witnessed in numerous *mawqūfāt*. Among the transmitters in the bundles in which he occurs we often find as his seemingly clear PCLs Ḥammād b. Zayd and Ibn ʿUlayya, whereby it is hard to decide whether or not the transmission from him is historical or 'attributed'. Besides, his alleged transmission from Nāfiʿ, the *mawlā* of Ibn ʿUmar, is untenable. He is found in a few bundles, together with Khālid al-Ḥadhdhāʾ, as pupils of Abū Qilāba ʿAbd Allāh b. Zayd. Whether the last-mentioned or Khālid or Ayyūb is to be credited with the *matn*s thus supported constitutes an *isnād*-analytical problem in every single bundle. It is therefore advised to consult also the *tarjama*s of the other two, if one seeks to gain an overall impression of Ayyūb's output as CL, which is slight on the whole. In fact, there is not a single bundle in the literature from which Ayyūb's CL-ship can be distilled with a measure of certainty. The traditions listed in the following are brought together here just in order to acquire an idea of the sort of material in which he might have been involved.

With a strand on the authority of Abū Qilāba ʿAbd Allāh b. Zayd—Anas:

1. A reference to an event in the past, also hinted at in Q. CV, when a Christian king from South Arabia called Abraha marched on Mecca to conquer it. In his army there was an elephant, hence the year in which this occurred (570 AD, the year generally assumed to be the year of birth of Muḥammad) was nicknamed 'year of the elephant'.

2. I.e. so that I can resort to actions in the course of which blood may be spilled.

3. IḤj., *Fatḥ*, I, p. 216, says that this shows that if thorns may not be broken off in the *ḥaram*, that should be taken as an indicator of the sanctity of everything that grows there.

4. In an attempt to locate its rightful owner.

5. In line 5 there is an obvious printing mistake: the first *lan* should read *lam*; not only logic dictates this but also the *kh* variant in IḤj., *Fatḥ*, I, 216. This is one more piece of evidence for the surmise that, when M. F. ʿAbd al-Bāqī submitted Muslim's *Ṣaḥīḥ* to the printer, he just gave them the old Maḥmūd Tawfīq edition of Cairo 1930 to reprint, warts and all.

6. IASh., XIV, p. 495, opted for a dive bypassing Awzāʿī onto Yaḥyā b. Abī Kathīr.

7. For a modern branch of this discussion, see *Authenticity*, pp. 48 ff.

8. Cf. IS, VII 2, p. 14.

- "While in Medina the Prophet performed a *ẓuhr ṣalāt* of four *rakʿa*s, but (on his way to Mecca and having arrived) in Dhū 'l-Ḥulayfa he performed a *ʿaṣr ṣalāt* of (only) two *rakʿa*s",

cf. Mz., I, no. **947** (*kh*, 25/27, *m*, I, p. 480, *s*, confirmed in Ḥum., no. 1192, IḤ., III, p. 186, Fasawī, III, p. 23). Ayyūb is SCL of the wording of this tradition which is part of the large MC on the permissibility of shortening one's *ṣalāt* when one is outside one's home. One of his PCLs, Sufyān b. ʿUyayna, circulated more or less the same *matn* also with two other strands back to Anas, strands which formed the target of dives by others, cf. Mz., I, nos. 166, 1573, Ḥum., nos. 1191, 1193. The tradition turned up as a preamble of an account of the farewell pilgrimage by *kh*, cf. IḤj., *Fatḥ*, IV, p. 155.

With a strand on the authority of Muḥammad b. Sīrīn:

- "Anas was once asked: 'Did the Prophet insert a period of immobility (*qunūt*) in the morning *ṣalāt*?' 'Yes,' he answered. 'And did he observe a *qunūt* before the bow (*rukūʿ*)?', someone asked him. '(No,)' Anas said, 'he observed a short one after the bow'",

cf. Mz., I, no. **1453** (*kh*, 14/7, *Fatḥ*, III, p. 143, *d*, *s*, confirmed in Dārimī, I, p. 454). Ayyūb as-Sakhtiyānī is SCL in this *qunūt* tradition. For more information on this technical term, see Sulaymān b. Ṭarkhān at-Taymī under no. 1650.

With a strand on the authority of Muḥammad b. Sīrīn—Anas:

- "On the Day of Immolation the Prophet said: 'He who slaughtered his sacrificial animal before the *ṣalāt* must repeat it.' A man got up and said: 'Messenger of God, this is a day on which appetite for meat is widespread,' and he mentioned that his neighbours had a great need for it, as if (to say that) the Prophet would (allow him) to give it away as alms. 'But I have a young goat which is dearer to me than two sheep,' the man said, 'shall I perform my sacrifice (by slaughtering) that?' The Prophet granted him permission. Anas said: 'I do not know whether or not this 'concession' (*rukhṣa*) was extended to other people. The Prophet turned then to two rams (he had brought along for that purpose) and sacrificed them and the people made for their sheep, (slaughtered them) and distributed their meat",

cf. Mz., I, no. **1455** (*kh*, 73/12, *m*, III, pp. 1554 f, *s*, *q*, confirmed in IḤ., III, pp. 113, 117, Abū Yaʿlā, V, pp. 209 f). Ayyūb is (S)CL of this tradition or, conceivably, anyone of his PCLs like Ḥammād b. Zayd or Ibn ʿUlayya. Sacrificing before or after the performance of the festive *ṣalāt* on the day of the Great Feast has given rise to an extensive debate, cf. IḤ., *Fatḥ*, XII, pp. 98 f, 116 f. It became custom to consider a sacrifice before the *ṣalāt al-ʿīd* as not valid. Ayyūb's tradition here constitutes a middle stage in the discussion. For another, major tradition on this subject, see Shaʿbī under no. 1769.

With a strand on the authority of Saʿīd b. Mīnāʾ and/or Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh:

- "The Prophet prohibited the *muḥāqala*, the *muzābana*, the *muʿāwama* and the *mukhābara* contracts and also sales in which an unknown part of the commodity is subject to an exception (*thunyā*), but he allowed the sale of *ʿarāyā*",

cf. Mz., II, no. **2261**, 2666 (*m*, III, p. 1175, *d*, *t*, *s*, *q*, confirmed in IASh., VI, p. 327, IḤ., III, pp. 313, 356, 364, Abū Yaʿlā, III, p. 341). Ayyūb is (S)CL of this wording. The tradition is part of a huge MC on ancient Arabian sales contracts. *Muʿāwama* is selling the fruit of one's trees two or three years in advance, forbidden because of the risk involved. For the other technical terms, see Yaḥyā b. Saʿīd al-Anṣārī under no. 4646 and Mālik under no. 3723*.

With a strand on the authority of ʿAṭāʾ b. Abī Rabāḥ—Ibn ʿAbbās:

- "(On the day the fast of Ramaḍān was broken) I was present when the Prophet performed a *ṣalāt*. Only after that did he deliver a sermon. When he thought that it had not reached the women (in the congregation), he went to them, asked them to mention/remember God, he admonished them and ordered them to give alms, while Bilāl spread out a garment to gather those.

Then the women started throwing rings, earrings, and other ornaments down on it",

cf. Mz., V, no. **5883** (*kh*, 3/32, *m*, II, p. 602, *d*, *s*, *q*, confirmed in Ṭay., no. 2655, Ḥum., no. 476, IḤ., I, pp. 220, 226, 331 f[1], Dārimī, I, p. 456). Ayyūb is a (S)CL of the wording of this tradition. Another (S)CL who figures prominently in bundles supporting similar traditions is Ibn Jurayj, see there under the nos. 2449 and 5698. This seemingly simple tradition contains certain elements bearing on a highly controversial issue: was the sermon on the festive day to precede or to follow the two *rakʿa*s of the *ṣalāt al-ʿīd*, and had additional *rakʿa*s to be added either before or after these two obligatory ones? All different points of view find expression in a number of traditions going back to the Prophet or other early authorities and supported by (spidery) bundles with various (S)CLs, cf. ʿAzq., III, pp. 271-87, IASh., II, pp. 168-80.

With a strand on the authority of ʿIkrima:

- "ʿAlī b. Abī Ṭālib was once brought some heretics (*zanādiqa*) and he had them burnt (in one variant: together with their books). When news of that reached ʿAbd Allāh b. ʿAbbās, he said: 'If I had had to decide in the matter, I would not have had them burnt, for the Prophet forbade to punish (people) by means of divine punishments, but I would have had them killed, for the Prophet has said: 'He who changes his religion must be put to death'",

cf. Mz., V, no. **5987** (*kh*, 87/2, *Fatḥ*, VI, pp. 491 f, *d*, *t*, *s*, confirmed in Ṭay., no. 2689, ʿAzq., V, p. 213, X, p. 168, IASh., X, pp. 139, 143, XII, pp. 389 f, Ḥum., no. 533, IḤ., I, pp. 217, 282, Ibn Ḥibbān, VI, p. 323, VII, p. 449). The tradition addresses two important issues, the prohibition to use fire when someone has to be executed, and the putting to death of apostates. Ayyūb is (S)CL. The final sentence, which sounds like an ancient slogan, figures also in late SS-supported traditions in *s*, in which the people who are put to death are identified as belonging to the Zuṭṭ, cf. Mz., I, no. 5362. The Zuṭṭ were Indian people who were brought into the Persian Gulf region in the first/seventh century and possibly earlier, cf. *EI* 2, s.n. (Bosworth).

1. The editor Shākir lists ʿIkrima instead of ʿAṭāʾ in the slot of the successor.

With the same strand:

- "(*Sūrat ṣād* (i.e. XXXVIII) is not one of those Qurʾānic passages at the recitation of which a prostration is obligatory, but I saw the Prophet perform a prostration while he recited it",

cf. Mz., V, no. **5988** (*kh*, 17/3, *Fatḥ*, III, p. 207, *d*, *t*, *s*, *Kubrā*, VI, p. 342, confirmed in Ḥum., no. 477, IḤ., I, p. 360, Dārimī, I, p. 408). Ayyūb is (S)CL. In the version found in *s* the Prophet allegedly gave as his reason for performing a prostration the exhortation implied in Q. VI: 90: 'Those are the ones whom God has given guidance, so be led by their guidance', where the reference is understood to point to Dāwūd and Sulaymān (i.e. David and Solomon) who prostrated before God out of repentance for their inadequate reactions to His temptations, cf. *sūra* XXXVIII: 24 and 35 respectively. See also IḤj., *Fatḥ*, III, p. 207. For the obligatory—or highly recommended—extra prostrations during the recitation of certain passages from the Qurʾān, see *EI* 2, s.v. the technical term *sadjda* (Rippin).

With the same strand:

- "The Prophet had someone cupping him when he was observing a fast (v.l. and when he was in a state of ritual consecration)",

cf. Mz., V, no. **5989** (*kh*, 30/32, *d*, *ʿAwn al-maʿbūd*, VI, p. 356, *t*, *s*, confirmed in ʿAzq., IV, p. 209, IASh., III, pp. 49 f). Ayyūb is (S)CL of this tradition. It is generally believed that it constitutes a *rukhṣa* of an allegedly prophetic maxim which states that, when a fast is observed, the cupper and the one who is cupped both break their fast, cf. Abū Qilāba under no. 4818. A SCL who is somewhat younger than Ayyūb and who is key figure in a bundle supporting the same text is Shuʿba, cf. no. 6478 (*s*, Ṭay., no. 2698, IASh., III, p. 51, IḤ., I, pp. 215, 222, 244, 248, 286, 344). Cf. also no. 1334 with ʿAzq. as SCL. A spider supporting a similar tradition with the additional information that the Prophet was suffering from a headache has Hishām b. Ḥassān as key figure, cf. Mz., V, no. 6226 (*kh*, 76/15, *d*, *s*).

With a strand on the authority of Saʿīd b. Jubayr—ʿAbd Allāh b. ʿUmar:

- "The Prophet separated a married couple of the Banū 'l-ʿAjlān who had uttered the

curse formula (*liʿān*) against one another and mused: 'God alone knows that someone is lying; does one of you repent?'",

cf. Mz., V, no. **7050** (*kh*, 68/33, *m*, II, p. 1132, *d*, *s*, confirmed in Ḥum., no. 672, Saʿīd b. Manṣūr, I, p. 360, IḤ., I, p. 57, II, pp. 4, 37). Ayyūb is (S)CL. For more on the *liʿān* procedure, which gave rise to a MC, see Zuhrī under no. 4805.

With a strand on the authority of Abū Qilāba ʿAbd Allāh b. Zayd (and al-Qāsim b. ʿĀṣim)—Zahdam b. Muḍarrib (paraphrase):

- "I was one day with Abū Mūsā al-Ashʿarī when he was served food in which there was chicken. Then a man from the Banū Taym[1] with a ruddy complexion, probably a *mawlā*, entered his quarters but kept aside. Abū Mūsā invited him to come near but the man hesitated. Abū Mūsā said: 'Come on, I saw the Prophet eat from this dish.' The man said: 'I (also) saw him eat from this, but I was filled with revulsion and swore that I would never touch it.' Abū Mūsā said: 'Listen, I'll tell you something that has a direct bearing on this. Amidst a group of my kinsmen I came to the Prophet one day and we asked him to provide us with riding animals. The Prophet said: 'By God, I swear that I cannot supply you with animals nor do I personally have any to spare.' Then, after a while during which we stayed there, he was brought a number of camels which had been captured from the enemy. He called us and ordered that we'd be given five camels of excellent breeding. When we had departed, we said to one another: 'We have caused the Prophet to forget his oath and therefore we will not receive God's blessing (if we do not bring that to his attention).' So we returned to him and said: 'Messenger of God, we came to ask you to supply us with camels, but you swore that you could not do it. Then, after that, you did, but have you forgotten your oath?' 'No, I have not,' the Prophet said, 'but whenever I swear an oath (that I'll do something), and I suddenly think of something else that is better, I opt for that which is better and I free myself from the oath by expiating for it. So you may go now, God has supplied you with animals'",

cf. Mz., VI, no. **8990** (*kh*, 97/56, *m*, III, p. 1270, *t*, *s*, confirmed in ʿAzq., VIII, pp. 495 f, Ḥum., nos. 765, 766, IḤ., IV, pp. 394, 397, 401, 406, Dārimī, II, p. 140). With three seemingly firm PCLs and a number of SSs, Ayyūb is in any case the (S)CL of this tradition, which shows up a number of mostly immaterial textual variants. Several collections (e.g. Ḥum.) chose to present it as two separate traditions, one with the eating of chicken as central motive and the other with the oath and its expiation.

With a strand on the authority of Abū Qilāba ʿAbd Allāh b. Zayd—Abū 'l-Muhallab al-Jarmī—ʿImrān b. Ḥuṣayn:

- "The Prophet was once on a journey, when he heard a woman curse her camel which had stumbled (v.l. grumbled). He said: 'Lift everything it carries from its back and let it go.' I still remember that ash coloured camel roaming free amidst the people, nobody interfering with it",

cf. Mz., VIII, no. **10883** (*m*, IV, p. 2004, *d*, ʿAzq., X, pp. 412 f, IASh., VIII, p. 485, IḤ., IV, pp. 429, 431). Ayyūb is (S)CL. The commentators add that the Prophet's order is to be interpreted as an assertion that the woman's curse had been implemented and, at the same time, that the camel, having been removed from the woman's herd, constitutes a punishment for her, as she was not supposed to curse her animal, cf. *ʿAwn al-maʿbūd*, VII, p. 165. Islam does not only prohibit the cursing of riding animals, cursing was in general frowned upon. The prohibition to curse animals or people, including the unbelievers, gave rise to a MC, for which see *m*, IV, pp. 2004-7. All the traditions found in this MC are relatively late, being supported by SSs and a single late spider. The tradition translated here seems to be the oldest on the issue in the canonical collections.

With the same strand (paraphrase incorporating many textual variants):

- "The Thaqīf, who were confederates of the Banū ʿUqayl, had captured two companions of the Prophet and the latter had

1. Other versions mention the clan of the Banū ʿĀbis or ʿĀ'ish, cf. ʿAzq., VIII, p. 496, note 1.

captured one ʿUqaylī together with a camel of high breed, the *ʿaḍbāʾ*[1]. Riding a donkey draped in a velvet cloth, the Prophet went up to the man, who was still in fetters. The man called out to him: 'Hey, Muḥammad!' The Prophet asked: 'What do you want?' He said: 'Why have you captured me,' and pointing to the camel, 'why have you taken the forerunner[2] of the pilgrims?' 'I have made you prisoner on account of the offences of your confederates, the Thaqīf.' The Prophet drew away from the man who again called after him: 'Hey, Muḥammad.' The Prophet, who was in a forgiving and tender mood, went back to him and asked: 'What do you want now?' The man said: 'I am a Muslim.' 'If you had only said so, when you were still in command of your affairs (i.e. before your capture),' the Prophet said, 'you would have prospered in every way[3].' Then he drew away once more, but the man called after him: 'Hey, Muḥammad.' The Prophet went back to him and asked him what he wanted. 'I am hungry, so give me something to eat and I am thirsty, so give me something to drink.' The Prophet said: 'That is a matter which you yourself have got to take care of,' whereupon he thought it a good idea to exchange the man for the two companions taken prisoner. The camel he kept for himself.

Some time later the unbelievers came one night to rustle animals roaming free in the vicinity of Medina and made off with the *ʿaḍbāʾ* that belonged to the Prophet. At the same time they captured an Anṣārī woman, fettered her and led her away. The unbelievers were used to let their animals roam free in their enclosures. One night, when they were fast asleep, the woman slipped out of her shackles and sneaked to the camels. Whenever she approached one and laid her hand on its back it grumbled, but when she did so with the *aḍbāʿ*, it kept silent, being a tractable animal that was well trained. She mounted it and rode away. When her captors discovered that she had fled, they gave chase but could not overtake her. She made a promise to God that she would sacrifice the camel to Him, if He let her make good her escape. When she came in the vicinity of Medina, the camel was recognized as one belonging to the Prophet, who was immediately informed. He sent for the woman and when she was duly brought to him, he was told about her vow. The Prophet said: 'By God, that is an evil promise. A promise made concerning something offensive to God need not be fulfilled, nor a promise in respect of something that one does not own'",

cf. Mz., VIII, nos. **10884**, 10887, 10888 (*m*, III, pp. 1262 f, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 844, ʿAzq., VIII, p. 434, Ḥum., no. 829, IḤ., IV, pp. 430, 433, Dārimī, II, pp. 308 f). Ayyūb may safely be held responsible for the gist of this story, but the textual variants are too numerous and diverse to credit these to anyone with a measure of certainty.

Bishr b. al-Mufaḍḍal, a *mawlā*, labelled *ṣāḥib sunna*, from Baṣra who died in 186/802.

With a strand on the authority of Ghālib al-Qaṭṭān—Bakr b. ʿAbd Allāh—Anas b. Mālik:

- "We used to perform the *ṣalāt* with the Prophet in the most oppressive heat and when we could not bring ourselves to keep our foreheads to the ground, we spread out a garment in order to perform our prostrations on that",

cf. Mz., I, no. **250** (*kh*, 8/23, *m*, I, p. 433, *d*, *q*, confirmed in IḤ., III, p. 100, Dārimī, I, p. 354). Bishr is

1. This appellative means slit-eared, but according to some commentators this particular camel of the Prophet did not have its ears slit. Another meaning of the adjective is 'short in the forelegs', cf. Lane, s.v.
2. In the version mentioned in Ḥum. there is here an extra sentence that looks like an interpolation. In the Jāhiliyya such camels were allowed to pasture and drink from water basins wherever they wanted.
3. The Muslim commentator points out at this juncture that if the man had embraced Islam before his capture that would have constituted an offence against Islam. However, if he had done so only after his capture, the option for his captors to put him to death was no longer open to them, but they were free to enslave him, grant him his freedom or put him up for ransom.

(S)CL in this tradition from the MC on performing the *ṣalāt* in stifling heat. An alternative (S)CL in this bundle is ʿAbd Allāh b. al-Mubārak (*kh*, *t*, *s*), but he is less well attested.

With a strand on the authority of ʿUmāra b. Ghaziyya—Yaḥyā b. ʿUmāra al-Anṣārī—Abū Saʿīd, who related the Prophet's words:

- "Whisper in the ears of your dead the words: 'There is no god but God'",

cf. Mz., III, no. **4403** (*m*, II, p. 631, *d*, *t*, *s*, confirmed in IḤ., III, p. 3, Ibn Ḥibbān, V, p. 3, Abū Yaʿlā, II, p. 347). In ʿUmāra b. Ghaziyya several SSs converge, but it is safer to conclude that Bishr is (S)CL of this tradition. Commentaries make clear that in the term 'dead' also all those are included who are on the point of death and who are expected to fare better on the Day of Resurrection when the last words uttered by them on earth is the *tawḥīd* formula.

With a strand on the authority of Muḥammad b. Zayd b. Qunfudh—ʿUmayr, the *mawlā* of Ābī 'l-Laḥm, the man who refused to eat meat:

- "I was present with my master's folk at (the conquest of) Khaybar. They mentioned me to the Prophet who ordered that I'd be given a sword. When I was girded with one, it appeared to drag along the ground. When the Prophet was told, he ordered that I was only to be given a share consisting of worthless household utensils",

cf. Mz., VIII, no. **10898** (*d*, *ʿAwn al-maʿbūd*:, VII, p. 286, *t*, *s*, confirmed in IḤ., V, P. 223). Bishr is (S)CL. The reason why the slave was given such a paltry share in the loot lay in the observation that he was apparently not able, on account of his youth or physical weakness, to fully participate in combat, as the commentary makes clear.

With a strand on the authority of Khālid b. Dhakwān—ar-Rubayyiʿ bt. Muʿawwidh:

- "On the morning my marriage (with Iyās b. al-Bukayr al-Laythī) was to be consummated, the Prophet came to my house and seated himself on my bed as you are sitting here with me, while Anṣārī girls were beating drums and bewailing those of my ancestors who had been killed at Badr. On a certain moment, when one of the girls sang: 'Among us there is a prophet who knows what will happen tomorrow,' the Prophet said: 'Do not sing such things about me (for singing my praises this way is forbidden), but sing (sc. about the dead) as you were doing just now'",

cf. Mz., XI, no. **15832** (*kh*, 67/49, *Fatḥ*, XI, pp. 108 f, *d*, *ʿAwn al-maʿbūd*, XIII, p. 180, *t*, *s*, confirmed in IḤ., VI, p. 359). Bishr is (S)CL of this *rukhṣa* tradition on singing. It is very similar to another suchlike 'concession', for which his younger contemporary Abū Usāma Ḥammād b. Usāma may be responsible, see there under no. 16801. It is impossible to decide whether the one copied the other. In IS, VIII, pp. 327 f, the woman ar-Rubayyiʿ figures in a relatively rich *tarjama*.

al-Bukhārī, **Muḥammad b. Ismāʿīl**, a *mawlā* of the Banū Juʿfa[1]. His collection of ḥadīths, called the *Ṣaḥīḥ*, came to be considered the most prestigious of Islām. This book acquired a holiness only second to the Qurʾān. Even so, it was not taken as the overall basis here in this book, as the available editions are nearly always defective in one or more aspects. This was elucidated in the General Introduction above.

Bukhārī uses one particular *isnād* strand, which bridged the time gap between himself and the lifetime of the Prophet through only three transmitters, a perfect example of a so-called *ʿālī* strand. He was the only ḥadīth collector to use it in support of a simple version from the mendacity cluster[2] and it runs: Bukhārī / Makkī b. Ibrāhīm (126/744—215/830) / Yazīd b. Abī ʿUbayd, a very late successor (d. 146 or 147/763-4) / his master Salama b. al-Akwaʿ (d. either 74/693 or 64/684)[3]. Who put the long-lived companion and his long-lived *mawlā* together for the first time is not certain, there are two feasible candidates, either this Makkī or Abū Āṣim an-Nabīl aḍ-Ḍaḥḥāk b. Makhlad (122/740—212-3/827-8), the one copying the other or vice versa.

The story (*qiṣṣa*) on the raid of the Banū ʿUrayna on the Prophet's camels, their capture and subsequent execution (cf. the *tarjama* of Muqātil b. Sulaymān below) constitutes as good an example

1. He was a so-called *mawlā islām*, not a *mawlā ʿatāqa*, i.e. a slave who is manumitted, cf. Ibn aṣ-Ṣalāh, *Muqaddima*, p. 89, note 2.
2. For an introduction to the mendacity cluster, see Shuʿba under no. 3623.
3. Cf. Mz., IV, no. 4548.

as any other of the multiple uses Bukhārī occasionally makes of one and the same tradition by parading it in a variety of different *fiqh* contexts. In order of appearance in his *Ṣaḥīḥ* we find the story mentioned, or briefly referred to, in the following contexts:

(1) *wuḍūʾ* 66 (ed. L. Krehl, I, p. 69) on the purity of camel urine;

(2) *ṣalāt* 58 (I, p. 122) on the sleeping of the poor in the mosque;

(3) *zakāt* 68 (I, p. 382) on the submission of camels as charity for the poor which may be used and milked for the benefit of starving travellers;

(4) *jihād* 152 (II, p. 251) on the question of whether or not an unbeliever, who has assaulted a Muslim while making use of fire, may be branded as retaliation for his deed. This issue is addressed in the light of the general ban on meting out punishments such as burning that are strictly reserved for God. One late version of the Banū ʿUrayna story, which Bukhārī does not list, contains the information that the men of ʿUrayna had blinded the Prophet's camel herds with fire and that it is because of that that they were blinded themselves as retaliation for their deed. This seems to be an offshoot of the discussion on whether or not mutilation (*muthla*[1]) as punishment is permissible. This discussion was triggered off by the punishment of the camel thieves in the Banū ʿUrayna story, a punishment which included blinding (cf. IḤj., *Fatḥ*, VI, p. 494);

(5) *maghāzī* 36 (III, p. 119) the story of the Banū ʿUrayna and ʿUkl as historical *khabar* but with the final addition, for which see above no. (4): the Prophet used to encourage the giving of alms and to forbid maiming, cf. IḤj., *Fatḥ*, VIII, p. 464;

(6) *tafsīr* Q. V: 33 (III, p. 234) the Banū ʿUrayna story related in connection with the verse: 'This is the penalty for those who battle against God and His Messenger and who spread wickedness in the land that they will be killed or crucified or that they will have their hands and feet severed on alternate sides or that they will be banished from the land …' This verse was usually quoted in connection with the crime of highway robbery (*qaṭʿ aṭ-ṭarīq*) which entails one of God's special punishments (*ḥudūd*);

(7) *ṭibb* 6 (vol. IV, ed. Th.W. Juynboll, p. 51) camel urine used as medicine, a chapter followed by the all-important addition attributed to Ibn Sīrīn that the Banū ʿUrayna episode took place before the special punishments of God (i.e. *ḥudūd*) were revealed, see above under no. (6);

(8) *ṭibb* 29 (IV, p. 58) on permission to leave a locality that is felt to be unwholesome;

(9) *ḥudūd* 15 (IV, p. 298) on those who battle with God (cf. Q. V:33) by apostatizing;

(10) *ḥudūd* 16 (IV, p. 298) on the Prophet leaving the wounds on the arms and legs of the camel thieves not cauterized;

(11) *ḥudūd* 17 (IV, p. 298) on the Prophet not quenching the thirst of the punished apostates;

(12) *ḥudūd* 18 (IV, p. 299) on the Prophet having the apostates blinded;

(13) *diyāt* 22 (IV, p. 322) on the *qasāma*, i.e. the collective oath sworn by fifty relatives of someone in order to establish thereby his guilt or innocence; Bukhārī's insertion of the Banū ʿUrayna story here does not seem to serve a tangible purpose.

Occasionally, other canonical collections also make use of one and the same tradition, such as this Banū ʿUrayna story, in different *fiqh* contexts, but never on the extensive scale as Bukhārī displays here. His method of arranging in chapters (*tabwīb*) is succinctly described in IḤj., *Fatḥ*, I, p. 152. This chaptering of the author (*al-muṣannif*, i.e. Bukhārī) points to his wish to achieve the most comprehensive subdivision possible[2].

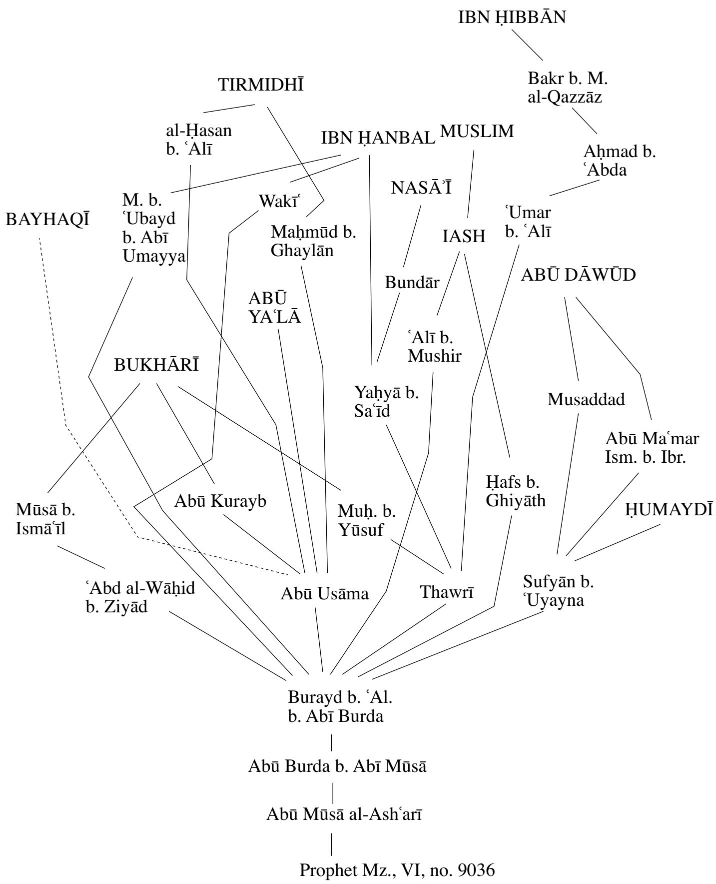
Bukhārī chose *innamā 'l-aʿmāl bi' n-'niyyāt* as the first tradition to open his tradition collection with (cf. the General Introduction above and Yaḥyā b. Saʿīd b. Qays al-Anṣārī under no. 10612) and a tradition on a Muslim's most simple prayer to conclude it (= 97/8, 2, cf. Muḥammad b. Fuḍayl under Mz., X, no. 14899 below).

Burayd b. ʿAbd Allāh b. Abī Burda b. Abī Mūsā al-Ashʿarī. His strand from his grandfather Abū Burda b. Abī Mūsā / his father Abū Mūsā ʿAbd Allāh b. Qays al-Ashʿarī, constitutes a well-known family *isnād*. For a visual introduction to this strand, see the diagram of Mz., VI, no. 9036 below. Another transmitter to have made use of this family strand was Abū Muʿāwiya, see his *tarjama* under no. 9037. Cf. also the *tarjama* of Abū

1. Mutilation of animals by cutting off ears or tails is forbidden and, by extension, also cutting off noses and ears from dead enemies, cf. Ibn al-Athīr, *Nihāya*, IV, p. 294.

2. In Arabic: *fī hādhā 'l-tabwīb ramzun mina 'l-muṣannif ilā annahu yurīdu an yablugha 'l-ghāyata fī tadwīn hādhā 'l-kitāb bi-an yastafrigha wasʿahu fī ḥusni tartībihi wa-kadhālika faʿala*.

Usāma Ḥammād b. Usāma as from Mz., VI, nos. 9038 ff, allegedly the man who transmitted most frequently from this Burayd, who is said to have died some years after 140/757, cf. Dhahabī, *Mīzān al-iʿtidāl*, I, 305, penult. The diagram shows a text-book case of a bundle of superimposed spiders and SSs coming together in what looks like an artificial CL.



The key figure in it is the totally obscure Burayd b. ʿAbd Allāh who is shown to head a family *isnād* strand, allegedly transmitting from his grandfather Abū Burda, the son of the companion Abū Mūsā al-Ashʿarī. Nevertheless Burayd should *not* be identified with the authorship of (the wording of) this tradition comprising a Prophetic saying concerning mendicity:

- "When a beggar came to him, the Prophet used to say (sc. to the people present): 'Intercede (sc. with me on his behalf), then you 'll be rewarded; God will decide through the reaction (lit. tongue) of His Prophet what He wants'",

(This is interpreted as follows: If I give the beggar what he wants on the basis of your intercession, that will be God's decision, and if I do not give him anything, that will equally be God's decision. The Prophet's reaction is understood to be dictated by divine inspiration.)

cf. Mz., VI, no. **9036** (*kh* 78/36, *m*, IV, p. 2026, *d*, *ʿAwn al-maʿbūd*, XIV, p. 28, *t*, *s*, confirmed in Ḥum., no. 771, IḤ., IV, pp. 400, 409, 413, Abū Yaʿlā, XIII, p. 280, Ibn Ḥibbān, I, p. 373, Bay., VIII, p. 167). The bundle could be analysed in the following manner:

At the first glance the key figure, Burayd, has three strands fanning out from him who all seem to qualify as believable PCLs, Abū Usāma, Thawrī and Sufyān b. ʿUyayna. Had it not been for the

overall obscurity of Burayd, one would have been inclined to attribute (the wording of) the tradition to him. But the coming together of three seemingly impeccable PCLs as transmitters in one key figure—a none too rare phenomenon in Muslim tradition—does not yet offer a solution as to questions of authorship, only cautious conclusions (if any) as to chronology and provenance may be contemplated. On the other hand, if that particular key figure turns up time and again in bundles with two or more similar PCLs, one is entitled to have second thoughts as to his suggested obscurity. In that case we may have to rethink our scepticism as to his historicity. In the case of Burayd, however, he remains as nondescript as the *rijāl* sources suggest. Among Mz., VI, nos. 9036-76, the entire corpus supported by the family *isnād* in question, we find a number of (partly spidery) bundles with him again as key figure next to some transmitters seemingly qualifying as PCLs who may in fact be considered to be the CLs. Of the transmitters from Burayd it is Abū Usāma who occurs the most frequently by far. We could say that he 'monopolized'[1] him. Next to one bundle with Abū Muʿāwiya as CL (cf. no. 9037 in his *tarjama*), the list of forty-one items shows up Abū Usāma no less than thirty-two times as CL or (S)CL, many of which are dealt with in his *tarjama*. A few Abū Usāma bundles have next to him the occasional diving SSs with Sufyān b. ʿUyayna and/or Thawrī thrown in.

Ḍamra b. Rabīʿa al-Filasṭīnī, a *mawlā* from Ramla who is said to have died in 202/818. He is identified in his *tarjama* in Dhahabī's *Mīzān al-iʿtidāl*, II, p. 330, with the following tradition:

With a strand on the authority of Thawrī—ʿAbd Allāh b. Dīnār—ʿAbd Allāh b. ʿUmar, who related the Prophet's words:

- "Anyone who acquires the ownership of a close[2] relative has got to set that person free",

cf. Mz., V, no. **7157** (*t*, *s*, *Kubrā*, III, p. 173, *q*). This is also transmitted by persons other than Ḍamra with different strands back to the Prophet, cf. Qatāda under no. 4585. IḤ. is recorded to have rejected Ḍamra's concoction vehemently, cf. IḤj., *Tahdhīb*, IV, p. 461.

Dāwūd b. Abī Hind (d. 139-41/756-8), a *mawlā* from Baṣra whose legal advice was sought, cf. IḤj., *Tahdhīb*, III, p. 204.

With a strand on the authority of Shaʿbī—Jarīr b. ʿAbd Allāh, who related the Prophet's words:

- "When the collector of the poor tax comes to you, let him return again fully satisfied with you",

cf. Mz., II, no. **3215** (*m*, II, p. 757, *t*, *s*, confirmed in Ṭay., no. 667, Ḥum., no. 796, IASh., III, p. 115, IḤ., IV, pp. 360, 361, Dārimī, I, p. 484, *Ḥilya*, IV, p. 333). Dāwūd is the CL.

With a strand on the authority of Abū Naḍra al-Mundhir b. Mālik—Abū Saʿīd al-Khudrī:

- "A nomad said to the Prophet: I live in a land rich in lizards, it is the staple of my people.' But he did not answer, so we told the man to speak out again, he did but again he did not receive an answer … three times. Then at the third time the Prophet called out to him and said: 'Listen man, God has cursed, or is angry with, a tribe of the Israelites, so he transformed them into animals that crawl on the earth; I do not know if these (lizards) belong to those animals. I do not eat them and I do not forbid (others) to eat them'",

cf. Mz., III, no. **4315** (*m*, III, p. 1546, *q*, confirmed in IASh., VIII, p. 79, IḤ., III, pp. 5, 19, 66, Bay., IX, 324). With only two not entirely clear-cut PCLs it is hazardous to decide whether Dāwūd b. Abī Hind is the (S)CL of this version from the large MC on the permissibility of eating lizard meat. A parallel version, equally poorly established, has Shuʿba as (S)CL, cf. no. 4305 (*m*, ibidem, Ṭay., no. 2153, Bay., IX, p. 325). But Shuʿba figures also as (S)CL in another version supported by a spider, see there under Mz., II, no. 2069.

With a strand on the authority of Shaʿbī—(Masrūq —) ʿĀʾisha:

- "With God's words in mind: '… on the day that the earth will be changed into something other than the earth and also the heavens (XIV: 48)', I asked the Prophet: 'Where

1. This is indicated in Arabic by the words *akthara ʿanhu*, which we occasionally find in certain master/pupil 'relationships'.
2. The word 'close' is expressed with the term *muḥrim*, i.e. a person who is too closely related for marriage, or whom it is unlawful to harm.

> will the people be on that day, Messenger of God?' He said: 'On the Bridge'",

cf. Mz., XII, no. **17617** (*m*, IV, p. 2150, *t*, *q*, confirmed in Ḥum., no. 274, IḤ., VI, pp. 35, 134, 218, Dārimī, II, pp. 423 f, Ṭabarī, *Tafsīr*, XIII, pp. 252 f##). With no less than eleven strands converging in Dāwūd, some of which are through conceivable PCLs, he is the likely originator of the wording of this tradition. It is in fact the earliest datable canonical tradition in which the Bridge across Hell (*ṣirāṭ*) is mentioned. The people will face this eschatological feature on the Day of Resurrection. Like the *ḥawḍ*, i.e. the Basin, it is not alluded to as such in the Qurʾān[1]. The word does occur there, of course, but not in the special sense of the Bridge. The name of Masrūq in the strand above is placed in brackets, since several sources leave it unmentioned between ʿĀʾisha and Shaʿbī. For another, probably somewhat later tradition in which the *ṣirāṭ* occurs, see Ibrāhīm b. Saʿd under no. 14213.

Fuḍayl b. Ghazwān, a *mawlā* who is said to have died shortly after 140/757. He is a nondescript figure.

With a strand on the authority of ʿAbd ar-Raḥmān b. Abī Nuʿm (or Nuʿaym)—Abū Hurayra, who related the Prophet's words (paraphrase):

- "A slave owner who accuses a slave of his to have fornicated, although that slave is innocent of what is held against him, that owner will receive his (*ḥadd*) punishment on the Day of Resurrection, except when it turns out that adultery had indeed occurred",

cf. Mz., X, no. **13624** (*kh*, 86/45, *m*, III, p. 1282, *d*, *ʿAwn al-maʿbūd*, XIV, p. 50, *t*, *s*, confirmed in IḤ., II, pp. 431, 499 f, Bay., VIII, p. 250). This is the only tradition in the canonical corpus for which Fuḍayl b. Ghazwān may be held responsible as (S)CL. The *ḥadd* punishment for an unsubstantiated accusation of adultery is normally eighty lashes, and when applied to a slave forty lashes. Even so, one does find reports that in early days the number was forty which eventually was raised to twice that figure, cf. IASh., IX, pp. 502 f. This important tradition is dealt with here in the *tarjama* of Fuḍayl b. Ghazwān, because it cannot be established whether he is so obscure that he can be dismissed as a *majhūl* and, as a consequence, be qualified as a so-called artificial CL. The pre-canonical sources are full of related, early *mawqūfāt* and *aqwāl* reflecting a society in which unsubstantiated accusations of adultery must have been a common phenomenon, between Muslims and inhabitants of the conquered territories, (*ahl al-kitāb* and *mawālī*), as well as the other way round, cf. ʿAzq., VII, pp. 420 ff, IASh., IX, pp. 495 ff. From this abundant material it is impossible to distil a transmitter who might conceivably be identified as the originator, if any, of the tradition listed above who is lurking behind Fuḍayl's name.

N.B. It is striking that, in contrast to the pre-canonical sources, the canonical ones comprise so few traditions, if any at all, on mutual accusations of adultery between free persons among one another or between free persons and members of the conquest societies. Fuḍayl's tradition is virtually the only one that is projected back to the Prophet. And although the strand, quoted by Mz. from *m*, lists IASh. as one of *m*'s spokesmen, the above-mentioned tradition is not found in the currently available editions of his *Muṣannaf.*

Ḥajjāj b. Muḥammad, a *mawlā* of a *mawlā* of the caliph Manṣūr. He hailed from Tirmidh and moved to Baghdad, then to Maṣṣīṣa, then back again to Baghdad, where he is said to have died in 206/821. The ḥadīth master he is recorded to have quoted most frequently, at least in the canonical collections, is Ibn Jurayj. Since Ibn Jurayj had no written records of his *tafsīr* traditions, Ḥajjāj is reported to have learned these from him by dictation[2], and it is precisely in these traditions that we encounter his name most frequently. Most of these are supported by spidery bundles in which it is hard to discern whether he, or in fact his master Ibn Jurayj, is the more likely candidate to attribute the (wording of) that tradition to. Very often he is one of Ibn Jurayj's PCLs, but also very often he is that man's one and only well-attested PCL, which seems to make him responsible for the tradition in question.

With a strand on the authority of Ibn Jurayj—ʿUthmān b. Abī Sulaymān—ʿAlī b. ʿAbd Allāh al-Azdī—ʿUbayd b. ʿUmayr—ʿAbd Allāh b. Ḥubshī al-Khathʿamī:

- "The Prophet was once asked: 'Which ritual is the most meritorious?' 'Long pauses while standing (sc. in the *ṣalāt*),' he answered. 'And what alms are most merito-

1. Cf. *EI* 2, s.v. *ṣirāṭ* (Monnot).

2. Cf. *TB*, VIII, pp. 236 ff.

rious?' 'The ones yielded at great personal cost by someone poor.' 'And what *hijra* is most meritorious?' 'Eschewing what God has forbidden.' 'And what type of holy war is most meritorious?' 'The holy war against the unbelievers with one's wealth and life.' 'And what way of being killed is most noble?' 'Shedding one's blood and having one's horse hamstrung'",

cf. Mz., IV, no. **5241** (*d*, *ʿAwn al-maʿbūd*, IV, p. 227, *s*, confirmed in IḤ., III, pp. 411 f). Ḥajjāj is (S)CL of this tradition.

With a strand on the authority of Ibn Jurayj—ʿAbd Allāh b. ʿUbayd Allāh b. Abī Mulayka—Ḥumayd b. ʿAbd ar-Raḥmān b. ʿAwf:

- "Marwān b. al-Ḥakam said to his doorman: 'Rāfiʿ, go to Ibn ʿAbbās and ask him: '(With respect to Q. III: 187 f, which amounts to saying:), if everyone of us will be punished, although he is satisfied with what he does and wishes to be praised for what he has not done, then we surely will all be punished, (how is that to be interpreted)?' Ibn ʿAbbās answered: 'Why should you be concerned with this verse? It was revealed only in connection with the People of the Book,' and he recited: 'When God concluded a pact with those whom had been brought the Book that they should explain it to the populace and not hide from it anything (verse 187).' And then he recited: 'Do not think that those who are content with what they have done and wish to be praised for what they have not done—(do not think that they are safe from punishment … verse 188).' Ibn ʿAbbās went on: 'The Prophet had asked the People of the Book about something[1] and they concealed it from him and told him something else. They left him, having shown him that they had in fact told him what he had questioned them about. They anticipated to be praised by him for that and they were satisfied with what they had done, namely that they had concealed from him what he had questioned them about'",

cf. Mz., IV, no. **5414** (*kh*, 65/3, 16, *m*, IV, p. 2143, *t*, *s*, confirmed in IḤ., I, p. 298, Ṭabarī, *Tafsīr*, IV, p. 207 f). Ḥajjāj is the believable CL of this bundle, but IḤj. alleges in *Fatḥ*, IX, pp. 301 f, that several SSs also come together in Ḥajjāj's source, namely Ibn Jurayj, so that would point to him as the CL of this piece of *tafsīr*. Apart from the fact that only one of these SSs occurs in *kh* (cf. Mz., V, no. 6284) and further nowhere else in the canonical collections, they have the appearance of dives. In any case this analysis remains tentative.

With a strand on the authority of Ibn Jurayj—Yaʿlā b. Muslim—Saʿīd b. Jubayr—Ibn ʿAbbās:

- "(The Qurʾānic verse) 'Obey God, obey the Messenger of God and those among you who are in charge (IV: 59)' was revealed in connection with ʿAbd Allāh b. Ḥudhāfa whom the Prophet had sent on a campaign",

cf. Mz., IV, no. **5651** (*kh*, 65/4, 11, *m*, III, p. 1465, *d*, *t*, *s*, confirmed in IḤ., I, p. 337, Ṭabarī, *Tafsīr*, V, pp. 147 f#). Ḥajjāj is the CL of this wording. For the story about ʿAbd Allāh b. Ḥudhāfa b. Qays as-Sahmī, which is here identified as the *sabab an-nuzūl*, i.e. the reason for the verse to be revealed, see Aʿmash under no. 10168. Those 'who are in charge' are also associated by some commentators with *fuqahāʾ* and *ʿulamāʾ*, or with the companions in general, or certain individuals among them, cf. Ṭabarī, ibidem, pp. 148 f.

With the same strand:

- "Certain unbelievers had been killing and fornicating on a large scale. Then (one day) they went to the Prophet and said: 'What you say and the cause to which you summon is truly sublime. If you tell us that there is atonement for what we have done, (then we will embrace Islam).' Then Q. XXV: 68 was revealed: 'Those who do not pray to another god next to God and who do not kill a soul whom God has made inviolable except when they are entitled to kill, and who do not fornicate, (they are the servants of God but) those who commit these outrages will have to endure punishment for their sin.' And then the verse was revealed: 'O my servants who have committed outrages to their own detriment, do

1. Some commentators assert that with the People of the Book in this context especially the Jews are meant. They had been asked whether in their Books there was a mention of Muḥammad in the role of Messenger who had been sent by God with the truth.

not despair of God's forgiveness (XXXIX: 53)'",

cf. Mz., IV, no. **5652** (*m*, I, p. 113, *d*, *s*, confirmed in Ṭabarī, *Tafsīr*, XIX, p. 41). Ḥajjāj is the (S)CL of this *tafsīr* tradition.

With the same strand:

- "(The Qurʾānic verse: 'There is no harm in you laying down your weapons) when you are plagued by rain or when you are ill … (IV: 102)' (pertains to) ʿAbd ar-Raḥmān b. ʿAwf (who) was wounded",

cf. Mz., IV, no. **5653** (*kh*, 65/4, 22, *s*, *Kubrā*, VI, p. 328, confirmed in Ṭabarī, *Tafsīr*, V, p. 259). Ḥajjāj is the (S)CL of this *tafsīr* tradition. The Qurʾānic passage is part of the verse that deals with the performance of the *ṣalāt* in times of danger, the so-called *ṣalāt al-khawf*. In *Fatḥ*, IX, p. 333, IḤj. explains away the difficulties in the interpretation of this ultra-concise tradition.

With a strand on the authority of Ibn Jurayj—Ḥukayma bt. Umayma—her mother Umayma b. Ruqayqa, a niece of Khadīja, who said:

- "The Prophet had a vessel made of the trunk of a tall palm tree (*ʿaydān*) under his bed in which he urinated at night",

cf. Mz., XI, no. **15782** (*d*, *ʿAwn al-maʿbūd*, I, p. 30, *s*). Ḥajjāj is SCL in this poorly attested, spidery bundle. Taken literally, this *matn* conveys the idea that the Prophet's bedding was not placed on the floor but on some sort of bedstead high enough above the ground for a chamber-pot to be placed underneath. An Abyssinian servant girl is reported to have drunk the Prophet's urine, cf. Dhahabī, *Siyar*, IX, p. 450.

With a strand on the authority of Ibn Jurayj—ʿAṭāʾ b. Abī Rabāḥ—ʿUbayd b. ʿUmayr—ʿĀʾisha:

- "The Prophet spent time with Zaynab bt. Jaḥsh and drank honey at her place. I agreed with Ḥafṣa bt. ʿUmar that whomsoever of us would be visited first by the Prophet was to say to him: 'I smell the odour of *maghfūr* gum upon your breath[1]. Did you have some?' Thus the Prophet entered the quarters of one of them and she asked the proposed question. He answered: 'No, I had honey in the quarters of Zaynab bt. Jaḥsh, but I won't have it again.' Then the revelation was sent down: 'Prophet, why do you forbid yourself what God has permitted you … (LXVI: 1-4)'",

cf. Mz., XI, no. **16322** (*kh*, 68/8, 2, *m*, II, pp. 1100 f, *d*, *s*, *Kubrā*, VI, p. 495, confirmed in IḤ., VI, p. 221). Ḥajjāj is the CL. The tradition plays a part in the discussion on whether the wives' jealousy was roused on account of Muḥammad's relations with the Coptic slave girl Māriya, but Nawawī denies this, cf. X, pp. 76 f. Another, probably later, tradition on the same issue, but somewhat more elaborate and featuring Sawda instead of Ḥafṣa as the one conniving with ʿĀʾisha, can be attributed to Abū Usāma Ḥammād b. Usāma, cf. Mz., XII, no. 16796 (the Six, *kh*, 90/12, *m*, II, pp. 1101 f, IḤ., VI, p. 59).

With a strand on the authority of Ibn Jurayj—ʿUthmān b. Abī Sulaymān—Abū Salama b. ʿAbd ar-Raḥmān—ʿĀʾisha:

- "Just before his death the Prophet performed most of his *ṣalāt*s while sitting down",

cf. Mz., XII, no. **17734** (*m*, I, p. 506, *tm*, *s*). Ḥajjāj is no more than SCL of this tradition. It is part of a large MC for which see Mālik under no. 15812*.

Ḥakkām b. Salm ar-Rāzī, a strictly obscure figure allegedly from Rayy who is said to have died ca. 190/806. He occurs in one bundle supporting a tradition on the burial of the Prophet which deserves mentioning here. The technical terms will be explained in due course.

With a strand on the authority of ʿAlī b. ʿAbd al-Aʿlā—his father ʿAbd al-Aʿlā b. ʿĀmir—Saʿīd b. Jubayr—Ibn ʿAbbās, who related the Prophet's dictum (paraphrase):

- "It is our custom to bury in the *laḥd*, others bury in the *shaqq*",

cf. Mz., IV, no. **5542** (*d*, *ʿAwn al-maʿbūd*, IX, p. 18, *t*, *s*, *q*, confirmed in Bay., III, p. 408). Ḥakkām is SCL. The story about the Prophet's interment is related in some detail by Ibn Isḥāq in the *Sīra*, cf. IV, pp. 313 f, but none of the available versions allows us via their respective *isnād* strands to identify an originator who is older than he, or a SCL, (S)CL or CL responsible for a ḥadīth on the issue. Some snippets of the story with details about the two categories of gravediggers made it eventually,

1. Supposedly an ill-smelling substance. Commentators emphasize that Muḥammad spurned such substances, since he loathed halitosis.

supported by a SS, to IḤ., I, p. 260. There are furthermore numerous *mawqūfāt*, *mursalāt* and otherwise non-canonical reports on Muḥammad's burial in ʿAzq., III, pp. 475-9, and IASh., III, pp. 322 ff. In Mecca simply a hole (*shaqq*) used to be dug. This was also the case in Medina, but there, moreover, at the bottom of this hole[1], a lateral trench (*laḥd*) was dug in which the corpse was placed, lying on its side and with its face in the direction of Mecca. Finally the *shahāda* was whispered in its ear. Preference for the *laḥd* method of burial above the *shaqq* method was prompted by the well-known topical consideration that Muslims should adopt customs that deliberately differed from those of the People of the Book who, apparently did not go for the *laḥd* method.

Ḥammād b. Salama b. Dīnār Abū Salama, a leading tradition collector from Baṣra**.** He was a *mawlā* of Tamīm and a nephew of Ḥumayd aṭ-Ṭawīl. He is also mentioned as the *mawlā* of the B. Rabīʿa b. Mālik b. Ḥanẓala. He was one of the *abdāl*[2]. A characteristic of *abdāl* is that no children are born to them; well, he married seventy wives but had no offspring.

Ḥammād b. Salama is extensively dealt with in Ibn ʿAdī³, II, 253 ff. His grandfather is named as Dīnār, whereas his younger namesake, Ḥammād b. Zayd, is said to have had a grandfather named Dirham. Hence the difference in excellence between Ḥammād b. Salama and Ḥammād b. Zayd is like the difference between a dīnār and a dirham, an allegation displaying a distinct malice (p. 258). Ibn ʿAdī, pp. 260-4 mentions all the traditions of which Ḥammād b. Salama was the sole transmitter, but he was sometimes copied by others. Many of those traditions made it, however, not to the canonical collections supported by respectable bundles; a majority was SS and spider-supported and apparently never caught on. Ḥammād was an ardent user of Anas *isnād* strands, a custom which he probably picked up from his older Baṣran ḥadīth colleague Shuʿba. Like Shuʿba he made ample use of the successor Thābit b. Aslam al-Bunānī, the well-nigh perfect link between himself and Anas (cf. Thābit's *tarjama* below, and especially that of Anas above). But a quick count of the number of times in the canonical collections that spider and SS-supported traditions are led through Ḥammād / Thābit / Anas *isnād* strands makes clear that it is in the first place the collectors themselves—especially *m* —, and *not* Ḥammād b. Salama, who are responsible for the lions' share thereof[3]. Ibn ʿAdī sums up his description of Ḥammād by quoting the statement of ʿAlī ibn al-Madīnī: 'He who has something critical to say about Ḥammād b. Salama, that man's religiosity is suspect.' This statement is echoed by Ibn Ḥanbal, cf. Ibn ʿAdī³, II, p. 266.

His piety seems to be reflected in the report that has it that he died in the mosque while performing a *ṣalāt*. He was not given to levity (cf. Mz., VII, p. 265). He used to sell women's veils, cf. *Ḥilya*, VI, p. 250. He is reported to have died in 167/784, at seventy-six lunar years (Ibn ʿAdī³, II, p. 255).

His traditions occur in the Six Books, but *kh* and *m* did not find his traditions sound enough to figure among their *uṣūl*; only among their *mutābiʿāt* and *shawāhid* did they occasionally insert them (for these technical terms, cf. the General Introduction). He is seen frequently using Qatāda's name for dives. Spiders and SSs through Ḥammād b. Salama—Thābit—Anas and those through Ḥammād b. Salama—Ḥumayd aṭ-Ṭawīl—Anas were particularly favoured by *m*, but also the other collectors made ample use of them, see Mz., I, nos. 319-90. This proves that Ḥammād was a well-known figure, especially in Baṣran ḥadīth circles. In this book they are wholesale left out of consideration with the exception of a few which turn up as dives in bundles with different CLs or (S)CLs treated in their appurtenant places. A handy survey of the distribution of Thābit / Anas-supported traditions in the canonical collections and Ḥammād's participation in them is found on p. 33 of the preliminary matter of Mz., vol. I.

Ḥammād was quite capable of inventing transmitters. A good example is the *majhūl* Abū 'l-ʿUsharāʾ whose traditions from his equally unknown 'father' were not even incorporated by Mz. in his *Tuḥfa*, conceivably a deliberate omission on his part. Nonetheless they will be dealt with here. Seldom is a CL more clearly exposed as the origi-

1. Sometimes the hole was walled over by sun-baked tiles (*labin*) in order to prevent it from collapsing.

2. A class of saints living on earth who, unknown by the masses, participate by means of their powerful influence in the preservation of the order of the universe. This is quoted from *EI* 2, s.v. (I. Goldziher). For an exhaustive list of such *abdāl* connected with the transmission of traditions, see the appendix at the end of this work.

3. That is, with the exception of *kh*: next to fifty-one traditions in *m*, we count seventeen in *s*, sixteen in *d*, five in *t* and *q* and *only* two in the *taʿlīqāt* of *kh*, who obviously had his doubts about the man as well as the strands in which he was reported to have occurred.

nator of a certain tradition than Ḥammād in Mz., XI, no. 15694, see below.

From Mz.'s *Tuḥfa* the following traditions deserve to be listed in Ḥammād's *tarjama*:

With a strand on the authority of Thābit—Abū Rāfiʿ Nufayʿ—Ubayy b. Kaʿb:

- "The Prophet used to withdraw in seclusion (*iʿtikāf*) during the last ten days of Ramaḍān. One year (while on a journey[1]) he skipped this, but the following year he practised seclusion during twenty nights",

cf. Mz., I, no. **76** (*d*, *ʿAwn al-maʿbūd*, VII, p. 97, *s*, *Kubrā*, II, p. 259, *q*, confirmed in Ṭay., no. 553, IḤ., V, p. 141). Ḥammād b. Salama is the believable CL of the wording of this tradition which is one of the large MC on *iʿtikāf*.

With a strand on the authority of Thābit—Anas:

- "When a Jewish woman had her period, her folks would not (let her) eat with them (from the same dishes) or mingle with them in their living quarters. The companions asked the Prophet's opinion on this. Then God revealed: 'They will ask you about menstruation; say: that is defilement, so shun women during their menstruation (II: 222).' Thereupon the Prophet said: 'You may do anything you wish (with your wives) except intercourse.' When the Jews heard this they said: 'The only thing this man wants is to adopt habits that differ from ours.' (Two prominent Anṣārīs) Usayd b. Ḥuḍayr and ʿAbbād b. Bishr said: 'Messenger of God, the Jews are saying such and such, so are we not allowed to mix with our wives?' Then the Prophet reddened to the point that we thought that he was furious with those two men, upon which they left. (At that precise moment) there arrived a gift of milk, which the Prophet had planned to present to them (when they addressed him with their question). He sent someone after them to bring them back and he gave them to drink from the milk. Thus we came to the conclusion that he was not mad at them",

cf. Mz., I, no. **308** (*m*, I, p. 246, *d*, *ʿAwn al-maʿbūd*, I, pp. 301 f, *t*, *s*, *q*, confirmed in Ṭay., no. 2052, IḤ., III, pp. 132 f, 246, Dārimī, I, pp. 261 f, Ibn Ḥibbān, II, p. 323). With three PCLs Ḥammād b. Salama is the CL of this wording. The question of the freedom which a husband is allowed with his wife during her menstrual cycles was an ancient one and much casuistry surrounding it is found in great detail in, for example, Ṭabarī, *Tafsīr*, II, pp. 380-5. All this information boils down to forbid the husband to have intercourse, not even anal intercourse which was apparently the pre-Islamic custom. He may furthermore share the same bed-clothes as long as she is securely covered between her knees and her navel. Contact with menstrual blood is to be avoided; the Qurʾān calls it *adhā*, 'maculation'.

With the same strand:

- "On the journey to Ḥudaybiya eighty armed men from Mecca came down from the mountain of Tanʿīm[2], seeking to surprise the Prophet and his companions. But he concluded a treaty[3] with them and spared them. Thereupon God revealed: 'It is He who turns away their hands from you and your hands from them in the valley of Mecca after He has made you victorious over them (XLVIII: 24)'",

cf. Mz., I, no. **309** (*m*, III, p. 1442, *d*, *ʿAwn al-maʿbūd*, VII, p. 252, *t*, *s*, confirmed in IASh., XIV, pp. 492 f, IḤ., III, pp. 122, 125, 290, Ṭabarī, *Tafsīr*, XXVI, p. 94). With only two not altogether convincing PCLs and several SSs Ḥammād b. Salama is in any case (S)CL in this bundle.

With the same strand:

- "When the Prophet had eaten, he licked his (first) three fingers. And he said: 'When you drop a morsel, wipe the dirt from it and then eat it. Do not leave it for the devil.' Furthermore he ordered us to wipe the bowl clean with our fingers, saying: 'For you do not know when you eat your food in which mouthful lies the blessing'",

cf. Mz., I, no. **310** (*m*, III, p. 1607, *d*, *ʿAwn al-maʿbūd*, X, p. 232, *t*, *s*, confirmed in IḤ., III, pp. 177, 290, Dārimī II, p. 131, Abū Yaʿlā, VI, pp. 63,

1. This is only mentioned in some versions.

2. A place some three or four miles from Mecca, a spot where the boundary of the holy territory (*ḥaram*) comes closest to the Kaʿba, cf. *ʿAwn al-maʿbūd*, VII, p. 252.

3. These words are also interpreted as: 'He took them prisoner but he released them', cf. *ʿAwn al-maʿbūd*, ibidem.

109 f, Ibn Ḥibbān, VII, pp. 333 f, Bagh., II, p. 494). Ḥammād b. Salama is the convincing CL.

With the same strand:

- "When the Prophet went to bed, he used to say: 'Praise God who feeds us, gives us to drink, protects us and shelters us. How many people have no one to protect or shelter them!'",

cf. Mz., I, no. **311** (*m*, IV, p. 2085, *d*, *ʿAwn al-maʿbūd*, XIII, p. 268, *t*, *s*, confirmed in IḤ., III, pp. 167, 253). Ḥammād b. Salama is (S)CL of the wording. The tradition belongs to the extensive MC on formulaic bedtime prayers. For other traditions from this MC, see Shuʿba under no. 1876 and Thawrī under no. 3308.

With the same strand:

- "(When on a campaign) the Prophet used to launch the attack at daybreak and he used to prick up his ears whether he heard the *ṣalāt* announced. If he heard an *adhān*, he would withdraw, but if not, he would proceed with it. Thus (one day) he heard a man call out: 'God is great, God is great!' Thereupon the Prophet said: 'That man has knowledge of God.' Then the man called out: 'I testify that there is no god but God, I testify that there is no god but God.' The Prophet said: 'You have come out of Hell.' When they looked who that man was, they found that he was a goatherd",

cf. Mz., I, no. **312** (*m*, I, p. 288, *d*, *t*, confirmed in Ṭay., no. 2034, IḤ., III, pp. 132, 229, 253, Dārimī, II, p. 287, ʿAbd b. Ḥumayd, *Musnad*, nos. 1299, 1300, Ibn ʿAdī[3], II, p. 266, Bagh., II, p. 498). Ḥammād b. Salama is CL. There are more traditions in the same vein, e.g. see Mālik under no. 734*. It is only *m* who has the whole text as translated here, the others are ultra-short or stop after 'You have come out of Hell', which supposedly means as much as 'You won't enter it.' 'Knowledge of God' is an interpretation of the Arabic: *ʿalā 'l-fiṭra*. This is an important and complex notion that conveys the capacity of someone who does not know Islam to discern the existence of God; for a survey of the development of the notion, see Lane, s.v. Nawawī (IV, p. 84) states that the mention of the goatherd implies that calling out the *adhān*, even if one happens to be in the middle of nowhere, is nonetheless prescribed.

With the same strand and two more from Ḥumayd aṭ-Ṭawīl and Qatāda—Anas:

- "Pressing himself forward and out of breath, a man squeezed himself into the row (of people performing a *ṣalāt*) and said: 'God is great, praise God with a glorification that is manifold, excellent, and blessed.' When the Prophet had finished his *ṣalāt*, he asked: 'Who spoke those words just now?' But the people kept silent. 'Who spoke those words?', he insisted, 'there is no harm done.' Said the man: '(I did), I was out of breath with haste, so I uttered them.' Thereupon the Prophet said: 'I saw twelve angels rush forward towards the words, vying with one another to raise them (to heaven)'",

cf. Mz., I, nos. **313**, 612, 1157 (*m*, I, pp. 419 f, *d*, *ʿAwn al-maʿbūd*, II, p. 332, *s*, confirmed in IḤ., III, pp. 167, 252, Abū Yaʿlā, V, pp. 294 f, Ibn Ḥibbān, III, p. 127). Ḥammād b. Salama is at most the (S)CL of this tradition.

With the same strand:

- "The Prophet used to perform his *ṣalāt* in the direction of Bayt al-Maqdis. Then the verse was revealed: 'We see how you turn your face towards heaven but We shall surely turn it in a direction that will satisfy you. Turn your face towards the Holy Mosque in Mecca (II: 144). 'When they were performing their early morning *ṣalāt*, having just finished one *rakʿa*, a man from the Banū Salama passed by and shouted: 'The direction of prayer (*qibla*) has been changed towards the Kaʿba,' and as they were standing there, they turned around towards Mecca",

cf. Mz., I, no. **314** (*m*, I, p. 375, *d*, *s*, confirmed in IḤ., III, p. 284). Ḥammād is the (S)CL of this tradition which is part of the *qibla* changing MC. For an older CL from this MC, see ʿAbd Allāh b. Dīnār under no. 7228.

With the same strand the Prophet's words:

- "I dreamt last night that we were in the house of ʿUqba b. Rāfiʿ and that we were presented with some excellent dates. I interpreted this as constituting an elevation for us in this world and a happy outcome in the Hereafter, and that our religion is perfect",

cf. Mz., I, no. **316** (*m*, IV, p. 1779, *d*, *ʿAwn al-*

maʿbūd, XIII, pp. 250 f, *s*, confirmed in IḤ., III, pp. 213, 286, Abū Yaʿlā, VI, p. 236). Ḥammād b. Salama is (S)CL. The final phrase 'our religion is perfect' means that its institutions are firmly established and that its foundations are smoothed out. About the person mentioned, ʿUqba b. Rāfiʿ, nothing substantial could be unearthed.

For his (S)CL position in the Banū ʿUrayna story in Mz., I, no. **317**, see the *tarjama* of Muqātil b. Sulaymān, the early exegete.

With the same strand and two more from Ḥumayd aṭ-Ṭawīl and Qatāda—Anas:

- "'Messenger of God,' some people said, 'prices have risen, so could you please fix prices for us?' The Prophet said: 'It is God (the Creator) who (raises prices and) withholds or expands (the means of subsistence), He is the provider. Verily, I restrain you people and I shall not give you (a free hand in everything). For I hope to meet God with no one from among you seeking me out for an injustice I have committed against him in (matters of) blood or wealth'",

cf. Mz., I, nos. **318**, 614, 1158 (*d*, *ʿAwn al-maʿbūd*, IX, p. 230, *t*, *q*, confirmed in IḤ., III, pp. 156#, 286, Dārimī, II, p. 324, Ibn Ḥibbān, VII, p. 215, cf. Abū Yaʿlā, V, pp. 160f). The brackets indicate that the tradition is transmitted in a number of variant wordings, but which amount all to the same thing. Ḥammād b. Salama is the undeniable CL. The tradition forbids a ruler to interfere in prices going up and down through which he might favour certain people to the detriment of others.

The nos. **319-90** are all spiders and SSs, about which nothing definite could be distilled but that they are clear dives onto Ḥammād b. Salama bespeaking his overall popularity referred to above[1].

With a strand on the authority of Ḥumayd aṭ-Ṭawīl—Anas b. Mālik:

- "The Prophet forbade selling grapes before they had darkened and grain before it had hardened",

cf. Mz., I, no. **613** (*d*, *ʿAwn al-maʿbūd*, IX, p. 161, *t*, *q*, confirmed in IḤ., III, pp. 221, 250, Abū Yaʿlā., VI, p. 396, Ibn Ḥibbān, VII, pp. 231 f). Ḥammād b. Salama is (S)CL. It is a tradition belonging to a large MC on the prohibition to sell agricultural products before they have ripened fully.

Ḥammād is the oldest CL in a bundle (Mz., I, no. **945**) supporting a version of the story of the Banū ʿUrayna, see the *tarjama* of Muqātil b. Sulaymān.

With a strand on the authority of Ayyūb as-Sakhtiyānī—Abū Qilāba (and Qatāda)—Anas b. Mālik, who related the Prophet's words:

- "The Hour of Judgement will not come until the people vie with one another in (the building and beautifying of) mosques",

cf. Mz., I, no. **951** (*d*, *ʿAwn al-maʿbūd*, II, p. 84, *s*, *q*, confirmed in IḤ., III, pp. 134, 145, 230, 252, 283, Dārimī, I, p. 383, Ibn Ḥibbān, III, p. 70, Abū Yaʿlā, V, pp. 184 f). The number of strands converging in Ḥammād is impressive and he may therefore be considered the CL of this tradition. In *ʿAwn al-maʿbūd*, ibidem, *d*'s commentator Aḥmad b. Ḥusayn b. Raslān ar-Ramlī, known as Ibn Raslān (d. 844/1440), is quoted who said that this tradition constitutes one of the Prophet's miraculous predictions that ill-gotten gains would be spent by tyrannical rulers on public buildings in order to enhance their prestige, '… as we witness in our days in Cairo, Syria, and Jerusalem!'

With a strand on the authority of ʿUbayd Allāh b. Abī Bakr b. Anas—his grandfather Anas b. Mālik (paraphrase):

- "Holding his hand near his neck, the Prophet once said: 'This is man and (waving his hand up and down) this is his life span.' Then he stretched out his hand forward (in three different directions) and said: 'And there lies his hope, and there lies his hope, and there lies his hope'",

cf. Mz., I, no. **1079** (*t*, IV, p. 568, *s*, *q*, II, pp. 1414 f, confirmed in Ibn al-Mubārak, *Zuhd*, no. 252, IḤ., III, pp. 123, 135, 142, 257, Ibn Ḥibbān, IV, p. 284). Ḥammād is (S)CL of this at first sight enigmatic tradition. A clue for its interpretation was provided by *q*, who chose to list it next to a similar tradition on man's life span in connection with the hopes he may harbour, a tradition which prompted the commentators of *kh* to add reconstructions of the fig-

1. A count of the occurrences of these spiders and SSs in the collections is significant, revealing the individual preferences of the six collectors for Ḥammād: where *kh* only makes use twice of them and that only in his *taʿlīqāt*, *t* and *q* figure five times in them, *d* and *s* respectively sixteen and seventeen times, and *m* an incredible fifty-one times. This permits the conclusion that *m* must have been personally responsible for a sizeable portion.

ures the Prophet was supposed to have drawn in the sand while explaining another saying on man's life span vis-à-vis his expectations to his companions. For this latter tradition, see Yaḥyā b. Saʿīd al-Qaṭṭān under no. 9200. The two traditions are best studied simultaneously.

With a strand on the authority of Qatāda—Anas, who related that the Prophet often said:

- "God, I take refuge with You from leprosy, insanity, elephantiasis and all serious diseases",

cf. Mz., I, no. **1159** (*d*, *ʿAwn al-maʿbūd*, IV, p. 288, confirmed in Ṭay., no. 2008, IASh., X, p. 188, IḤ., III, p. 192##, Abū Yaʿlā, V, p. 277, Ibn Ḥibbān, II, p. 179). Ḥammād b. Salama is (S)CL of this formulaic prayer and in Ibn ʿAdī³., II, p. 263, he appears to be identified with it. In *ʿAwn al-maʿbūd*, ibidem, we read a comment of the medieval tradition scholar aṭ-Ṭībī (d. 743/1343, cf. *GAL*, S II, p. 67) that the Prophet allegedly did not seek refuge with God from *all* diseases, because some ailments that are usually not protracted, such as headache, fever, and conjunctivitis, are better borne in *ṣabr*, i.e. silent patience, something which generates divine reward. *Judhām*, leprosy, or elephantiasis as it is occasionally interpreted, appeared in ancient Islam to be viewed as a disease which led society in the first instance to shun sufferers of that affliction. This is reflected in the saying: 'Flee from a leper as from a lion.' However, a later *rukhṣa* ('concession') tradition tells a different story. In Mz., II, no. 3010, we find a tradition (cf. *ʿAwn al-maʿbūd*, X, p. 300, with one Yūnus b. Muḥammad (d. 207/822) as SCL) in which the Prophet let a leper dip his hand into a bowl of food he was eating from, saying: 'Eat and put your whole trust in God.' The man is identified as one Muʿayqīb b. Abī Fāṭima ad-Dawsī. About this man we read in IS, IV 1, pp. 86 f, that he had contracted leprosy and that his affliction was rapidly getting worse. ʿUmar b. al-Khaṭṭāb asked around whether there was anyone who knew of a medicine that Muʿayqīb's ailment might cure or perhaps alleviate. Thereupon two men from Yemen approached and suggested that the juice of colocynths, rubbed into the man's foot-soles, might not make the affliction go away but it might in any case halt the aggravation of the disease. This treatment allegedly had the predicted success.

N.B. It is clear that the concept of contagion (*ʿadwā*), for more on which see Shuʿba under no. 1259, is hinted at in this tradition.

For his (S)CL position in Mz., I, no. **1691**, see Shuʿba under no. 1693.

With a strand on the authority of Simāk b. Ḥarb—Jābir b. Samura:

- "The Prophet used to recite in his *ẓuhr* and *ʿaṣr ṣalāt*s: 'By the heaven and the morning star (LXXXVI)' and 'By the heaven and its constellations (LXXXV)' and suchlike *sūra*s",

cf. Mz., II, no. **2147** (*d*, *ʿAwn al-maʿbūd*, III, pp. 15 f, *t*, *s*, confirmed in IASh., I, p. 357, IḤ., V, pp. 106, 108##, Dārimī, I, p. 335). Ḥammād b. Salama is (S)CL of this tradition. It belongs to the multifaceted MC on the recitation habits of the Prophet. Both *sūra*s mentioned are very brief, totalling no more than seventeen and twenty-two short verses respectively.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh:

- "On the day of the conquest of Mecca the Prophet entered the city wearing a black turban",

cf. Mz., II, no. **2689** (*d*, *ʿAwn al-maʿbūd*, XI, p. 87, *t*, *s*, *q*, confirmed in Ṭay., no. 1749, IASh., VIII, p. 234, IḤ., III, p. 363, Bagh., II, p. 483, Abū Yaʿlā, IV, p. 110). Ḥammād b. Salama is CL. In Ibn ʿAdī³, II, pp. 264 f, it is identified with him. *m*, II, p. 990, has preserved the same tradition supported, however, by several tenuous spiders with diving strands onto Abū 'z-Zubayr. Cf. Mālik under no. 1527*, for a tradition describing how the Prophet entered Mecca with a helmet on his head.

With a strand on the authority of Abū Ghālib ar-Rāsī—Abū Umāma Ṣudayy b. ʿAjlān:

- "(During the farewell pilgrimage) a man presented himself to the Prophet at the first heap of pebbles and asked: 'Messenger of God, what holy struggle (*jihād*) is most excellent?' The Prophet kept silent. At the second heap of pebbles the man put his question again, but again the Prophet remained silent. When he had thrown the pebbles at the third heap, he placed his foot in the stirrup in order to ride off. The Prophet asked: 'Where is that man who asked me something?' 'Here I am,' the man said. Then the Prophet said: '(The most excellent holy struggle is daring to) speak the truth (even) in the presence of a tyrannical ruler'",

cf. Mz., IV, no. **4938** (*q*, II, p. 1330, confirmed in IḤ., V, pp. 251, 256, Bagh., II, p. 487). Ḥammād b. Salama is no more than SCL. It is on the whole doubtful whether the saying can be attributed to anyone in particular. In Sindī's commentary to *q* (II, p. 486) we read a justification of this saying: in the struggle against the unbeliever one can often count on assistance from fellow-believers but, while criticizing a tyrannical ruler, one is not always sure of support from others, even though the criticism is upheld by many. The saying is also found as part of a lengthy sermon supported by a spider with a strand ending in Abū Saʿīd al-Khudrī (cf. Mz., III, no. 4366, with Ḥammād b. Salama in strands listed in IḤ., III, p. 19, Abū Yaʿlā, II, pp. 352, Ṭay., no. 2156). For another late spider supporting the same text, cf. Mz., III, no. 4234.

With a strand on the authority of Thābit al-Bunānī—ʿAbd ar-Raḥmān b. Abī Laylā—Ṣuhayb b. Sinān a tradition with a number of variant readings some of which have been incorporated:

- "When he recited: 'For those who have done well the most excellent reward and something extra (X: 26)', the Prophet said: 'When the people destined for Paradise enter Paradise, a divine messenger says to them (v.l. they are addressed with the following words): 'Do you want something extra to be given to you? (v.l. God has promised you something)' The people answer: '(What is that?) Are our faces not whitened, were we not made to enter Paradise and saved from Hellfire?' Then the curtain is lifted and He becomes visible. By God, they were not granted anything that was dearer to them than this look upon their Lord, exalted is He'",

cf. Mz., IV, no. **4968** (*m*, I, p. 163, *t*, *s*, *Kubrā*, IV, 420, *q*, confirmed in Ṭay., no. 1315, IḤ., IV, pp. 332, 333, Ṭabarī, *Tafsīr*, ed. Shākir, XV, pp. 66 f, Ibn Ḥibbān, IX, p. 266, Ibn ʿAdī[3], II p. 260). This tradition is an important one in the theological discussion on the *visio beatifica*. With four believable PCLs, Ḥammād b. Salama is the undeniable CL of this bundle, so he may be considered to be at least responsible for the gist of the wording of this exegetical tradition, his PCLs being responsible for the variants. The two words from the Qurʾānic citation, *ḥusnā* and *ziyāda*, mean literally 'the best' and 'addition'. The creature who is described as addressing the people in Paradise is sometimes identified as an angel, or he is simply left unidentified and the verb for 'addressing' is used in the passive voice. An anonymous voice heard on the Day of Resurrection speaking to the people who are assembled there is a not uncommon alternative for God Himself addressing the believers. All the loci enumerated above have an anonymous messenger of God addressing the people, but in one version, that of *m*, the whole tradition is moulded into the form of a *ḥadīth qudsī* (duly listed in Graham, p. 193), recording God's own speech. The suggestion that the transmitter responsible for the *qudsī* element in the tradition might be Ḥammād's pupil ʿAbd ar-Raḥmān b. Mahdī is not borne out in the sources: in all the versions with Ibn Mahdī in the *isnād* strand, the voice calling out to the people about to enter Paradise, is the anonymous *munādin*, so the *qudsī* element in *m* may be due to Ibn Mahdī's link with *m*, either ʿUbayd Allāh b. ʿUmar b. Maysara (d. 235/849) or indeed *m* himself. For the presumably earliest transmitter involved in the ḥadīth *qudsī* genre in Islam, see the *tarjama* of Mālik b. Anas.

With a strand on the authority of Khālid al-Ḥadhdhāʾ—ʿAbd Allāh b. Shaqīq—ʿAbd Allāh b. Surāqa—Abū ʿUbayda b. al-Jarrāḥ:

- "I heard the Prophet say one day: 'There is no prophet after Nūḥ who did not warn his people of the Dajjāl. I also warn you of him.' Then he described him for us and said: 'Maybe someone who hears and sees me today will also see him.' We asked: 'Messenger of God, how will we be feeling then[1]? The same as now?' '(No), better,' he said",

cf. Mz., IV, no. **5046** (*d*, *ʿAwn al-maʿbūd*, XIII, p. p. 71, *t*, confirmed in IḤ., I, p. 195[#], Abū Yaʿlā, II, pp. 178 f)). With four SSs converging in him, Ḥammād b. Salama is no more than the SCL of this tradition.

With a strand on the authority of Thābit al-Bunānī—Muṭarrif b. ʿAbd Allāh—his father ʿAbd Allāh b. ash-Shikhkhīr:

- "I saw the Prophet perform a *ṣalāt*. From his chest there escaped a rasping sound as if a millstone was being ground (v.l. a wheezing sound as from a boiling cooking pot) caused by his weeping",

1. Is that the correct rendering of the Arabic: *kayfa qulūbunā yawmaʾidhin*?

cf. Mz., IV, no. **5347** (*d*, *ʿAwn al-maʿbūd*, III, p. 121, *tm*, *s*, confirmed in IḤ., IV, pp. 25 f##, Abū Yaʿlā, III, pp. 174 f, Ibn Ḥibbān, II, p. 30). Ḥammād b. Salama is (S)CL. Although weeping is under certain circumstances frowned upon, such as the show of distress over the sick or recently deceased, this tradition proves that crying caused by performing a *ṣalāt* is perfectly acceptable and it does not invalidate it.

With a strand on the authority of Simāk b. Ḥarb—Saʿīd b. Jubayr—ʿAbd Allāh b. ʿUmar:

- "I used to trade in camels in the Baqīʿ, selling on the basis of dīnārs and accepting dirhams as well as selling for dirhams while accepting dīnārs, receiving the one for the other as well as giving the one for the other. Then I went to the Prophet while he was in the quarters of (his wife) Ḥafṣa and I said: 'Messenger of God, may I trouble you with a question? I sell camels in the Baqīʿ for dīnārs, accepting dirhams in exchange and vice versa. (Is that allowed?)' The Prophet said: 'There is no objection to accept this money on the basis of the price of the day as long as you and the other party do not separate while there is still a transaction among you to bring to an end'",

cf. Mz., V, no. **7053** (*d*, *ʿAwn al-maʿbūd*, IX, p. 145, *t*, *s*, *q*, confirmed in Ṭay., no. 1868, IḤ., II, pp. 83 f, 139). Ḥammād b. Salama is (S)CL. That Ibn ʿUmar freely entered the quarters of Ḥafṣa was allowed, because he was after all her brother.

With a strand on the authority of Hishām b. ʿAmr al-Fazārī—ʿAbd ar-Raḥmān b. al-Ḥārith b. Hishām—ʿAlī b. Abī Ṭālib:

- "At the end of his *witr ṣalāt* the Prophet used to utter the prayer: 'God, I seek refuge with You through Your contentment from Your displeasure, through Your forgiveness from Your chastisement, I seek refuge with You from You, I am not capable of extolling You sufficiently, as You Yourself extol Yourself'",

cf. Mz., VII, no. **10207** (*d*, *ʿAwn al-maʿbūd*, IV, p. 213, *t*, *s*, *q*, confirmed in IḤ., I, pp. 96, 118 #, 150, Abū Yaʿlā, I, pp. 237 f). Judging by his PCLs, Ḥammād b. Salama is no more than the (S)CL of this tradition, but fact is that he is generally identified with it in most of the *rijāl* works (e.g. Mz., *Tahdhīb*, XXX, pp. 255 ff), because the transmitter from whom he said he received it, this Hishām b. ʿAmr, is totally obscure and probably his own invention. The tradition does not seem to have found favour with his ḥadīth colleagues, for they went to considerable trouble to introduce an alternative tradition containing the same prayer projected back not onto ʿAlī but onto ʿĀʾisha. This tradition is sometimes preceded by the topical preamble describing how ʿĀʾisha one night missed her husband in bed and, feeling for his presence, she discovered that he was performing a supererogatory *ṣalāt* accompanied by the prayer we find in the Ḥammād tradition. The well-known animosity of ʿĀʾisha versus ʿAlī[1] may conceivably also have played a role in the emergence of the ʿĀʾisha version, as well as Ḥijāz / Baṣra rivalry, cf. Mz., XII, nos. 17585 (*t*, *s*, Mālik°, I, 214) and 17807 (*m*, I, p. 352, *d*, *s*, *q*, IḤ., VI, p. 201).

With a strand on the authority of Thābit al-Bunānī—Muṭarrif b. ʿAbd Allāh and a strand on the authority of Saʿīd b. Iyās al-Jurayrī—Abū ʾl-ʿAlāʾ Yazīd b. ʿAbd Allāh b. ash-Shikhkhīr—his brother Muṭarrif b. ʿAbd Allāh:

- "The Prophet asked ʿImrān b. Ḥuṣayn (v.l. a certain man with ʿImrān within earshot): 'Did you fast the last day of this month (i.e. Shaʿbān)?' 'No,' he said. Then the Prophet said: 'When you break your fast of Ramaḍān, you must fast two days instead'",

cf. Mz., VIII, nos. **10844**, 10855 (*kh*, 30/62, *m*, II, pp. 820 f, *d*, *s*, confirmed in Ṭay., no. 830, IḤ., IV, pp. 443-5##). Ḥammād b. Salama is no more than (S)CL, but he is in any case the oldest key figure in a cluster of related traditions supported by spiders and SSs which all but blot out his position. The issue broached in this tradition is an extraordinarily complex one. In it the reprehensibility of fasting a 'day of doubt' by means of *taqaddum* (i.e. bringing the commencement of fasting 'forward') is set amidst all sorts of accompanying considerations. The purpose of the 'day of doubt' (*yawm ash-shakk*) was not to run the risk of missing the beginning of Ramaḍān. For an exhaustive exposé of what it is all about, see Kl. Lech, *Geschichte des islamischen Kultus* etc. Band I: *Das ramaḍān-Fasten*, Wiesbaden 1979, pp. 140-50.

With a strand on the authority of Yaʿlā b. ʿAṭāʾ—

1. For which ʿAlī's stance in the *ifk* affair is supposedly to blame, cf. Zuhrī under no. 16126.

Wakīʿ b. ʿUdus (or: Ḥudus)—his uncle Abū Razīn Laqīṭ b. ʿĀmir:

- "I asked the Prophet: 'Messenger of God, will everyone of us see his Lord (as if he is) alone with Him on the Day of Resurrection? What is the sign thereof in His creation?' The Prophet answered: 'Abū Razīn, does not everyone of you see the moon (as if he is) alone with it when the moon is full?' 'Yea,' he said. 'Well,' the Prophet said, 'God is more magnificent, the moon is just one of His creatures'",

cf. Mz., VIII, no. **11175** (*d*, *ʿAwn al-maʿbūd*, XIII, pp. 40 f, *q*, I, p. 64, confirmed in Ṭay., no. 1094, IḤ., IV, pp. 11, 12). Ḥammād b. Salama is (S)CL of this tradition, which is one of the MC on the *ruʾyat Allāh*, the *visio beatifica*. For another tradition of Ḥammād on this subject, see above no. 4968, and also J. van Ess, *TG*, II, p. 379.

With the same strand:

- "I asked the Prophet: 'Messenger of God, where was He before He created His creation?' 'He was on a cloud,' the Prophet answered, 'underneath and above that cloud there was no air and no creature and His throne was on the water'",

cf. Mz., VIII, no. **11176** (*t*, V, p. 288, *q*, I, pp. 64 f, confirmed in Ṭay., no. 1093, IḤ., IV, pp. 11## ff). Ḥammād b. Salama is (S)CL. In Sindī's commentary on *q* we read: 'Many scholars say that this tradition belongs to the genre on divine attributes (*ṣifāt*); we believe in this tradition and we entrust interpretation thereof to the qualified scholar (I, p. 78)'.

With a strand on the authority of ʿĀṣim b. Bahdala—Shahr b. Ḥawshab—Abū Ẓabya al-Kalāʿī—Muʿādh b. Jabal, who related the Prophet's words:

- "There is no Muslim who goes to sleep with God's name on his lips and in a state of ritual purity, who wakes up asking God for the good of this world and the next, who is not given (what he asked for)",

cf. Mz., VIII, no. **11371** (*d*, *ʿAwn al-maʿbūd*, XIII, pp. 262 f, *s*, *q*, confirmed in Ṭay., no. 563, IḤ., V, pp. 235, 241, 244). Ḥammād b. Salama is (S)CL.

With a strand on the authority of Thābit b. Aslam al-Bunānī—Kināna b. Nuʿaym—Abū Barza al-Aslamī:

- "When on a campaign the Prophet had amassed booty (which he wanted to divide among his warriors), he addressed his companions: 'Is anyone missing among you?' 'Yes,' they said, 'so-and-so and so-and-so are missing.' 'Look again,' the Prophet said, 'are there any other persons missing among you?' 'No,' they said. 'But I miss Julaybīb,' the Prophet said, 'so go now and look for him among those killed.' They did and they found him next to seven men whom he had killed, whereupon they had killed him. They said: 'Messenger of God, here he is next to seven men he has killed, whereupon they killed him.' The Prophet drew near and standing over him he said: 'First he killed seven men and then they killed him! He is part of me and I am part of him! He is part of me and I am part of him!' He repeated this two or three times. Then the Prophet gathered his body in his arms (and carried him away) in order to bury him since there was no bier available for him apart from his own arms. Then the Prophet put him down in his grave (…) It is not recorded that the corpse was washed first",

cf. Mz., IX, no. **11601** (*m*, IV, pp. 1918 f, *s*, *Kubrā*, V, p. 68, confirmed in Ṭay., no. 924, IḤ., IV, pp. 421, 422, 425 f). Ḥammād b. Salama is (S)CL, at least of the abbreviated text. The loci IḤ., IV, pp. 422 and 425 f present a lengthy preamble on the figure of Julaybīb. The Prophet's special interest in this companion—who does not occur in the earliest historical sources and is otherwise totally unknown—is assumed to have been expressed in his efforts to marry him off to a woman of the Anṣār. It is related in that preamble that when one of the Anṣār was widowed, her relatives had the custom to announce this first to the Prophet in order to find out whether he would like the widow for himself. But where Julaybīb was concerned, the Prophet had asked an Anṣārī father to let him have his recently widowed daughter, however not for himself but for Julaybīb, who was unmarried. Since he was an inveterate flirt, this proposal met initially with some opposition from the Anṣār who abhorred his attitude and his continuous advances to their womenfolk.

With a strand on the authority of Ḥakīm al-Athram—Abū Tamīma Ṭarīf b. Mujālid—Abū

Hurayra, who related the Prophet's words (paraphrase):

- "He who consults a soothsayer and subsequently assumes what he says to be the truth, and he who has anal intercourse with his wife when she is, or is not, menstruating, declares himself not to be involved in what God has revealed to his Prophet Muḥammad",

cf. Mz., X, no. **13536** (*d*, *ʿAwn al-maʿbūd*, X, pp. 283 f, *t*, *s*, *q*, confirmed in IASh., IV, pp. 252 f[1], IḤ., II, pp. 408, 476, Dārimī, I, pp. 275 f). Also on the basis of the assessment of Ibn ʿAdī[3] (II, pp. 219 f), Ḥammād b. Salama must be qualified as the undeniable CL of this tradition. It is transmitted in a number of on the whole insignificant textual variants which are due to his four PCLs. The tradition is an offshoot of two MCs which are here mixed into one text. The act of sodomizing women is called *lūṭiyya ṣughrā*, lit. lesser homosexuality. Judging by the number of spider-supported prohibitions[2] of this practice it must have caused a wide-ranging debate. On the other hand, closely related with this is the issue of vaginal intercourse from behind (*ityān al-marʾa mujabbātan*). That practice was permitted. The Jews of those days alleged (according to the Muslims) that children conceived this way were born squint-eyed, cf. Muḥammad b. al-Munkadir under no. 3022, for a tradition on the matter. But this view was hotly rejected by Muslim scholars who merely pointed to the often cited Qurʾānic verse: 'Your wives are your sowing field, so resort to your sowing field wherever you want (II: 223),' generally interpreted as: in whatever way you want, cf. Ṭabarī, *Tafsīr*, II, pp. 391 ff. Also this issue generated a multitude of traditions none of which is however supported by a bundle which permits identifying someone responsible for a particular wording. All these traditions are on the whole fairly recent, i.e. late second/eighth or early third/ninth century. The present transmitter Ḥammād appears to be in fact the first and oldest CL participating in the discussions.

With a strand on the authority of Abū 'l-ʿUsharāʾ—his father (paraphrase of a very concisely worded question):

- "Messenger of God, can a sacrificial animal be slaughtered in a manner which is ritually acceptable when it is killed by a stab in other places than in the middle of its breast (*labba*) or its throat?' The Prophet replied: 'If you (bring it down by a) stab (or wound) in its thigh, then that sacrifice suffices for you'",

cf. Mz., XI, no. **15694** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 17, *t*, IV, p. 75, *s*, *q*, confirmed in Ṭay., no. 1216, IḤ., IḤ., IV, p. 334##, Dārimī, II, p. 113, Abū Yaʿlā, III, p. 72, Bagh., II, pp. 484 f). Ḥammād b. Salama has an astonishing number of trustworthy PCLs among the strands listed here, which may be taken as denoting the popularity of the tradition, but the strand back to the Prophet is generally considered unreliable because of the overall obscurity of the figures Abū 'l-ʿUsharāʾ and his father. The name of the latter is said to have been Mālik b. Qihṭim (Qiḥṭim, Qahṭam) and that of the son Usāma but also Yasār or ʿUṭārid b. Mijlaz or Barz or Balz, etc. None of these names is in any way firmly established, but no *rijāl* expert says in so many words that father and son are therefore inventions of Ḥammād b. Salama, although the *matn* is generally be held to be his. Slaughtering a sacrificial animal in the way described is held to be a case of unavoidable necessity (*ḍarūra*), for example when it has fallen off a cliff or into a ravine or well, or when it has bolted. For a run-down of all the possibilities, see Ibn ʿAdī[3], II, pp. 259 f, Dhahabī, *Mīzān*, IV, pp. 551, IḤ., *Iṣāba*, VI, p. 322, Mz., *Tahdhīb*, XXXIV, pp. 85 ff. In *ʿAwn al-maʿbūd*, ibidem, a certain Abū Mūsā al-Iṣfahānī is mentioned who is reported to have made a collection of all the traditions associated with father and son. This author is probably to be identified with Abū Mūsā Muḥammad b. Abī Bakr ʿUmar al-Madīnī al-Iṣbahānī (d. 581/1185)[3]. Also other collectors are mentioned in this context, cf. Ibn ʿAdī[3], p. 260.

With a strand on the authority of Ḥammād b. Abī Sulaymān—Ibrāhīm b. Yazīd an-Nakhaʿī—al-Aswad b. Yazīd an-Nakhaʿī—ʿĀʾisha, who related the Prophet's words:

- "The pen is lifted from three, from the sleeper until he wakes up, from the insane

1. This version is a *mawqūf* without mention of the Prophet.
2. E.g. cf. Mz., III, no. 3530 (*s*, *q*), V, no. 6363 (*t*, *s*), VI, nos. 8720, 8724, 8775 (*s*, IḤ.), VII, no. 10344 (*d*, *t*, *s*), Dārimī, I, pp. 276 f, and especially *s*, *Kubrā*, V, pp. 316-25.
3. Cf. Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, ed. ʿAlī Muḥammad ʿUmar, Cairo 1973, pp. 475 f.

until he is cured and from the little boy until he reaches maturity[1]",

cf. Mz., XI, no. **15935** (*d*, *ʿAwn al-maʿbūd*, XII, p. 47, *s*, *q*, confirmed in IḤ., VI, pp. 100 f, 144, IASh., V, p. 268, Dārimī, II, p. 225, Ibn Ḥibbān, I, p. 178, Abū Yaʿlā, VII, p. 366). Ḥammād b. Salama is the clear CL of this important tradition. Some theologians believed that the pen was the first thing God created, cf. ʿAbd al-Wāḥid b. Sulaym under no. 5119. Its being lifted is interpreted in two ways: as a metaphor for suspending someone's legal burden (*taklīf*), or, literally, as the momentary lifting of the divine pen that registers everything from the creation until the Day of Resurrection. Ḥammād b. Salama has three PCLs, each being responsible for his own wording, in which the order of the three instances of the raised pen is variable apart from other variants. Thus the deeds of a little boy before he reaches maturity, of a madman, or of someone asleep are never counted as offences and do not result in a legal liability of some sort.

With a strand on the authority of Ayyūb b. Abī Tamīma as-Sakhtiyānī—Abū Qilāba—ʿAbd Allāh b. Yazīd, a foster brother of ʿĀʿisha—ʿĀʾisha:

- "The Prophet used to divide (his attention among his wives) and he did so in a fair manner. He used to pray: 'God, this is the way I divide my attention as far as I can, and do not rebuke me for what You can do, but I cannot'",

cf. Mz., XI, no. **16290** (*d*, *ʿAwn al-maʿbūd*, VI, p. 121, *t*, *s*, *q*, confirmed in IASh., IV, pp. 386 f, IḤ., VI, p. 144#, Ibn Ḥibbān, VI, p. 203, Bay., VII, p. 298). Ḥammād b. Salama is the clear CL. 'What God can do' points to the divine mastery of the hearts of men. The Qurʾānic verse (IV: 129) 'And you will not be able to act with fairness among your wives, even if you so desired …' is closely related to the above tradition in the understanding that the Prophet was believed to have been perfectly capable of dividing his attention equally among his spouses as a result of a special God-given favour (*khāṣṣa*, pl. *khaṣāʾiṣ*). Both the verse and the tradition play a crucial role in the debate on Islamic polygyny.

For his position in an account of the farewell pilgrimage, no. **17477**, see the *tarjama* of ʿAbd Allāh b. ʿAwn under no. 15971.

With a strand on the authority of Qatāda—Muḥammad b. Sīrīn—Ṣafiyya bint al-Ḥārith—ʿĀʾisha, who related the Prophet's words:

- "God will not accept the *ṣalāt* of a mature[2] woman unless (she is wearing a) head scarf (*khimār*)",

cf. Mz., XII, no. **17846** (*d*, *ʿAwn al-maʿbūd*, II, p. 243, *t*, *s*, confirmed in IASh., V, p. 230, IḤ., VI, pp. 150##, 218##, 259, Bagh., II, p. 481, Ibn Ḥibbān, III, pp. 106 f). Ḥammād b. Salama is the CL. The wearing of the *khimār* ties in with the general concept of *ʿawra*, literally 'nakedness'. A *khimār* is meant to cover the heads, especially the hair, of women. The freeborn woman and the slave were allotted different positions in the matter of *ʿawra*, at least in some schools of legal thought. Thus Shāfiʿī and Abū Ḥanīfa and a host of other legal theorists differentiated between freeborn and slave women: the *ʿawra* of slave girls was put on a par with that of men, namely the part of the body between the knees and the navel. Mālik b. Anas did equate *ʿawra* of freeborn women and slaves, but in the Ḥijāz it was not incumbent upon slave girls to cover their hair outdoors, like freeborn women. Other legal scholars, such as the Ẓāhirīs, did not distinguish in the matter of *ʿawra* between freeborn and slave women in any way, cf. *ʿAwn al-maʿbūd*, ibidem.

In modern usage the *khimār* is a head covering of Muslim women, which usually leaves part of the face bare like a *ḥijāb* but is often somewhat longer, reaching sometimes as far down as the feet. For a story concerning the introduction of the *ḥijāb* in early Islam, mostly expressed by the Arabic expression *ḍarb al-ḥijāb ʿalā 'n-nisāʾ* (cf. also Qurʾān XXIV: 31), see the final part of the *tarjama* of Muqātil b. Sulaymān.

Ḥammād b. Zayd, a *mawlā* from Baṣra (d. 179/795), not to be confused with Ḥammād b. Salama dealt with above[3]. He is said to have become blind later in life, Dhahabī, *Siyar*, VII, p.

1. A child in the womb of its mother is called a *janīn*, after its birth it is called a *ṣabiyy*, after its weaning it becomes a *ghulām* until it is seven; when it is ten years old it is called a *yāfiʿ*, i.e. it has reached the years of puberty; from ten to fifteen it is called a *ḥazawwar*, cf. *ʿAwn al-maʿbūd*, XII, p. 48.

2. Literally it says 'a menstruating woman', but that qualification is used here merely to indicate the age category. Women were under no circumstances allowed to perform their *ṣalat*s with other people while they were having their period.

3. Tradition scholars trying to distinguish the one from the other, also in the case of the namesakes Sufyān ath-Thawrī and Sufyān b. ʿUyayna, are adequately instructed by Dhahabī, *Siyar*, VII, pp. 464 ff.

459. Yaḥyā b. Maʿīn is reported to have said that he had never seen a man better versed in the *sunna* and the traditions incorporated in the *sunna*, than Ḥammād, cf. ibidem, p. 458. When he was asked one day whether the *aṣḥāb al-ḥadīth* were referred to in the Qurʾān, Ḥammād b. Zayd said: 'Yes, in verse 122 of *sūra* IX[1]: '… is there not a small contingent of every group (of nomads[2]) who go forth (sc. to Medina) in order to be instructed in the religion that they might warn those (sc. of their brethren who stayed behind) when they return to these?', the small contingent (*ṭāʾifa*) is a reference to the *aṣḥāb al-ḥadīth*.' This exegesis is found nowhere in any of the early works on *tafsīr*, ibidem, p. 460.

The *mawlā* ʿAbd al-ʿAzīz b. Ṣuhayb (d. 130/748) is often found as artificial CL in bundles which might be attributed to Ḥammād b. Zayd or to Ibn ʿUlayya, it is not always possible to decide between the two. See furthermore the *tarjama*s of Anas b. Mālik and Thābit al-Bunānī for his participation in the spreading of Baṣra-oriented *isnād* strands. A handy survey of the distribution of Anas-supported traditions in the canonical collections and Ḥammād's participation in them is found on p. 33 of the preliminary matter of Mz., vol. I.

With a strand on the authority of Thābit b. Aslam al-Bunānī—Anas:

- "When he wedded a wife, the Prophet never gave a banquet as he gave on the occasion of his marrying Zaynab bt. Jaḥsh: he slaughtered a sheep",

cf. Mz., I, no. **287** (*kh*, 67/68, 2, *m*, II, p. 1049, *d*, *s*, *q*, confirmed in IḤ., III, p. 227). Ḥammād b. Zayd is the CL. One may be reminded of a related tradition attributable to his older namesake Ḥammād b. Salama, see there under no. 17846. This scene functioned eventually as backdrop against which the revelation of the *ḥijāb* verse (XXXIII: 53) is said to have occurred, when certain guests of the Prophet overstayed their welcome by remaining seated after the meal and talking to one another. Traditions on this theme, together forming a MC centring in Anas, are not supported by *isnād* bundles that are clear enough for distilling an early CL from them, only the relatively late transmitter Yaʿqūb b. Ibrāhīm, see there under no. 1505. The oldest source currently available in which the *ḥijāb* verse is linked to the banquet on the occasion of the Prophet's wedding Zaynab is the *Tafsīr* of Muqātil b. Sulaymān (d. 150/767), cf. III, p. 504. In the older *tafsīr* of Mujāhid the *sabab an-nuzūl* of the *ḥijāb* verse is purported to have been the event when someone unrelated to ʿĀʾisha inadvertently touched her hand, cf. p. 551, note 4, Ṭabarī, *Tafsīr*, XXII, p. 39. Also other *asbāb an-nuzūl* are listed in the latter source, cf. ibidem.

Ḥammād b. Zayd is CL in Mz., I, no. **288**, a tradition on hosting a wedding banquet, cf. Shuʿba under 1265.

He is also CL in no. **289**, a tradition on Muḥammad's riding a slow horse, which develops into a good runner, see Shuʿba under no. 1238.

For his position in no. **290**, a tradition from a MC on a nomad urinating in the mosque, see Yaḥyā b. Saʿīd al-Anṣārī under no. 1657.

With the same strand and with a strand on the authority of Shuʿayb b. al-Ḥabḥāb and one on the authority of ʿAbd al-ʿAzīz b. Ṣuhayb—Anas:

- "The Prophet manumitted Ṣafiyya, (he married her and) decided that her release would do well as her dower",

cf. Mz., I, nos. **291**, 912, 1017 (*kh*, 67/13, XI, p. 31, *m*, II, p. 1045, *s*, *q*, confirmed in IḤ., III, pp. 239, 242, Dārimī, II, p. 206). Ḥammād b. Zayd is the CL. His position in this bundle is obscured by several spiders and SSs. None of those allows us, however, to identify a CL who is better established than he. The same tradition is found supported by a bundle with Abū ʿAwāna as (S)CL, cf. Mz., I, no. 1067 (*m*, *d*, *t*, *s*). It is also found, but then decked out with a preamble and manifold narrative trimmings, supported by a similar bundle in which we find Ibn ʿUlayya as (S)CL, see there under no. Mz., I, no. 990.

With a strand on the authority of Thābit b. Aslam al-Bunānī—Anas:

- "A funeral procession passed by the Prophet with praise (of the deceased) being expressed. The Prophet said: 'He will certainly enter (sc. Paradise).' Then a funeral procession passed by him with blame (of the deceased) being expressed, whereupon he said: 'He will certainly enter (sc. Hell).' He was asked: 'What makes you say first the one and then the other?' He answered: '(This is because of) the testimony of the people: the believers are God's witnesses on earth'",

1. See a paper by R. Paret in *WI*, n.s. II, 1953, pp. 232-6.
2. Rather than that the entire tribe descends upon Medina *en bloc* to embrace Islam and share in the profits generated by booty.

cf. Mz., I, no. **294** (*kh*, 52/6, *m*, II, p. 656, *q*, confirmed in IḤ., III, p. 245). This bundle is not firmly attested and Ḥammād b. Zayd can be considered to be no more than its SCL. But among the other key figures discernible in the bundles supporting similar but less concise versions of this tradition within its MC he is perhaps the most credible one. His usual rival Ibn ʿUlayya can be seen as (S)CL in a bundle supporting a much more elaborate text, cf. Mz., I, no. 1004 (*m*, II, p. 655, *s*, confirmed in IḤ., III, p. 186). And the obscure Baṣran Dāwūd b. Abī ʻl-Furāt (d. 167/784) is SCL in his own bundle supporting a similar tradition, cf. Mz., VIII, no. 10472 (*kh*, 23/85, 2, *t*, *s*, Ṭay., no. 22). Attempts at dives for Shuʿba (cf. Mz., I, no. 1027, X, no. 13538, Ṭay., nos. 2062, 2388) and Thawrī (cf. a few SSs in IḤ., II, pp. 466, 470) fail to convince. All one can safely say is that the tradition is probably of Baṣran origin and dates to a time late in the second/eighth century.

For his (S)CL position in the Banū ʿUrayna story in Mz., I, no. **945**, see the *tarjama* of Muqātil b. Sulaymān.

With a strand on the authority of Ayyūb—Abū Qilāba ʿAbd Allāh b. Zayd—Anas (paraphrase):

- “On one of his travels the Prophet had a black servant with him called Anjasha who urged (the camels) by singing. Then the Prophet said to him: ‘Anjasha, beware, drive gently these glass bottles!’”,

cf. Mz., I, no. **949** (*kh*, 78/95, 3, *m*, IV, p. 1811, *s*, confirmed in IḤ., III, p. 227, Abū Yaʿlā, V, p. 191). The glass bottles constitute a metaphor for the women travelling in the caravan (in one version it says that they were the Prophet’s own wives), who are considered to be so fragile that they break as easily as bottles. Anjasha’s reciting of high-class poetry, by which he urged on the camels, was apparently thought to be so seductive that the animals might adopt too quick a pace for the women to ride comfortably. Besides, they were considered not to be immune from the evocative lure of Anjasha’s beautiful voice[1]. The story is only listed in the above-mentioned ḥadīth collections and, apart from the brief mention in Balādhurī’s *Ansāb*, I, p. 482, it could so far not be traced in any other work. Ḥammād b. Zayd’s position as CL in this bundle is not certain but is lent some extra weight by another bundle in which he is recorded as having received the tradition from Thābit, cf. Mz., I, no. 300 (*kh*, 78/95, 3, *m*, IḤ., III, p. 254, 285). As is so often the case with these two rivals, next to Ḥammād we find that Ibn ʿUlayya copied him (*kh*, 78/90, 5, *m*, IḤ., III, p. 186, Abū Yaʿlā, V, p. 192). Various strands coming together in Shuʿba (cf. Mz., I, no. 443) fail to lead to the conclusion that he may be the oldest CL in the bundles under scrutiny. Nos. 883, 1369 and 1397 can be qualified as SSs and late spiders. Ṭay., no. 2048, does list the Anjasha story once with a strand via Ḥammād b. Salama; if it had not been for the fact that this one Ibn Salama strand is confirmed in IḤj.’s *tarjama* of Anjasha in his *Iṣāba*, I, p. 120, one could have considered it simply as a scribal error for Ibn Zayd. Our ideas formulated in the past that the Anjasha story might conceivably go back to Anas, since he is the earliest SCL, which all the strands supporting it have in common, were abandoned. Close inspection reveals that none of Anas’ direct ‘pupils’ can even remotely be seen as believable PCLs, all key figures in the bundles being two or three tiers removed from him.

With a strand on the authority of ʿAbd al-ʿAzīz b. Ṣuhayb—Anas b. Mālik:

- “The Prophet forbade men to dye (their clothes) with saffron[2]”,

cf. Mz., I, no. **1011**(*m*, III, p. 1662, *d*, *t*, *s*, confirmed in Abū Yaʿlā, VII, p. 6). Ḥammād b. Zayd is the oldest among the alleged pupils of the obscure ʿAbd al-ʿAzīz b. Ṣuhayb and it is for that reason that this tradition is listed here in Ḥammād’s *tarjama*. Next to him we find his usual rival Ibn ʿUlayya (cf. Mz., I, no. 992, *m*, *d*, *s*, *q*, Abū Yaʿlā, VII, p. 5), ʿAbd al-Wārith b. Saʿīd (d. 180/796, cf. Mz., I, no. 1056, *kh*, Ṭay.) and also Zakariyyāʾ b. Yaḥyā (d. 187-9/803-5, cf. Mz., I, no. 1021, *s*, Abū Yaʿlā, VII, p. 26). Who copied from whom is impossible to decide.

With a strand on the authority of ʿUbayd Allāh b. Abī Bakr—Anas b. Mālik (paraphrase):

- “When a man peeked into a room of the Prophet, he went up to the man with a broad-pointed arrow. I remember how he stole towards him as if he wanted to stab him with it”,

1. Anjasha had the *kunya* Abū Māriya. Ṭabarānī states that he was one of the effeminates (*mukhannathūn* or *mukhannithūn*) whom the Prophet banished from Medina, cf. IḤ., *Fatḥ*, XIII, p. 162, 5. This report seems to have escaped E.K. Rowson in his otherwise comprehensive study of *mukhannathūn* in *JAOS*, CXI, 1991, pp. 671-93.

2. For more on dyeing with saffron, cf. *Arabica* (I), pp. 53, 62.

cf. Mz., I, no. **1078** (*kh*, 79/11, 2, *Fatḥ*, XIII, p. 262, XV, pp. 266 f, *m*, III, p. 1699, *d*, *ʿAwn al-maʿbūd*, XIV, p. 53, confirmed in Ṭay., no. 2074, IḤ., III, p. 242). Ḥammād is CL.

With the same strand:

- "God appointed an angel to (each woman's) womb who (was instructed to) say: 'Lord, (there is) sperm, Lord, (there is the) blood clot, Lord, (there is the) tissue, and when He wanted to finish the creation, the angel asked: 'Is it a male or a female, wretched or fortunate, what will be its sustenance, what is its instant of death?', and all this will be recorded in the mother's womb'",

cf. Mz., I, no. **1080** (*kh*, 6/17, *Fatḥ*, I, p. 434, *m*, IV, p. 2038, confirmed in Ṭay., no. 2073, IḤ., III, pp. 116 f, 148). Ḥammād b. Zayd is (S)CL. The tradition is an obvious reference to the Qurʾānic verse XXIII: 14.

For Ḥammād b. Zayd's position in a bundle (no. **1599**) supporting a tradition on intercession (*shafāʿa*), see Qatāda under no. 1436.

With a strand on the authority of Ayyūb as-Sakhtiyānī—Abū Qilāba ʿAbd Allāh b. Zayd—Abū Asmāʾ ʿAmr b. Marthad—Thawbān, the *mawlā* of the Prophet, who related his patron's words:

- "God (showed me in a dream how He) gathered the world together for me, its eastern as well as its western regions. The rule over my community will be extended over that which was gathered together for me. I was given the two treasures, the red and the white one (i.e. gold and silver). I asked my Lord on behalf of my people that He would not let it perish in an all-encompassing drought, and that He would not give power over them to an enemy who had not come forth from among themselves, an enemy who would usurp the community's authority. Then my Lord said to me: 'Muḥammad (*yā Muḥammad*!), whenever I take a decision, it will not be reversed, I have given you to your people and I shall not let them perish in an all-enveloping drought and I shall not give authority over them to an enemy who does not hail from among themselves, even when they are assembling against your community from all the regions of the world, to the point that people kill each other and enslave each other.' (The Prophet went on in his own words:) For my people I fear rulers who lead astray; when swords are brought down upon my community, these will not be lifted until the Day of Resurrection. The Hour will only arrive when tribes (*qabāʾil*) of my community have made common cause with the unbelievers and worship pagan deities. Within the ranks of my community thirty liars[1] will come to the fore, each claiming to be a prophet. But it is I who is the seal of the prophets; there will be no prophet after me. One group of people from among my community will always adhere to the Truth, they will be victorious, nobody from among those who disagree with them being capable of harming them, until God's final decision",

cf. Mz., II, no. **2100** (*m*, IV, p. 2215, *d*, *ʿAwn al-maʿbūd*, XI, pp. 216 ff, *t*, *q*, confirmed in IḤ., V, pp. 278##, 284, *Ḥilya*, II, p. 289). Ḥammād b. Zayd is the undeniable CL of this tradition. Not all the sources listed here give the entire text; some are concluded with the words 'and enslave each other'. It is partially moulded in the form of a *ḥadīth qudsī*, a genre with which Ḥammād shows himself here to be familiar. Being an indefatigable imitator of Mālik b. Anas, who turns up in the sources as the oldest creator of that genre (cf. his *tarjama*), Ḥammād appears here to try his hand at a *qudsī* too. The actual wording of the tradition is interesting in that God's words, beginning with *yā Muḥammad*, are not set off against the Prophet's own words ('For my people I fear rulers …') by any introductory device that marks a change of subject. Next to several SS-supported traditions comprising one single line of the above report[2], the concluding sentence ('One group of people from among my community …') turns up on its own as a separate tradition, supported by its own—spidery—bundle, no. 2102 (*m*, III, p. 1523, *t*, Dārimī, I, pp. 80 f, again with Ḥammād b. Zayd as key figure). 'The group (*ṭāʾifa*) that is victorious' is closely related to another concept, that of the denomination in

1. This is echoed in traditions of Mālik b. Anas, see there under no. 13856, and ʿAzq. under the nos. 14706 and 14719.

2. Cf. nos. 2108 and 2109 (*t*), both featuring Ḥammād b. Zayd in the strand back to the Prophet.

Islam which is ultimately granted victory and salvation, the orthodox or *ahl as-sunna wa'l-jamāʿa*, after the entire community has split up into seventy or more *firqa*s (lit. heterodoxies) as reflected in the well-known *sataftariqu* tradition[1]. The phrase 'one group of people from among my community' has also given rise to more detailed definitions: in Nawawī XIII, pp. 66 f, we read that *kh* equated them simply with the people of knowledge (*ahl al-ʿilm*), and Ibn Ḥanbal is quoted as saying: 'If they are not to be identified with the people of tradition (*ahl al-ḥadīth*), I don't know who they are!' The Qāḍī ʿIyāḍ specifies them, furthermore, as those believers who fight courageously in God's path, or as legal experts (*fuqahāʾ*), traditionists, ascetics (*zuhhād*) or as those who command what is proper and forbid was is objectionable. The words 'until God's final decision' (*ḥattā yaʾtiya amr Allāh*) are also explained as pointing to a wind that will come and blow away the souls of all the believers, male and female, cf. Nawawī, ibidem. This interpretation was probably prompted by numerous references in the Qurʾān to divine winds wreaking havoc on earth in various communities.

With the same strand the Prophet's words:

- "The most meritorious way for someone to spend a dīnār is on one's dependents (i.e. spouse, servants and children), or a dīnār spent on one's horse (to ride) in the path of God, or a dīnār spent on one's comrades (who fight) in the path of God",

cf. Mz., II, no. **2101** (*m*, II, pp. 691 f, *t*, *s*, *q*, confirmed in Ṭay., no. 987, IḤ., V, pp. 279, 284, Ibn Ḥibbān, VI, p. 220, VII, p. 79). Ḥammād b. Zayd is the (S)CL. For good measure IḤ. added a SS through Ibn ʿUlayya replacing Ḥammād in the *isnād* (ibidem, p. 277).

For no. **2102**, see above no. 2100.

With the same strand the Prophet's words:

- "He who visits the sick is as it were in the gardens[2] of Paradise until he goes home",

cf. Mz., II, no. **2105** (*m*, IV, p. 1989, *t*, confirmed in IḤ., V, pp. 279#, 282 f). Ḥammād b. Zayd is no more than the SCL of this bundle which amounts to just a bunch of superimposed late spiders and SSs. The reason why it is listed here in Ḥammād's *tarjama* lies in the observation that he is the oldest key figure in traditions dealing with the issue. Visiting the sick was considered to be especially meritorious in Islam, if the numerous references to it in the canonical collections are anything to go by. But the majority of these are supported by late spiders and a host of SSs, so an early (S)CL or CL could not be identified.

With a strand on the authority of ʿAmr b. Dīnār—Jābir b. ʿAbd Allāh:

- "My father had died and left nine (var. seven) daughters, so I got married to a mature woman. (One day) the Prophet asked me: 'Are you married, Jābir?' 'Yes', I said. 'With a virgin or a mature woman', he asked. 'With a mature woman', I replied. Then the Prophet said: 'Are there then no young girls to play (var. laugh) with?' 'Since the death of my father', I said, 'with all these sisters of mine left behind, I thought I had better not confront them with (a wife who is) the same as they. No, I preferred to bring a wife home with me who would be their mistress and who would oversee their affairs.' 'May God bless you', the Prophet said",

cf. Mz., II, no. **2512**(*kh*, 69/12, *m*, II, pp. 1087 f, *t*, *s*, confirmed in Ṭay., no. 1706). Ḥammād is CL. It is the considerably enlarged version of the concise *matn*, mentioned under no. 2580, in Shuʿba's *tarjama*. A somewhat later CL, ʿAbd al-Wahhāb b. ʿAbd al-Majīd (d. 194/810), tells the story (cf. Mz., II, no. 3127) in an even more elaborate wording and adds the element describing the Prophet buying Jābir's camel from him, for which see the *tarjama* of Zakariyyāʾ b. Abī Zāʾida who is the oldest CL in that cluster under no. 2341. For another later CL, Sufyān b. ʿUyayna, cf. Mz., II, no. 2535 (*kh*, 64/18, 2, *m*, Ḥum., no. 1227, IḤ., III, p. 308).

In Mz., II, no. **2514** (*kh*, 81/51, 10, *m*, I, p. 178, Abū Yaʿlā, III, pp. 473 f, Bay., X, p. 191) Ḥammād b. Zayd asks ʿAmr b. Dīnār whether he did indeed hear Jābir b. ʿAbd Allāh transmit from the Prophet whether God would accept the Prophet's mediation (*shafāʿa*) when, on the Day of Resurrection, people were led out of Hell to enter Paradise. 'Yes,' Jābir said. Just four SSs underline Ḥammād's position as SCL in this what is no more than a spider. But the reason for inserting it here lies in the observation that the much-debated issue of Prophetic interces-

1. For more on the origins of the *ahl as-sunna*, see *Islam* (II), pp. 318-30. For the *sataftariqu* tradition, see the *tarjama* of Nuʿaym b. Ḥammād.

2. For more interpretations of this word, see Lane, p. 727, left column, infra.

sion has very few better-established *isnād* configurations for purposes of analysis. For more on *shafāʿa*, which is associated in all the earliest *tafsīr*s with the *maqām maḥmūd*, the 'honourable place' (Q. XVII: 79) from which the Prophet intercedes with God for those people led out of Hell on the Day of Resurrection, see Qatāda under no. 1436 and Mālik b. Anas under no. 13845.

With a strand on the authority of ʿAmr b. Dīnār—Muḥammad b. ʿAlī al-Bāqir—Jābir b. ʿAbd Allāh:

- "On the day of the conquest of Khaybar the Prophet forbade us to eat domesticated donkey meat but he allowed the eating of horse meat",

cf. Mz., II, no. **2639** (*kh*, 72/28, 4, *m*, III, p. 1541, *d*, *t*, *s*, Abū Yaʿlā, IV, p. Dārimī, II, p. 119). This is Ḥammād b. Zayd's contribution to the huge MC on the prohibition of tame donkey meat. For more on this, see Shuʿba under no. 1795 and Mālik b. Anas under no. 10263.

With a strand on the authority of ʿĀṣim b. Bahdala Abī 'n-Najūd—Muṣʿab b. Saʿd b. Abī Waqqāṣ—his father Saʿd b. Abī Waqqāṣ:

- "I asked the Prophet: 'Messenger of God, what person is subjected to the most severe tribulations?' 'Prophets,' he said, 'and then the next best person, and then the next best person; man is tested in his faith and when it is strong, his tribulations become more severe. When there is a weak spot in his faith, he will be tested accordingly. Tribulations will not be lifted until he is left to walk on earth without committing offences'",

cf. Mz., III, no. **3934** (*t*, IV, pp. 601 f, *s*, *q*, confirmed in Ṭay., no. 215, IḤ., I, p. 185, Abū Yaʿlā, II, p. 143). ʿĀṣim is SCL. Although the number of transmitters from him is at the first glance considerable, only one of his PCLs is really convincing, that is Ḥammād b. Zayd and that is why the tradition is listed in his *tarjama*. The tradition emphasizes the virtue of *ṣabr*, human endurance or patience in the face of hardship.

With a strand on the authority of Sinān b. Rabīʿa—Shahr b. Ḥawshab—Abū Umāma Ṣudayy b. ʿAjlān describing the *wuḍūʾ* of the Prophet:

- "He used to wipe the corners of his eyes and he considered the ears to be part of the head (as far as ablutions were concerned)",

cf. Mz., IV, no. **4887** (*d*, *ʿAwn al-maʿbūd*, I, pp. 153 f, *t*, *q*, confirmed in IḤ., V, pp. 258, 264, 268). Ḥammād b. Zayd is at most (S)CL. About the statement concerning the ears there is confusion: were those the words of the companion Abū Umāma or were they words uttered by the Prophet.

With a strand on the authority of Ayyūb b. Abī Tamīma as-Sakhtiyānī—Saʿīd b. Jubayr—Ibn ʿAbbās (paraphrase):

- "When the Prophet with his companions had arrived in (the vicinity of) Mecca, exhausted because of Medina's unfavourable climate, the unbelievers made remarks about that. When they were seated along the *ḥijr*[1], the Prophet ordered his men to make three circumambulations around the Kaʿba at a brisk trot (*ramal*) while walking at an ordinary pace (*mashy*) between the two cornerstones (where the unbelievers could not see them), this in order to impress them. Thereupon the unbelievers concluded that the circumambulating Medinese were indeed much more fit than they initially thought. And, added Ibn ʿAbbās, it was only compassion with his companions that prevented the Prophet from ordering them to make all seven circumambulations at a brisk trot",

cf. Mz., IV, no. **5438** (*kh*, 25/55, *m*, II, p. 923, *d*, *s*, confirmed in IḤ., I, pp. 290, 294 f). Ḥammād b. Zayd is the CL of this wording, but the issue of trotting during the circumambulations around the Kaʿba is an old one which has given rise to a MC. In several versions supported by spiders or SSs in which it is impossible to indicate a CL, the backdrop is clearly identified as the *ʿumra* after the treaty of Ḥudaybiya. In Ḥammād's version presented here, the backdrop is left unspecified, but *kh* groups this version in a chapter (for which see IḤj., *Fatḥ*, IX, p. 50) from which it is clear that the *ʿumrat al-qaḍāʾ* is implied. In traditions with the farewell pilgrimage as backdrop the *ramal* issue is also broached. For more on this MC, see Mālik under no. 2594°.

With a strand on the authority of ʿAmr b. Dīnār:

- "ʿAbd Allāh b. ʿUmar told us that the

1. The space comprised by the curved wall called the *ḥaṭīm* which encompasses the Kaʿba on the north on the side of the spout (*mīzāb*). Or, as in this context, it is another name for the *ḥaṭīm* itself, cf. Lane, p. 517, middle column.

Prophet ordered all dogs to be killed except hunting dogs and those guarding sheep and cattle. When someone said to him that, (in his transmission of this Prophetic injunction) Abū Hurayra had added to these exceptions dogs that guard sowing fields, he said: 'Indeed, Abū Hurayra is the owner of such a field'",

cf. Mz., VI, no. **7353** (*m*, III, p. 1200, *t*, *s*). Although this bundle is poorly attested, it is conceivable that Ḥammād b. Zayd is its (S)CL and not merely its SCL. He may have elaborated on a Medinan version circulated by Mālik in which the guard dog of cultivated fields is exempted from being killed, see the latter's *tarjama* under no. 4476*.

For Ḥammād's contribution to the debate on the *zakāt al-fiṭr*, Mz., VI, no. **7510**, see Mālik under no. 8321*.

With a strand on the authority of Ayyūb as-Sakhtiyānī—Nāfiʿ—Ibn ʿUmar, who related the Prophet's words:

- "Everything that intoxicates is considered wine and any intoxicating liquid is forbidden. He who drinks wine in this world and then dies having drunk it perpetually without repenting, will not drink it in the Hereafter'",

cf. Mz., VI, no. **7516** (*m*, III, p. 1587, *d*, *t*, *s*, confirmed in IḤ., II, p. 98). Ḥammād b. Zayd is (S)CL of the wording of this tradition which is part of a large MC on the prohibition of intoxicating beverages. This wording is built around the well-known maxim 'everything intoxicating is forbidden', which developed out of the ancient debate triggered by the Qurʾānic prohibition. Ḥammād's tradition may have been modelled on two *matn*s of Mālik, one of which he provided with a *mawqūf* strand and the other with a *marfūʿ* one, cf. there under no. 8359*.

With the same strand the Prophet's words:

- "No one may make his brother stand up from his seat in order to sit there himself",

cf. Mz., VI, no. **7541** (*m*, IV, p. 1714, *t*, V, p. 88, confirmed in IḤ., II, p. 126). Ḥammād b. Zayd is no more than SCL, but he is the earliest key figure in a MC on this etiquette. He may have copied Mālik's version which is only found in the Shaybānī redaction, no. 875, and in *kh*, cf. Mz., VI, no. 8386°. The version in IḤ. contains in addition another well-known etiquette that two men should not whisper to one another with a third person present. This addition forms a tradition by itself for which Aʿmash can be held responsible, see there under no. 9253.

With a strand on the authority of Ghaylān b. Jarīr—Abū Burda—his father Abū Mūsā ʿAbd Allāh b. Qays al-Ashʿarī:

- "Together with a couple of fellow-Ashʿarīs we went to the Prophet in order to ask him to let us have some riding animals. But he said: 'By God, I shall not give you any, I have no animals which I can give you.' We waited some time—God knows how long —, and (finally) some camels were brought to that place. The Prophet ordered three white-humped animals to be given to us. When we were about to leave, we said to one another: 'God will withhold His blessing: we went to the Prophet to ask for riding animals, but he swore (by saying 'by God') that he could not give us any; thereupon he did indeed give us some.' So we went back to him and told him (that he had actually gone back on his oath and that we feared that, subsequently, our riding them would not receive God's blessing). The Prophet said: 'It was not I who provided you with camels, it was God. As for me, by God, if God wills, I never swear an oath and then get a better idea without making amends for going back on my promise; only then can I pursue the new course of action'",

cf. Mz., VI, no. **9122** (*kh*, 83/1, 3, *Fatḥ*, XIV, pp. 416 f, *m*, III, pp. 1268 f, *d*, *s*, *q*, confirmed in Ṭay., no. 500, IḤ., IV, p. 398). Ḥammād b. Zayd is the clear CL. It is an important tradition from the MC on the indispensableness of saying 'God willing', the so-called *istithnāʾ* formula, whenever one declares one's intention to embark upon a new course of action. The classic example of a person, who failed to make use of the *istithnāʾ* formula when he openly stated his intention to undertake something, pertains to the Jewish king Sulaymān (Solomon), who is a prophet according to Islam. Sulaymān once swore that he would approach all his wives during one night, whereupon he hoped they would all conceive and bear him healthy sons to fight in his wars. But he failed to add 'If God wills' and none of his wives bore him a healthy son, only one bore him 'half a son', as it says in the legend. Changing one's mind and embarking upon a new course of action was,

in itself, not forbidden or even frowned upon in Islam, as long as the unfulfilled promise (by God, I shall do such and such), strictly speaking a violated oath, was compensated for by an act of atonement, the so-called *kaffāra*. A similar tradition has Abū Usāma Ḥammād b. Usāma as (S)CL, cf. Mz., VI, no. 9066 (*kh*, *m*).

With the same strand (paraphrase incorporating a number of variants which are not all found in all the sources):

- "When I entered the living quarters of the Prophet he was just using the tooth stick, and with the twig against his tongue he made a retching sound saying ooh, ooh",

cf. Mz., VI, no. **9123** (*kh*, 4/73, *Fatḥ*, I, p. 369, *m*, I, p. 220, *d*, *s*, confirmed in IḤ., IV, p. 417). With six SSs converging in him Ḥammād b. Zayd is in any case the SCL in this tradition from the large MC on the *siwāk*, for which see Aʿmash under no. 3336.

With a strand on the authority of Ghaylān b. Jarīr—Muṭarrif b. ʿAbd Allāh:

- "Together with ʿImrān b. Ḥuṣayn I performed a *ṣalāt* behind ʿAlī b. Abī Ṭālib. When he performed a prostration, he said Allāhu akbar, when he raised his head, he said Allāhu akbar, when he stood upright after two *rakʿa*s, he said Allāhu akbar. When the *ṣalāt* was over, ʿImrān took me by the hand and said: "ʿAlī performed with us (v.l. ʿAlī thus reminded us of) the *ṣalāt* of the Prophet Muḥammad"",

cf. Mz., VIII, no. **10848** (*kh*, 10/116, *Fatḥ*, II, pp. 413 f, *m*, I, p. 295, *d*, *s*, confirmed in Ṭay., no. 826, IḤ., IV, p. 440##). Ḥammād b. Zayd is CL. IḤ. adds that this took place after the Prophet's death in Baṣra, but Kūfa is also mentioned in this context. The tradition is supposed to show that the *takbīr*s between the various ritual movements of the *ṣalāt* have not always, nor everywhere, been considered to be inextricable elements.

With a strand on the authority of Ayyūb b. Abī Tamīma as-Sakhtiyānī—Abū Qilāba ʿAbd Allāh b. Zayd—his uncle Abū 'l-Muhallab al-Jarmī—ʿImrān b. Ḥuṣayn:

- "At a certain man's death the six slaves he had were to be manumitted (at his death), but he had no other possessions. The Prophet called the slaves and divided them up in three pairs. After he had drawn lots among them, he gave one pair its freedom but he confirmed the remaining four as slaves. Thereupon he uttered some harsh words in respect of the deceased",

cf. Mz., VIII, no. **10880** (*m*, III, p. 1288, *d*, *t*, *s*, confirmed in Ṭay., no. 845; and with a different strand down to ʿImrān IḤ., IV, p. 438; NB. Mālik°, II, p. 774, has the same tradition but supported by a *mursal* and otherwise faulty strand). Ḥammād b. Zayd is the only key figure in this tangle of superimposed spiders and SSs who is undeniably associated with the above wording. But the tradition is doubtless much older than Ḥammād and its popularity is reflected in the masses of SSs found in especially *s* and IḤ. in support of it, so listing it here in Ḥammād's *tarjama* was done for the sake of convenience. The Prophet's purported measure and harsh words were evoked by his indignation that the deceased apparently had not known the ancient maxim that legacies were not supposed to surpass one third of someone's entire estate: one's natural heirs had an inalienable right to at least two thirds of one's estate. Muḥammad is alleged to have said: 'Had we known of the decision of the deceased man in this matter, we would not have performed a *ṣalāt* at his funeral,' cf. *m*, ibidem, note 6.

With a strand on the authority of Hārūn b. Riyāb (or Riʾāb)—Kināna b. Nuʿaym al-ʿAdawī—Qabīṣa b. Mukhāriq al-Hilālī:

- "I had undertaken to assume responsibility for paying a debt and I went to the Prophet to ask his help. He said: 'Wait until the alms payment arrives so that we can issue the order that you will be paid from that. Begging for money, Qabīṣa, is only allowed in three cases: when someone has taken it upon himself to settle a debt, he is allowed to ask for help in this, until he has done so, after which he refrains from asking for more. And (secondly) when someone is struck by a calamity which consumes all his wealth, he may beg for help, until he finds a way to make a living again. And (thirdly) when someone is poor, he is allowed to ask for succour, when three of his discerning kinsmen testify to his being genuinely destitute, until he finds a way to provide for himself. In every other case, Qabīṣa, begging is forbidden and the one who does eats something unlawful'",

cf. Mz., VIII, no. **11068** (*m*, II, p. 722, *d*, *ʿAwn al-maʿbūd*, V, pp. 34 ff, *s*, cf. an Ibn ʿUlayya dive bypassing Ḥammād b. Zayd in IḤ., V, p. 60, and also with another diving strand via Maʿmar: ʿAzq., XI, pp. 90 f, Ibn Ḥibbān, V, pp. 123 f, 167 f). Ḥammād b. Zayd is no more than SCL, but the tradition in itself is important enough to include here. The companion from the strand was a member of the Banū Hilāl who is recorded to have participated in the delegation (*wafd*) of his tribe to the Prophet. The matter of Qabīṣa's request is briefly alluded to in IS, I 2, p. 51. The debt referred to might be an ordinary one or the (partial) fulfilment of a blood-money payment. Undertaking payment thereof—a meritorious act—was in the first instance meant to ward off bloodshed among two parties who might otherwise be expected to resort to violence. The calamity mentioned is understood to comprise disastrous losses caused to property through drought, frost or inundation. In ʿAzq. and Ibn Ḥibbān the tradition is preceded by a preamble in which it is related how his fellow tribesmen begged Qabīṣa to help someone to get married by participating in the payment of the dower, but Qabīṣa is reported to have refused because of the words he is supposed to have exchanged with the Prophet laid down in the tradition.

With strands on the authority of Ayyūb as-Sakhtiyānī, Yūnus b. ʿUbayd and Muʿallā b. Ziyād—Ḥasan al-Baṣrī—al-Aḥnaf b. Qays—Abū Bakra Nufayʿ b. al-Ḥārith (paraphrase after a preamble):

- "I heard the Prophet say: 'When two Muslims confront one another with swords, then both the one who kills as well as the one who gets killed end up in Hell.' When he was asked the question: 'That the killer goes to Hell is understandable, but what about the one who gets killed?' 'Well,' the Prophet said, '(before he got killed) he was intent on killing the other'",

cf. Mz., IX, no. **11655** (*kh*, 2/23, *m*, IV, pp. 2213 f, *d*, *s*, confirmed in IḤ., V, pp. 43, 51). Ḥammād b. Zayd is CL of this version of an important political tradition, for which see Shuʿba under no. 11672.

With a strand on the authority of Ghaylān b. Jarīr—ʿAbd Allāh b. Maʿbad az-Zimmānī—Abū Qatāda al-Anṣārī:

- "A man came to the Prophet and asked: 'How do you fast?' The Prophet flew into a rage. When ʿUmar saw his anger, he said: 'We are satisfied with God as our Lord, with Islam as our religion and with Muḥammad as our Prophet. We seek refuge with God from the anger of God and that of His Prophet.' ʿUmar kept on repeating these words until the Prophet's anger subsided. Then ʿUmar spoke: 'Messenger of God, what about someone who fasts all the time?' The Prophet answered: 'He neither fasts nor breaks his fast.' Then ʿUmar asked: 'What about the man who fasts two days and then breaks his fast one day?' The Prophet said: 'Is anyone capable of that?' ʿUmar asked: 'What about someone who fasts a day and then breaks his fast the next day?' 'That is how the prophet Dāwūd fasted,' the Prophet said. 'What about someone who fasts a day whereupon he breaks his fast for two days,' ʿUmar went on. 'I would like to have been given the strength to sustain such a fast,' the Prophet replied and then he added: 'Fasting every month for three days as well as the month of Ramaḍān is equal to fasting all the time. I reckon that fasting on the day of ʿArafa is accepted by God as compensation for the sins of the preceding year and the following year. And I reckon that fasting on the day of ʿĀshūrāʾ is accepted by God as compensation for the sins of the preceding year'",

cf. Mz., IX, no. **12117** (*m*, II, pp. 818 f, *d*, *t*, *s*, *q*). Ḥammād b. Zayd is the clear CL of this bundle. Superimposed upon it we discern a spider with Shuʿba as key figure (cf. IḤ., V, pp. 297, 303), brought into circulation probably in an attempt to load some of the weight of this tradition down onto him, away from Ḥammād. For another tradition in which the fast of the prophet Dāwūd is evaluated, see Sufyān b. ʿUyayna under no. 8897.

With a strand on the authority of Thābit al-Bunānī—Abū Rāfiʿ Nufayʿ al-Baṣrī—Abū Hurayra:

- "A black man (v.l. woman, young man) used to sweep the mosque. He/she died and the Prophet, who missed him/her one day, asked about him/her and was informed that he/she had died. 'Why was'nt I informed?', he asked, whereupon people made some derogatory remarks. 'Show me his/her

grave,' he commanded. They did and he performed a *ṣalāt* over it. He concluded: 'These graves are filled with injustice vis-à-vis those buried in them but God will illuminate their tombs for them through my *ṣalāt* over them'",

cf. Mz., X, no. **14650** (*kh*, 8/72, *m*, II, p. 659, *d*, *q*, confirmed in Ṭay., no. 2446, IḤ., II, pp. 353, 388). Ḥammād b. Zayd is the undeniable CL. This looks like the one and only tradition of which he is the CL, which he supported by a strand ending in Abū Hurayra. This is curious in view of the fact that his fellow-CLs in their strands back to the Prophet made use of this companion on such a colossal scale. A reason for this could not be found.

With a strand on the authority of Ayyūb as-Sakhtiyānī—Ibn Abī Mulayka—ʿĀʾisha:

- "The Prophet said: 'He who will be called to reckoning (*ḥūsiba*) on the Day of Resurrection, will be punished.' Then I said: 'Has God not said: '… he will be subjected to an easy reckoning (LXXXIV: 8).' The Prophet replied: 'That verse does not pertain to the final reckoning (*ḥisāb*), it rather pertains to the presentation (sc. of man's wrongdoing, *ʿarḍ*). He who (has his deeds) investigated thoroughly (*nūqisha*) on the Day of Resurrection, will be punished (v.l. will perish)'",

cf. Mz., XI, no. **16231** (*kh*, 65/84, 1, *Fatḥ*, X, p. 325, *m*, IV, p. 2204) with Ḥammād b. Zayd as SCL and cf. IASh., XIII, p. 248, IḤ., VI, p. 47, Ibn Ḥibbān, IX, pp. 230 f, with Ibn ʿUlayya as SCL. Other key figures showing up in alternative bundles supporting the same *matn* are probably just unconvincing dives, ʿUthmān b. al-Aswad (d. ca. 150/767), cf. Mz., no. 16254, being a case in point. The tradition constitutes an attempt to come to grips with disentangling three concepts which seem to have led to some confusion in interpreting various verses: *ḥāsaba*, *nāqasha*, and *ʿaraḍa*. Man is called to reckoning resulting in his being forgiven for his wrongdoing, which is set off against his merits and, on the other hand, man is punished for his evil deeds which are presented before God, as alluded to in various other verses, e.g. XVIII: 48, XI: 18. The ascription to a CL is not established by a long shot, but Ḥammād and Ibn ʿUlayya are seen here to vie with another again over a tradition which both claim to have received from Ayyūb while, in fact, the one simply may have copied the other, as they have done so often. It is hard to decide who copied from whom. And the matter is made all the more complex by a number of SSs superimposed by as many late transmitters, who also wished to share in the merit of this seemingly popular *tafsīr* tradition.

Hammām b. Munabbih, the brother of Wahb b. Munabbih, the author of some famous collections of legends about prophets. For the ḥadīth collection that goes by Hammām's name, the so-called *Ṣaḥīfat Hammām b. Munabbih*, and an attempt at establishing its authorship, see a study in the *tarjama* of ʿAzq. after no. 13575.

Hammām b. Yaḥyā b. Dīnār, a *mawlā* from Baṣra (d. 164/790), an on the whole controversial transmitter. His *tarjama* in Dhahabī, *Siyar*, VII, pp. 296-301, contains an array of partly conflicting, partly laudatory qualifications.

With a strand on the authority of Qatāda—Anas:

- "A slave girl was found (dying) whose head had been crushed between two stones. People asked her who had done it enumerating one person after the other until they mentioned a particular Jew whereupon she gave a nod. The Jew was arrested and confessed to his deed, so the Prophet had his head crushed with stones",

cf. Mz., I, no. **1391** (the Six, *kh*, 87/4, *m*, III, p. 1300, confirmed in Ṭay., no. 1986, IḤ., III, pp. 183, 269, Dārimī, II, p. 249). Hammām is the CL of this tradition which is part of a MC on whether, and under what circumstances, a man who has killed a woman should be put to death for his deed. For another version, see Shuʿba under no. 1631.

With the same strand:

- "The sandals of the Prophet had two thongs",

cf. Mz., I, no. **1392** (*kh*, 77/41, *d*, *t*, *s*, *q*, confirmed in IḤ., III, pp. 122, 203, 245, 269, Abū Yaʿlā, V, p. 415). Hammām is CL.

With the same strand:

- "Four times the Prophet performed a *ʿumra*, each in the month Dhū 'l-Qaʿda except the one which he combined with his *ḥajj*: the *ʿumra* on the occasion of Ḥudaybiya was in Dhū 'l-Qaʿda, the *ʿumra* which he performed the following year in Dhū 'l-Qaʿda, the *ʿumra* which he performed (setting out)

from al-Jiʿrāna[1] where he divided the booty (sc. from the Banū Hawāzin acquired at the battle) of Ḥunayn, and then the *ʿumra* which formed a part of the farewell pilgrimage",

cf. Mz., I, no. **1393** (*kh*, 26/3, 3, *m*, II, p. 916, *d*, *t*, confirmed in IḤ., III, pp. 134, 245, 256). Hammām is the unmistakable CL. The few different textual variants seem immaterial and have therefore not been incorporated.

For Hammām's contribution to the tradition on a 'concession' to wear silk (no. **1394**), see Shuʿba under no. 1264.

With a strand on the authority of Qatāda:

- "I asked Anas b. Mālik about the Prophet's favourite clothing. 'The Yemenite mantle (*ḥibara*),' he answered",

cf. Mz., I, no. **1395** (*kh*, 77/18, 4, *m*, III, p. 1648, *d*, confirmed in Bagh., II, p. 432, IḤ., III, pp. 134, 184, 251, Abū Yaʿlā, V, p. 254)). Hammām is (S)CL. Another later key figure in a bundle ending in a Qatāda / Anas strand, rather well attested, supporting a similar *matn* is Muʿādh b. Hishām ad-Dastuwāʾī, cf. no. 1353 (*kh*, 77/18, 5, *m*, ibidem,*t*, *s*, IḤ., III, p. 291, Abū Yaʿlā, V, p. 366), and in a *matn* supported by a bunch of superimposed spiders with Zuhrī as SCL the Prophet was allegedly interred dressed in it, cf. Mz., XII, no. 17765 (*kh*, 77/18, 6, *m*, II, p. 651, *d*, *s*). The *ḥibara* fabric is described by IḤj. in *Fatḥ*, XII, p. 391, who quotes several sources stating that it is embroidered, striped and green, supposedly reminiscent of the denizens of Paradise.

With a strand on the authority of Qatāda—Anas:

- "The Prophet's hair reached down onto his shoulders"'

cf. Mz., I, no. **1396** (*kh*, 77/68, 4-5, *m*, IV, p. 1819, *s*, confirmed IḤ., III, p. 318). Hammām is (S)CL of this wording, which is part of the MC describing the Prophet's hair. For other (S)CLs, see Mālik b. Anas under no. 833*.

For Hammām's contribution to the Anjasha saga (no. **1397**), see Ḥammād b. Zayd under no. 949.

For his (S)CL position in the Banū ʿUrayna story in Mz., I, no. **1402**, see the *tarjama* of Muqātil b. Sulaymān.

1. The name of a well somewhere between Ṭāʾif and Mecca.

With a strand on the authority of Abū Jamra Naṣr b. ʿImrān aḍ-Ḍubaʿī—Abū Bakr b. Abī Mūsā—his father Abū Mūsā al-Ashʿarī, who related the Prophet's words:

- "He who performs a *ṣalāt* at the two 'cool times' will enter Paradise",

cf. Mz., VI, no. **9138** (*kh*, 9/26, 2, *m*, I, p. 440, confirmed in IḤ., IV, p. 80, Dārimī, I, p. 391, Abū Yaʿlā, XIII, p. 248, Abū ʿAwāna, I, p. 377#). The 'cool times' (*al-bardāni*) are the very beginning and the end of the day, when the heat is rather more easy to bear. The reference is, of course, to the morning and afternoon *ṣalāt*s, the faithful performance of which was found to be especially meritorious. It gave rise at least to a large MC. Hammām is the (S)CL. His strand down to the Prophet is transmitted in several ways. IḤ. has Abū Jamra / Abī Bakr / his father, which led with some collectors to confusion as to who may have been meant with the last two. In Ibn Ḥibbān this strand is listed as: Abū Jamra[2]/ Abū Bakr b. ʿUmāra / his father, which strand is also mentioned as an alternative in Abū ʿAwāna's *Musnad*. The confusion in respect of this last strand may have been caused by a tradition from the same MC with Ismāʿīl b. Abī Khālid as (S)CL, who mentions this strand back to the Prophet, cf. there under no. 10378. For a survey of the confusion, see Abū Yaʿlā, XIII, pp. 248 ff.

With a strand on the authority of Qatāda—Ḥasan al-Baṣrī—ʿImrān b. Ḥuṣayn:

- "A man came to the Prophet and said: 'The son of my son has died. Do I inherit anything from him?' 'Yes,' the Prophet answered, 'you will get a sixth.' When the man turned to go, the Prophet called him back and said: 'And you will receive another sixth part.' When the man turned again to go, the Prophet called him back again and said: 'That second sixth part is an extra bonus'",

cf. Mz., VIII, no. **10801** (*d*, *ʿAwn al-maʿbūd*, VIII, pp. 73 f, *t*, *s*, confirmed in Ṭay., no. 834, IḤ., IV, pp. 428 f, 436). Hammām is (S)CL. This *matn* is followed by a remark ascribed to Qatāda: 'And the companions present did not know whether there were other relatives whom the Prophet indicated as heirs next to the grandfather; the least part which

2. In actual fact it says Abū Ḥamza, but since an Abū Ḥamza aḍ-Ḍubaʿī could not be found in the sources, it is probably a simple error.

a grandfather is entitled to is one sixth.' The commentator explains that if there had been other persons among the relatives of the deceased entitled to a fixed (*farḍ*) Qurʾānic portion from the inheritance, the Prophet would not have granted to that grandfather the additional sixth part. The commentator goes on and presents his reconstruction of the circumstances surrounding the inheritance settlement depicted in the tradition:

Someone dies leaving two daughters as well as this man, a grandfather, who raises the question. The daughters are in any case entitled to two thirds, so there remains one third. The Prophet first assigns half of that third to the grandfather and then, separately, the second half thereof. The wisdom of the Prophet in assigning first one sixth and then, after the grandfather has gone and returned, another sixth is deemed to lie in his consideration that that man had to be instructed that, normally, as a grandfather, he is entitled to just one sixth, but through the absence of other persons among the *dhawū 'l-farāʾiḍ* (i.e those entitled to the Qurʾān-based inheritance portions) he could be given the rest of the remaining third as a male relative through *taʿṣīb* (i.e. through being labelled a *ʿaṣaba*, an agnate), after the daughters had received their share.

For Hammām's position in a bundle supporting a tradition on the introduction in Islam of the call to prayer, the *adhān*, see Ibn Jurayj under no. **12169**.

With a strand on the authority of Qatāda—an-Naḍr b. Anas—Bashīr b. Nahīk—Abū Hurayra, who related the Prophet's words:

- "He who has two wives and prefers the one to the other will present himself on the Day of Resurrection with one side (of his body) bent[1]",

cf. Mz., IX, no. **12213** (*d*, *ʿAwn al-maʿbūd*, VI, p. 121, *t*, *s*, *q*, confirmed in Ṭay., no. 2454, IḤ., II, pp. 347#, 471, Dārimī, II, p. 193). Hammām is the clear CL.

Ḥasan al-Baṣrī, a famous legal mind and Qurʾān exegete from Baṣra, who died in 110/728. The *qāḍī* Sawwār b. ʿAbd Allāh (d. 156/773), who was himself of Arab stock, is said to have declared that Ḥasan and Muḥammad b. Sīrīn, both *mawālī*, were the true masters (*sayyidāni*) of the inhabitants of Baṣra, its Arabs as well as its *mawālī* (cf. IS, VII 1, p. 143, line 12). Unlike the picture conjured up by the early sources, strictly speaking, Ḥasan was not involved in ḥadīth transmission, but many of his pronouncements, verdicts, dicta and opinions eventually found their way into the ḥadīth collections at the hands of his contemporary Qatāda b. Diʿāma and younger colleagues, who provided their transmission paths with convenient companions so as to establish a link with the lifetime of the Prophet. An example of such a convenient companion was Samura b. Jundab. IḤ.'s *musnad* of Samura (V, pp. 7-23) is replete with traditions, mostly brief, maxim-like sayings or slogans, in which Ḥasan figures between him and colleagues like Qatāda and others.

One MC has Ḥasan lying at the basis, although not really as CL; on the alleged authority of Samura b. Jundab a ritual prescription of Ḥasan, provided with several Prophetic strands, has made it to the collections, be it in a variety of wordings. The gist of it is:

- "I recall that the Prophet inserted two pauses of silence (*saktatāni*) in his *ṣalāt*, one after the opening *takbīr*, and one after the recitation of the *fātiḥa*",

cf. Mz., IV, nos. **4576**, -89, 4609 (*d*, *ʿAwn al-maʿbūd*, II, p. 340, *t*, *q*, cf. Dārimī, I, p. 313, IḤ., V, pp. 7, 15, 20, 21, 23, IASh., I, pp. 275 f). Ḥasan's religious customs may have inspired others to mould those into proper, *isnād*-supported Prophetic traditions. The same goes for what follows:

With a strand on the authority of the companion ʿAbd ar-Raḥmān b. Samura, who related that the Prophet said to him (in a report which contains two otherwise unrelated sayings):

- "ʿAbd ar-Raḥmān, do not ask to be appointed in an administrative position, for when you are assigned to one after you have asked for it, you will be left to fend for yourself (sc. without receiving assistance), but when the position is assigned to you without you asking for it, you will receive help (1). When you swear an oath (sc. to do something if a wish is fulfilled) and you get an idea (for attaining your wish) that is better, make amends for breaking your oath and pursue the more appropriate course of action (2)",

cf. Mz., VII, no. **9695** (*kh*, 83/1, 2, *m*, III, pp. 1273 and 1456, *d*, *t*, *s*, confirmed in Ṭay., no. 1351, ʿAzq.,

1. The disease is described in Lane, s.v. *fālij* ... as arising from flaccidity in one of the lateral halves of the body, p. 2437, right column, infra.

VIII, p. 495, XI, 320, IḤ., V, pp. 61-3##, cf. IASh., XII, p. 216, supported by a SS without Ḥasan). This singularly complex number constitutes a series of superimposed bundles and spiders with so many allegedly direct pupils of Ḥasan indicated that one may be inclined to infer that we have here some genuine Ḥasan material. It is not unlikely that he is responsible for at least the gist of both. In IS, VII 2, p. 101, the first tradition is identified with the companion in a shortened version and without Ḥasan. The first saying figures also in a report decked out with narrative trimmings with Yaḥyā b. Saʿīd al-Qaṭṭān as CL, see there under no. 9083. And Abū Usāma Ḥammād b. Usāma is (S)CL in a related tradition, cf. Mz., VI, no. 9054 (*kh*, *m*). In some of the sources listed above, saying (1) occurs by itself, in some others saying (2), but in most they occur in tandem, although not always in this order.

NB. The analysis of no. 9695 given here leaves many questions unanswered and, in fact, barely scratches the surface. However, a more detailed evaluation of Ḥasan's various transmitters in their respective individual and (partly) overlapping bundles/spiders would require a lot more space. Besides, one can never be sure whether a person who claims to have heard something from Ḥasan, did so. In fact, Ḥasan's reputation among his contemporaries was such that many people simply pretended that they had heard what they transmitted from Ḥasan without this being the case.

Allegedly with a strand on his authority, the companion Abū Bakra Nufayʿ b. al-Ḥārith is reported to have said: 'In the days of the (battle of) the Camel, when I was about to take the side of Ṭalḥa, az-Zubayr and their comrades in order to fight in their army, God sustained me with a dictum which I had heard from the Prophet: when news had reached him that the people of Fārs had made the daughter of Kisrā[1] queen, he is reported to have said:

- "A people which have placed their affairs in the hands of a woman will never prosper",

cf. Mz., IX, no **11660** (*kh*, 64/82, 2 and 92/18, *t*, *s*, confirmed in IḤ., V, pp. 43, 47, 51, Ibn ʿAdī[3], VI, p. 321, II, p. 147, Ibn Ḥibbān, VII, p. 25, Bay., III, p. 90, X, pp. 117 f). As in all Ḥasan *isnād*s, the link between Ḥasan and Abū Bakra Nufayʿ b. al-Ḥārith is tenuous. This well-known dictum probably became current, when the political upheaval following the murder of ʿUthmān b. ʿAffān had eventually resulted in two Muslim fighting forces near Baṣra facing each other in a showdown. This became known as the Battle of the Camel, one army force being commanded by ʿAlī b. Abī Ṭālib and the other by two adversaries of ʿAlī's caliphal authority from among Medina's most influential companions of the Prophet with whom the Prophet's favourite wife ʿĀʾisha had been persuaded to throw in her lot. She is described as watching the fray from some distance while seated in a litter on her camel, hence the name of the battle. Whether the saying as worded here may be attributed to Ḥasan is not entirely sure, but fact is that, in *Fatḥ*, XVI, p. 164, IḤj. makes the highly significant remark that Ḥasan turns out to be its transmitter to a number (*jamāʿa*) of younger people[2]. Cf. finally Ibn Kathīr, *Shamāʾil ar-rasūl*, p. 411.

Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī or **ad-Dastawāʾī**, (d. 152-4/769-71) a *mawlā* from Baṣra. He was deemed an *amīr al-muʾminīn fī 'l-ḥadīth*, cf. IḤj, *Tahdhīb*, XI, p. 44. He was a textbook example of a traditionist whose traditions were trusted in spite of his preference for the *qadar* dogma because he did not make propaganda for that issue, cf. Dhahabī, *Siyar*, VII, pp. 154 f.

With a strand on the authority of Qatāda—Anas:

- "During a whole month the Prophet inserted certain periods of silent prayer (sc. in his *ṣalāt*s; *qunūt*) invoking God's curse upon certain nomadic clans; after that he abandoned this practice",

cf. Mz., I, no. **1354** (*kh*, 64/28, 4, *m*, I, p. 469, *s*, *q*, confirmed in Ṭay., no. 2016, IASh., II, p. 310, Abū Yaʿlā, V, pp. 400, 407, VI, p, 12, Ibn Ḥibbān, III, pp. 219 f). Hishām ad-Dastuwāʾī is CL in this version on the *qunūt* issue, associated here as usual with the treacherous killing of Muḥammad's emissaries at Biʾr Maʿūna in 4/625. It is probably somewhat later than the version of Shuʿba (cf. his *tarjama* under

1. She was Būrān, the daughter of Shīruwayh, cf. Ṭabarī, *Annales*, index s.n.

2. In *kh* the *isnād* is mentioned: ʿUthmān b. al-Haytham / ʿAwf b. Abī Jamīla al-Aʿrābī / Ḥasan / Abū Bakra. IḤj. says literally: *wa-qad tābaʿa ʿAwfan Ḥumayd aṭ-Ṭawīl ʿani 'l-Ḥasan akhrajahu al-Bazzār* (i.e. Aḥmad b. ʿAmr, d. 292/905, cf. *GAS*, I, p. 162) *wa-qāla rawāhu ʿani 'l-Ḥasan jamāʿatun wa-aḥsanuhā isnādan riwāyatu Ḥumayd*. As for the technical term *tābaʿa*, see the survey of technical terms in the General Introduction above, while the term *jamāʿa* is dealt with in the introduction of the *tarjama* of Mālik b. Anas.

no. 1273), for that lacks the additional statement that Muḥammad allegedly discontinued the practice after one month.

With a strand on the authority of Qatāda:

- "Anas b. Mālik went with a bread made of barley and some rancid fat to the Prophet who, some time ago, had pawned a coat of mail of his (to a Jew) for barley. I heard him say: 'This whole day there is nothing (to eat) for the household of Muḥammad except a *ṣāʿ* (of barley).' (His household) consisted at the time of nine quarters (for his wives)",

cf. Mz., I, no. **1355** (*kh*, 34/14, 2, *Fatḥ*, VI, pp. 65 f, *t*, *s*, *q*, confirmed in IḤ., III, pp. 133, 208#, 232). No less than nine SSs come together in Hishām ad-Dastuwāʾī. Nevertheless he cannot be considered as more than the (S)CL of this tradition. It is meant to reflect the Prophet's simple lifestyle, his poverty and his overall concern for his household. The Jew with whom he had pawned his coat of mail allegedly for thirty, or as some others say, twenty *ṣāʿ* [1] is identified as one Abū 'sh-Shaḥm, a confederate of the Banū Ẓafar.

For his position in the bundle of Mz., I, no. **1358** (*kh*, 76/44, 2, *d*, *t*, Ṭay., no. 1961), on contagion in Islam, see Shuʿba under no. 1259.

For his (S)CL position in the Banū ʿUrayna story in Mz., I, no. **1385**, see Muqātil b. Sulaymān.

With a strand on the authority of Yaḥyā b. Abī Kathīr—Abū Qilāba ʿAbd Allāh b. Zayd—Abū 'l-Malīḥ b. Usāma:

- "We were with Burayda b. al-Ḥuṣayb on a campaign when the sky was overcast. Then he said: 'Make sure that you perform the *ʿaṣr ṣalāt* early, for he who misses the performance of the *ʿaṣr ṣalāt* will have his religious practice rendered thereby null and void, as the Prophet once said'",

cf. Mz., II, no. **2013** (*kh*, 9/15, *Fatḥ*, II, p. 171, *s*, confirmed in Ṭay., no. 810, IḤ., V, pp. 349 f, 357, 360). Hishām ad-Dastuwāʾī is (S)CL. For another tradition in this vein, see Mālik under no. 8345°. 'Missing' is interpreted as either deliberately or inadvertently. The religious practice (*ʿamal*) and the negligence in the performance of *ʿaṣr ṣalāts* are here placed upon one level, but the tradition should not be taken as indicating that one missed *ʿaṣr ṣalāt* nullifies all one's pious works. No, it is rather meant as stressing in no uncertain terms the merit of the *ʿaṣr ṣalāt* among all other *ṣalāts* and in equally uncertain terms the reprehensibility of being remiss in the performance of especially *ʿaṣr ṣalāts*, cf. also IḤj., *Fatḥ*, II, p. 172.

With a strand on the authority of Yaḥyā b. Abī Kathīr—ʿUbayd Allāh b. Miqsam—Jābir b. ʿAbd Allāh:

- "A funeral procession passed by us. The Prophet stood up and we did likewise. We said: 'But this is the funeral of a Jew.' Thereupon the Prophet said: 'Death is a fearful event. When you see a funeral procession, you must stand up'",

cf. Mz., II, no. **2386** (*kh*, 23/49, *m*, II, pp. 660 f, *s*, IḤ., III, p. 319#). This is a *matn* from the cluster on funeral etiquette, this time with the addition that the man about to be buried was a Jew, with the implied question of whether or not that made any difference. Hishām ad-Dastuwāʾī is CL, like in a similar tradition, cf. no. 4420 below. Because of a diving strand onto Yaḥyā b. Abī Kathīr, one may gain the impression that he is the CL, but that is not tenable.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Tadrus—Jābir b. ʿAbd Allāh (paraphrase):

- "The Prophet had seen a certain woman. Thereupon he went to his wife Zaynab, who was at the time tanning a hide by scouring it, and he had intercourse with her. Then he came outside and said to his companions: 'A woman who passes by you whom you find particularly attractive may be a devil who has assumed the shape of a woman. When you see a woman like that, you must forthwith go to your wife and make love to her, for that will dispel what is in your mind'",

cf. Mz., II, no. **2975** (*m*, II, p. 1021, *d*, *ʿAwn al-maʿbūd*, VI, p. 132, *t*, III, p. 464, *s*). Hishām ad-Dastuwāʾī is (S)CL. This bundle shows up a SS (cf. no. 2685) featuring one Ḥarb b. Abī 'l-ʿĀliya instead of Hishām (*m*, *s*, IḤ., III, p. 330), a nondescript *thiqa* held to be a weak transmitter especially by IḤ., cf. IḤj., *Tahdhīb*, II, p. 225. The wording of this tradition is transmitted in so many different ways that a correct interpretation can only be achieved when one views all these versions

1. One *ṣāʿ* is ca. 3,24 kg.

together. Nawawī asserts that it is this tradition that lies at the basis of the Islamic prescript that women should not go outside their homes except in case of necessity and that men should lower their gaze. It is further adduced as proof that a man may approach his wife at any moment of the day, even if she is busy, for unduly delaying the fulfilment of his desire may do him harm in body as well as mind, cf. IX, pp. 178 f.

With the same strand:

- "On an exceedingly hot day in the lifetime of the Prophet the sun was darkened by an eclipse. The Prophet performed a *ṣalāt* with his companions and stood still (sc. reciting the Qurʾān) for such a long time that they started to keel over. Then he stood bowed for a long time and raised himself and paused a long time, all this he did for a second time. Then he prostrated himself twice. After that he stood upright and did this all over again, thus he performed four bows and four prostrations. Thereupon he spoke: 'Every place you will eventually be made to enter has been shown to me (sc. in a vision I just had). Thus Paradise appeared for me: if I had wished to pick a bunch of grapes, I would have taken it, but my arm was too short. Then I had a vision of Hell. I saw that Jewish woman there who had been punished on account of a cat she had, which she had tied up without feeding it or letting it roam free to chase vermin. And I saw Abū Thumāma ʿAmr b. Mālik there trailing his guts[1]. People used to say that sun and moon are darkened by eclipses to mark the death of someone important, but they only belong to God's signs which He occasionally shows you. When eclipses occur, perform a *ṣalāt* (protracting the postures and pauses as long as it takes) until they are fully bright again'",

cf. Mz., II, no. **2976** (*m*, II, p. 622, *d*, *s*, confirmed in IḤ., III, p. 374). Hishām ad-Dastuwāʾī is no more than the SCL of this tradition, which is a version from the huge MC on eclipses. For more on this MC, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17936.

With a strand on the authority of Yaḥyā b. Abī Kathīr—Abū Salama b. ʿAbd ar-Raḥmān—Jābir b. ʿAbd Allāh (paraphrase):

- "On the day of the siege (of Medina) ʿUmar b. al-Khaṭṭāb began cursing the unbelievers of the Quraysh saying: 'Messenger of God, until this moment I have not been able by God to perform the mid-afternoon *ṣalāt* now that the sun has almost disappeared!' But the Prophet said: 'But by God, I have not performed it either!' Then we descended into the Buṭḥān wadi. The Prophet performed a *wuḍūʾ* and so did we. Then he performed the *ʿaṣr ṣalat* after the sun had completely disappeared and then right after that he performed the *maghrib ṣalat*",

cf. Mz., II, no. **3150** (*kh*, 64/30, 16*m*, I, p. 438, *t*, *s*). Hishām ad-Dastuwāʾī is (S)CL

With a strand on the authority of Yaḥyā b. Abī Kathīr—Abū Salama b. ʿAbd ar-Raḥmān—Abū Saʿīd al-Khudrī (after a preamble):

- "We spent the second ten days of Ramaḍān with the Prophet in retreat (*iʿtikāf*) and we emerged on the morning of the twentieth. The Prophet delivered a sermon saying: 'Last night I was shown in a dream (which night is) the 'night of the divine decree' (*laylat al-qadr*), but now I have forgotten (v.l.: I was made to forget), so (if you want to know) seek out an odd night from among the last ten nights (of this Ramaḍān). I dreamt further that I lay prostrate in water and mud. Let therefore everyone who spent the night with me[2] in retreat resume the *iʿtikāf*.' Thus we returned and

1. In a similar *kusūf* tradition the figure identified in Hell trailing his intestines is a near namesake, ʿAmr b. ʿĀmir b. Luḥayy, see the *tarjama* of ʿAbd Allāh b. Wahb under no. 16692. The man from this tradition could not be traced in another source. It is, of course, conceivable that both names are meant to refer to the same legendary figure. It is, furthermore, curious that in similar *kusūf* traditions we encounter other persons likewise punished in Hell for evil deeds committed on earth. The trailing of guts is, in other words, an obvious topos. Thus we find a man nicknamed as 'the man of the *miḥjan*', that is a staff with a crooked head with which he used to pilfer items of luggage belonging to passing pilgrims. When it came to pass that he was observed resorting to this activity and subsequently ordered to account for himself, he used to say in his defence: 'It inadvertently stuck to my stick!', cf. *m*, II, p. 623, *s*, III, p. 149.

2. Literally it says: with the Messenger of God.

we did not see a single cloud. But then a cloud appeared in the sky and rained upon us so that the roof made of stripped palm branches that covered the mosque leaked with water. Then a *ṣalāt* was announced and I saw the Prophet prostrating in water and mud of which I saw traces on his forehead",

cf. Mz., III, no. **4419** (*kh*, 10/41, 2, *m*, II, p. 826, *s*, *q*, confirmed in IḤ,. III, p. 60). Hisham ad-Dastuwāʾī is (S)CL of this tradition which is part of a huge MC on the identity of *laylat al-qadr* among the nights of Ramaḍān. Another (S)CL in this bundle is Mālik° (cf. I, p. 319, *kh*, IḤj., V, p. 177, *d*, *s*). And Mālik is also CL in another text belonging to this MC, see there under no. 8363°. One of the most controversial issues in early Islam, hotly debated but never definitively settled, was the question of what night in Ramaḍān, or anywhere in the Muslim calendar, was meant with *laylat al-qadr*, the night in which the Qurʾān was believed to have been lowered from where God resided onto a certain heaven nearer to earth[1]. The traditions brought into circulation emphasizing this or that or the other night, mostly to be sought among the last five odd nights of Ramaḍān, were numerous and many of these showed up (S)CLs in their respective *isnād* bundles. The above-mentioned version from the *laylat al-qadr* MC has several (S)CLs, and determining the exact position of this tradition in the general debate is impossible. In any case, early religious scholars concur that the wisdom behind its having been left undetermined lies in the consideration that it stimulates the believers to do their utmost to determine the night by their own efforts; had its exact date been disclosed, then the believers would have concentrated their religious fervour on that night to the exclusion of other nights, cf. IḤj., *Fatḥ*, V, p. 171, penult.

With the same strand the Prophet's words:

- "When you see a funeral procession, stand up; those who follow it should not sit down again until (the bier) is placed on the ground",

cf. Mz., III, no. **4420** (*kh*, 23/48, *m*, II, p. 660, *t*, *s*, confirmed in Ṭay., no. 2190, IASh., III, p. 357, IḤ., III, pp. 25, 48, 51, cf. ʿAzq., III, p. 463). This is part of a large MC presenting conflicting forms of funeral etiquette on which several CLs have expressed various opinions. Hisham ad-Dastuwāʾī is in this bundle the undeniable CL. For other CLs in bundles supporting *matn*s in this MC, see Yaḥyā b. Saʿīd al-Anṣārī under no. 10276, Sufyān b. ʿUyayna and Layth under no. 5041. See also no. 2386 above**.**

With a strand on the authority of Yaḥyā b. Abī Kathīr—ʿIkrima—Ibn ʿAbbās:

- "The Prophet cursed effeminates among men and viragoes among women and said: 'Drive them out of your houses.' Then he himself drove out a certain man and ʿUmar drove out a certain man (v.l.: woman)[2]",

cf. Mz., V, no. **6240** (*kh*, 77/62, *Fatḥ*, XII, pp. 453 f, *d*, *s*, *Kubrā*, V, 396, confirmed in Ṭay., no. 2679, IḤ., I, pp. 225, 227, 237, Dārimī, II, p. 364). Yaḥyā b. Abī Kathīr is SCL and Hishām ad-Dastuwāʾī is probably the CL of this bundle. ʿAzq. may have copied him, cf. XI, p. 242, IḤ., I, p. 365, *t*, V, p. 106, diving via Maʿmar to Yaḥyā. For more on early effeminates, see Hishām b. ʿUrwa under no. 18263 and Shuʿba under no. 6188.

With a strand on the authority of Yaḥyā b. Abī Kathīr—Muḥammad b. Ibrāhīm b. al-Ḥārith—Khālid b. Maʿdān—Jubayr b. Nufayr al-Ḥimṣī—ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ:

- "The Prophet saw that I was dressed in two yellow-red garments and said: 'Those garments are worn by the unbelievers, don't you don them'",

cf. Mz., VI, no. **8613** (*m*, III, p. 1647, *s*, confirmed in IḤ., II, pp. 162, 207#, 211). Hishām ad-Dastuwāʾī is (S)CL of this tradition. It constitutes a late stage in the discussion on the permissibility of certain dye-stuffs in early Islam, in this case *ʿuṣfur*, safflower (*carthamus tinctorius*). The dye results in yellow or red or any hue of orange in between. The sources are full of contradicting reports, many of which go back to companions and early *fuqahāʾ*,

1. The spot in that lower heaven was allegedly called *bayt al-ʿizza*, cf. a SS-supported tradition in *s*, *Kubrā*, V, p. 7.

2. The name of the man driven out by Muḥammad was Anjasha, an Abyssinian who is reported to have had such an alluring voice that the Prophet feared for the spiritual well-being of his women folk, cf. Ḥammād b. Zayd under no. 949. The name of the woman forced by ʿUmar to leave does not seem to have been preserved. For other persons supposedly banished by ʿUmar, Abū Dhuʾayb or Dhiʾb as-Sulamī and Naṣr b. Ḥajjāj as-Sulamī, both allegedly exceedingly handsome, see IS, III 1, pp. 204 f.

in which the use of such dye-stuffs is either considered reprehensible or permitted. Judging by the (im)perfection of their respective *isnād* strands, the permitting ones seem on the whole earlier than the prohibiting ones, cf. ʿAzq., XI, pp. 75-80, IASh., VIII, pp. 177-83. This bundle prompted several diving strands resulting in a spider, cf. Mz., VI, no. 8830 (*m*, *s*). The tradition became combined in a composite together with some other prohibitions, for which see Mālik under no. 10179*.

With a strand on the authority of Yaḥyā b. Abī Kathīr—Baʿja b. ʿAbd Allāh al-Juhanī[1]—ʿUqba b. ʿĀmir:

- "The Prophet divided sacrificial animals among us and I got a kid. I said: 'Messenger of God, I (only) received a kid!' "Sacrifice it then,' the Prophet said",

cf. Mz., VII, no. **9910** (*kh*, 73/2, *m*, III, p. 1556, *t*, *s*, confirmed in Ṭay., no. 1002, IḤ., IV, pp. 144 f, 156, Dārimī, II, p. 106, Abū Yaʿlā, III, p. 295). Hishām ad-Dastuwāʾī is (S)CL of this tradition. For the exact age of the sacrificial sheep or goat and a measure of concomitant casuistry, see Lane s.v. *jadhaʿ*, p. 396, middle column, which seems a digest of IḤj., *Fatḥ*, XII, p. 100. The bundle shows up a diving SS onto Yaḥyā b. Abī Kathīr bypassing Hishām. A very similar tradition but supported by a bundle with a later CL, Layth b. Saʿd, is listed in Mz., VII, no. 9950.

With a strand on the authority of Yaḥyā b. Abī Kathīr—Abū Jaʿfar al-Madanī—Abū Hurayra, who related the Prophet's words:

- "Three prayers will doubtless be answered: the prayer of a father (for his son), the prayer of a traveller and the prayer of someone who is wronged",

cf. Mz., X, no. **14873** (*d*, *ʿAwn al-maʿbūd*, IV, p. 276, *t*, *q*, confirmed in IASh., X, p. 429, IḤ., II, pp. 258, 434, 478, Ibn Ḥibbān, IV, p. 167). Yaḥyā b. Abī Kathīr is no more than SCL, so it is safer to hold Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī responsible for it because no less than eight SSs come together in him. Commentators (cf. *ʿAwn al-maʿbūd*, ibidem) add that the prayer of a father, if the *matn* does not contain the words 'for his son', can equally well be interpreted as invoking God's wrath over him. The reason why a mother's prayer for her child is not listed lies in the fact that her prayer being heard is only natural (*awlā*) and does therefore not need to be emphasized. The prayer of a traveller can be interpreted as for those who have helped him and against those who have harmed him. Finally, the prayer of the man wronged is for him who helps and consoles him, or it is an invocation of the wrath of God over the person who wronged him.

With a strand on the authority of Yaḥyā b. Abī Kathīr—Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra, who related the Prophet's words:

- "When the *ṣalāt* is announced by means of the call (*adhān*), the devil withdraws farting so that he does not hear it. When the call has died down, he comes forward. When the call is repeated (i.e. the *iqāma*), he withdraws. When the repeat is over, he approaches once more and penetrates your mind saying: 'Remember this, remember that', matters you were not thinking of at all. This goes on until you no longer know how much you have done. When you do not know how much you have done, perform two prostrations while you are sitting (sc. after the final *taslīm* formula)",

cf. Mz., XI, no. **15423** (*kh*, 22/6, *m*, I, p. 398, *s*, confirmed in Ṭay., no. 2361, IḤ., II, p. 522). Hishām ad-Dastuwāʾī is (S)CL. This tradition is also found supported by a bundle with Mālik as CL, who probably modelled his on the one above, cf. Mz., X, no. 13818° (*kh*, 10/4, *d*, *s*, Mālik, I, pp. 69 f, IḤ., II, p. 460). Five comparable versions all provided with SSs are furthermore listed in *m*, I, pp. 291 f.

With the same strand:

- "I saw Abū Hurayra perform a prostration when *sūra* LXXXIV ('When heaven is torn asunder …') was being recited … and he said: 'If I had not seen the Prophet perform a prostration here, I would not have done it'",

cf. Mz., XI, no. **15426** (*kh*, 17/7, *Fatḥ*, III, p. 210, *m*, confirmed in Ṭay., no. 2340, IḤ., II, p. 466, Dārimī, I, p. 408). Hishām ad-Dastuwāʾī is (S)CL. For a later tradition on this subject, see Mālik under no. 14969°.

For Hishām's position as alternative (S)CL in no. **15427** supporting more or less the same tradi-

1. The fact that *m* also transmitted this tradition through him removes the doubt, says IḤj., *Fatḥ*, XII, p. 100, 9, that Yaḥyā b. Abī Kathīr committed *tadlīs* by mentioning him in his *isnād* strand. Baʿja is otherwise a strictly nondescript person.

tion as Awzāʿī's on formulae seeking God's protection, cf. there under Mz., X, no. 14587.

With a strand on the authority of Budayl b. Maysara—ʿAbd Allāh b. ʿUbayd—Umm Kulthūm al-Laythiyya—ʿĀʾisha who mentioned the Prophet's directive:

- "When you begin to eat, mention God's name and when you forget to mention His name at the beginning of the meal, pray: 'In the name of God for the first as well as the last (part of the meal)'",

cf. Mz., XII, no. **17988** (*d*, *ʿAwn al-maʿbūd*, X, p. 172, *t*, *s*, confirmed in Ṭay., no. 1566, IḤ., VI, pp. 206, 246, 265). Hishām ad-Dastuwāʾī is the believable CL.

With a strand on the authority of Yaḥyā b. Abī Kathīr—Abū Salama b. ʿAbd ar-Raḥmān—Zaynab bt. Umm Salama:

- "(My mother) Umm Salama told me one day: 'While I was lying with the Prophet in the villous cloth, my menses suddenly started, so I stole out of bed and put on the garments I usually donned when I had my period. The Prophet said: 'Have you started to bleed?' 'Yes,' I said. But he invited me back into bed and I lay there with him in the villous cloth." And Zaynab added: 'Umm Salama and the Prophet used to perform their ablutions after intercourse from one and the same water vessel'",

cf. Mz., XIII, no. **18270**, 18271 (*kh*, 6/4, and 30/24, 2, *m*, I, pp. 243, 257, *s*, *q*, confirmed in IḤ., VI, pp. 300[1], 318[#], Dārimī, I, p. 260). Hishām ad-Dastuwāʾī is CL. Some collectors cut this tradition up into two separate ones, one on the menstruation and the other about washing from the same vessel, others combine them. This second one gave rise to a large MC whose different versions are supported by an equally large number of bundles, late spiders and SSs. Shuʿba, cf. XII, no. 17493 (*kh*, 5/9, 3, *s*, Ṭay., no. 1416, IḤ., VI, p. 172), Mālik, cf. XII, no. 16599* (*m*, *d*, Mālik, I, pp. 44 f) and Ibn ʿUyayna, cf. XII, no. 18067 (*m*, *t*, *s*, *q*, ʿAzq., I, p. 269, Ḥum., no. 309, IASh., I, p. 35, IḤ., VI, p. 329) are among the later (S)CLs. For a survey of the spiders and SSs, see *m*, I, pp. 255 ff.

1. The strand listed there gives Hammām as pupil of Yaḥyā b. Abī Kathīr but that is probably a mistake and has to be changed into Hishām.

Hishām b. Ḥassān al-Qardūsī, a *mawlā* from Baṣra (d. 146-8). That he was at one time a pupil of Ḥasan al-Baṣrī is controversial, cf. Ibn ʿAdī[3], VII, pp. 113 f. Probably Hishām had his Ḥasan material from Ḥawshab b. ʿAqīl (d. ?). For a generous portion of this material, see *Ḥilya*, VI, pp. 269 ff. He was one of the *bakkāʾūn*, the 'weepers'[2]. He was also known as a *ṣāḥib sunna*. He figures singularly often in a strand ending in Ibn Sīrīn / Abū Hurayra, cf. Mz., X, nos. 14508-14576. The majority of those numbers are nothing more than SSs and few are spiders. Only one direct pupil of Hishām among those is found to be a conceivable (S)CL, cf. below ʿĪsā b. Yūnus under no. 14542.

With a strand on the authority of ʿIkrima—Ibn ʿAbbās (paraphrase):

- "When he was in the presence of the Prophet, Hilāl b. Umayya accused his wife of adultery with Sharīk b. Saḥmāʾ. The Prophet said: 'Provide proof, or punishment will be on your back!' Hilāl said: 'Messenger of God, when someone sees a man running away from his wife, does he need proof?' But the Prophet insisted: 'Give me proof, or punishment will be on your back!' Thereupon Hilāl said: 'By Him who sent you with the eternal truth, what I say is true. May God reveal something that exculpates me from punishment.' Then Jibrīl descended and brought the Prophet the following revelation:

  'And those who accuse their spouses of adultery without producing witnesses except their own evidence, must swear an oath and testify four times that they belong to those who speak the truth and a fifth time that God's curse be upon them if they belonged to those who are mendacious (sc. the *liʿān* formula, XXIV: 6-7).'

  Then the Prophet went on his way and sent for the wife. Hilāl went to her and testified four times that she had committed adultery, while the Prophet was saying: 'God knows that one of you is lying, does anyone of

2. For this class of early ascetics, see the comprehensive treatment in *EI* 2, s.n. *bakkāʾ* (F. Meier). Shedding tears at the demise of loved ones was on the whole frowned upon, cf. above the *tarjama* of ʿĀṣim al-Aḥwal under Mz., I, no. 98.

you repent?' Then the woman stood up and testified four times. When she was about to testify the fifth time, the people came up to her and said: 'This fifth time settles the matter definitively.' Ibn ʿAbbāṣ went on: Thereupon the woman refused to go on and hesitated to the point that we thought she was about to go back on her testimony. But she said: 'I will not bring eternal disgrace upon my people, so she concluded her testimony. The Prophet then said: 'Watch her closely, if she bears a black-eyed child with fat buttocks and broad shanks, then the baby is surely Sharīk's.' And that is exactly what the child she eventually bore looked like. The Prophet said: 'If the procedure followed had not been based on the Book of God, I would have been forced to punish her severely!'",

cf. Mz., V, no. **6225** (*kh*, 65/24, 3, IḤj., *Fatḥ*, X, pp. 65 f, *d*, *t*, *q*) and with a strand to Anas along different transmitters, Mz., I, no. 1461 (*m*, II, p. 1134, *s*, IḤ., III, p. 142, cf. Wāḥidī, p. 181). Both bundles have a key figure in common who is the SCL, Hishām b. Ḥassān. The story with these particular *dramatis personae* has not found a place in the early historical sources nor in Muqātil's *Tafsīr*. Another companion involved in a similar *liʿān* session in front of the Prophet is one ʿUwaymir. But there is some difference of opinion as to whether the story above is the first instance of such a *liʿān* in Islam, cf. Zurqānī, III, pp. 189 f, where Hishām is also identified as the *madār* (p. 190, line 4) of this tradition. For more on the *liʿān* formula and its place in early Islam, see the story about ʿUwaymir in the *tarjama* of Zuhrī under no. 4805.

With a strand on the authority of Muḥammad b. Sīrīn—ʿAbīda b. ʿAmr as-Salmānī—ʿAlī b. Abī Ṭālib, who related that on the day that the Medinese were defending themselves behind the Ditch (*khandaq*) against the Confederates (*aḥzāb*) the Prophet said:

- "May God fill their graves and houses (v.l. bellies) with fire. They hindered us and prevented us from (performing) the middle *ṣalāt* until sunset",

cf. Mz., VII, no. **10232** (*kh*, 56/98, *m*, I, p. 436, *d*, confirmed in IḤ., I, pp. 122, 144). Hishām is (S)CL; he was probably imitated in this by Shuʿba, cf. *m*, *s*, IḤ., I, pp. 137, 152, as well as Mz., VII, no. 10315 (*m*, Ṭay., no. 94, IASh., II, p. 503, IḤ., I, pp. 135, 152), Thawrī, cf. Mz., VII, no. 10093 (*s*, *q*, ʿAzq., I, no. 2192, IASh., II, p. 504, IḤ., I, p. 122), and Saʿīd b. Abī ʿArūba, cf. Mz., VII, no. 10232 (*m*, *t*, IḤ., I, p. 135). Whether Aʿmash imitated Hishām too, or whether Hishām imitated Aʿmash in this is not clear. In any case Aʿmash also is (S)CL in a bundle supporting this tradition but with a different *isnād* down to the Prophet, cf. Mz., VII, no. 10123 (*m*, *s*, ʿAzq., I, p. 576, IASh., II, p. 503, IḤ., I, pp. 81 f, 113, 126, 146, 151). And there is another spidery bundle with the controversial Arab transmitter from Kūfa, Muḥammad b. Ṭalḥa b. Muṣarrif (d. 167/783), as SCL supporting the same *matn*, cf. Mz., VII, no. 9549 (*m*, *t*, *q*). According to *m* this tradition is proof for the allegation that the middle *ṣalāt* is the same as the *ʿaṣr ṣalāt*.

With a strand on the authority of Muḥammad b. Sīrīn's sister Ḥafṣa—Umm ʿAṭiyya, who reported that the Prophet once said:

- "When someone has died, a woman should not mourn longer than three days except in respect of a husband, in which case she may mourn for four months and ten days. She should not put on dyed clothes but she may wear striped Yemeni garments[1]. She may not apply kohl nor put on perfume except, when she has just had her period, little quantities of the *qusṭ* and *aẓfār* perfumes[2]",

cf. Mz., XII, no. **18134** (*kh*, 68/49, *m*, II, p. 1127, *d*, *ʿAwn al-maʿbūd*, VI, pp. 293 f, *s*, *q*, confirmed in IASh., V, pp. 280 f, IḤ., V, p. 85#, VI, p. 408). There are also a spider and several SSs (Mz., XII, nos. 18103, -117 and -131) that support the same text and which have Ibn Sīrīn and his sister in common,

1. In Arabic *thawb ʿaṣb*. Lane, p. 2058, right column: a particular sort of garments called *burūd* … of which the yarn is dyed, and then woven, … so that they become particoloured, because what remains bound thereof remains white, the dye not having taken it.

2. Those substances were used especially to suppress post-menstrual odours and they were therefore not considered to be ordinary perfumes. In *WKAS*, I, p. 173, s.v. *kust*, the identification 'root of Costus' is given and *aẓfār* (lit.: nails) has to be taken as standing for *aẓfār aṭ-ṭīb*, lit.: Duftkrallen (ungues odorati), Deckkapseln verschiedener Wasserschnecken von Strombus-und Murexarten, cf. A. Dietrich (ed.), *Dioscurides triumphans*, Göttingen 1988, II, p. 6. I am grateful to Manfred Ullmann for these references.

but it is safer to think of Hishām as the (S)CL.

With the same strand:

- "I went on campaigns with the Prophet on seven occasions. I used to stay behind amidst the saddles, I prepared the food, I tended the wounded and took care of the sick",

cf. Mz., XII, no. **18137** (*m*, III, p. 1447, *s*, *q*, confirmed in IS VIII, p. 334, IḤ., V, p. 84, VI, p. 407, Dārimī, II, pp. 276 f, cf. Ḥum., no. 361[1]). Hishām is (S)CL. The tradition was probably meant to enrich the biographical details about Umm ʿAṭiyya, who plays such an important role in a number of traditions for which Ibn Sīrīn and his sister Ḥafṣa appear to be responsible, see there under nos. 18094 ff and also no. 18134 above.

Hishām b. ʿUrwa b. az-Zubayr, an Arab who first presented himself to al-Manṣūr in Kūfa and after that he joined him in Baghdād, where he died in 146/763 (IS, VII 2, p. 67). The quality of his traditions is said to have deteriorated after he had gone to Iraq, an opinion shared by Mālik[2]. Hishām pretended often that he had heard something from his father, which he had in fact via someone else from his father, cf. Dhahabī, *Siyar*, VI, p. 35. This *rijāl* expert must have been particularly enthralled by Hishām's traditions for, in contrast to his custom with most other traditionists he devotes *tarjama*s to, he supplies in Hishām b. ʿUrwa's *tarjama* seemingly exhaustive (VI, pp. 36-44!) enumerations of all transmitters who learned traditions with him, literally hundreds.

With a strand on the authority of his father ʿUrwa b. az-Zubayr:

- "While I was present, Usāma b. Zayd was asked at what speed the Prophet began his return journey at the end of the Farewell pilgrimage. He said: 'He adopted a stretching pace (*ʿanaq*) and when he reached wide, open terrain, he urged his animal on at a vehement pace (*naṣṣ*)'",

cf. Mz., I, no. **104** (*kh*, 25/92, *m*, II, p. 936, *d*, *s*, *q*, confirmed in Mālik*, I, p. 392, Ṭay., no. 624, Ḥum., no. 543, IḤ., V, pp. 205, 210, Dārimī, II, p. 80). With his four believable PCLs, Hishām seems at first sight the overwhelmingly convincing CL, but Zurqānī holds the opinion that Mālik is the real CL and that he was copied by no less than ten transmitters, cf. II, p. 343. It is difficult to decide whether we have to opt for Hishām or Mālik. For convenience's sake the tradition is listed here with the older of the two.

With strands on the authority of ʿUbayd Allāh b. ʿAbd ar-Raḥmān b. Rāfiʿ and Wahb b. Kaysān—Jābir b. ʿAbd Allāh and one on the authority of his father ʿUrwa b. az-Zubayr—Saʿīd b. Zayd, who reported the Prophet's words:

- "He who cultivates fallow land, has a claim to own it (in variants: and outsiders[3] are not entitled to it)",

cf. Mz., II, nos. **2385**, 3129, III, no. 4463 (*d*, *ʿAwn al-maʿbūd*, VIII, pp. 226 f, *t*, *s*, confirmed with a *mursal* strand in Mālik, II, p. 743, furthermore in IḤ., III, pp. 304, 313, 327, 338, 381, Abū Yaʿlā, II, p. 252, IV, p. 139, Dārimī, II, p. 346, Ibn Ḥibbān, VII, pp. 319 f#). Hishām is in any case (S)CL of this wording. The issue goes surely back to the earliest times in view of the fact that several companions and first/seventh century *fuqahāʾ* are quoted with the same maxim in IASh., VII, pp. 73-6.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—Ḥajjāj b. Ḥajjāj—his father Ḥajjāj b. Mālik al-Aslamī:

- "I asked the Prophet: 'Messenger of God, how do I properly acquit myself from my obligation towards a midwife?' '(Give her) an excellent male or female slave', he said",

cf. Mz., III, no. **3295** (*d*, *ʿAwn al-maʿbūd*, VI, p. 49, *t*, *s*, confirmed in ʿAzq., VII, p. 478#, Ḥum., no. 877, IḤ., III, p. 450, Dārimī, II, p. 209). Hishām is the clear CL. Midwives were hired for a fee, but it was a recommended practice upon the weaning of the baby to give her an extra gift. This is laid down in this tradition, which contains a somewhat

1. Supported by a different strand Ḥum. combines this tradition with a version of another tradition for which Muḥammad b. Sīrīn is probably responsible, see there under no. 18095.
2. Cf. Zurqānī, I, p. 62.
3. 'Outsiders' is a summary of the rather complicated tropical expression *ʿirq ẓālim*. Here follows a digest of how Lane (p. 2018, right column, below) interprets it: He is the man who wrongfully plants or sows in land which another person has staked out and subsequently brought into cultivation after it has been waste. For 'fallow' we find the term *mawāt*, i.e. land that has no owner, of which no use is made, that has not been sown, nor cultivated, nor occupied by any man's camels, cf. Lane, p. 2742, left column, below.

opaque expression for acquitting oneself properly, in Arabic: *mā yudhhibu ʿannī madhammata ar-riḍāʿ*. For this expression, see Lane, p. 976, right column, below.

With a strand on the authority of ʿAmr b. Khuzayma—ʿUmāra b. Khuzayma—Khuzayma b. Thābit:

- "Asked about the wiping of one's anal cleft after defecating (*istiṭāba*) the Prophet said: '(Use) three stones but not the dung of an animal'",

cf. Mz., III, no. **3529** (*d*, *ʿAwn al-maʿbūd*, I, p. 41, *q*, confirmed in Ḥum., nos. 432-3, IASh., I, pp. 154, 156, IḤ., V, pp. 213-5#, Dārimī, I, pp. 180 f, and with a *mursal* strand ending in his father, cf. Mālik°, I, p. 28). Hishām is the believable CL.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—his father az-Zubayr b. al-ʿAwwām:

- "On the day of (the siege of) the Banū Qurayẓa (v.l. the battle of Uḥud) the Prophet declared that both his parents be my ransom",

cf. Mz., III, no. **3622** (*kh*, 62/13, 4, *m*, IV, pp. 1879 f, *t*, *s*, *q*, confirmed in IS, III 1, p. 74, IASh, XII, p. 91, IḤ., I, p. 164). Hishām is the believable CL of this *faḍāʾil* tradition. Parents held ransom for someone's safe return from a battle was an ancient Arabian customary pledge. The Uḥud variant is probably due to Abū Muʿāwiya, one of Hishām's PCLs.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—his brother ʿAbd Allāh b. az-Zubayr—Sufyān b. Abī Zuhayr, who related the Prophet's words:

- "Syria will be conquered and people from Medina will go forth with their folks, urging their camels along. But Medina is for them a better place to live, if they had only realized that. Then Yemen will be conquered and people from Medina will go forth with their folks urging their camels along. But Medina is for them a better place to live, if they had only realized that. Then Iraq will be conquered and people from Medina will go forth with their folks urging their camels along. But Medina is for them a better place to live, if they had only realized that",

cf. Mz., IV, no. **4477** (*kh*, 29/5, 2, *Fatḥ*, IV, pp. 462-5, *m*, II, pp. 1008 f, *s*, confirmed in Mālik*, II, pp. 887 f, Ḥum., no. 865, IḤ., V, pp. 220#, Ibn Ḥibbān, VIII, p. 237). The phrase 'urging their camels along' is one of several interpretations of the rare verb *bassa*: urging the beasts towards the market (*bass*) by shouting *bass bass*, making them hurry, raising clouds of dust, but also: encouraging one's folks to come along by depicting the land of immigration in glowing terms, etc. For more on these interpretations, see IḤj., *Fatḥ*, ibidem. Hishām is the convincing CL. In some versions the sentences with Syria and Yemen are reversed. The tradition is one of the many *faḍāʾil* devoted to Medina, extolling the city in an obvious attempt to put a check on large waves of emigration of people who no longer wanted to live in a place in which life was generally deemed to be very hard indeed. This wholesale exodus was increasingly felt to be unadvisable. The tradition also constitutes an example of the Prophet's alleged miraculous power to presage what was going to happen after his death.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—ʿAbd Allāh b. Arqam, who related the Prophet's words (after a preamble):

- "When you are about to go to the latrine and the secondary call to the *ṣalāt* (sc. the *iqāma*) is heard, go first to the latrine",

Mz., IV, no. **5141** (*d*, *ʿAwn al-maʿbūd*, I, pp. 110 f, *t*, *s*, *q*, confirmed in Mālik*, I, p. 159, ʿAzq., I, pp. 450 f#, IASh., II, 422 f, Ḥum., no. 872, IḤ., III, p. 483, IV, p. 35, Dārimī, I, p. 392). Hishām is the convincing CL.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—ʿAbd Allāh b. Zamʿa[1]:

- "The Prophet preached a sermon and mentioned the she-camel and the person who hamstrung and killed it, reciting: 'When the most wretched of them came forth …' (XCI: 12), he was among his people a distinguished man, tempestuous, powerful like the father of Zamʿa (1).' Then in connection with (man's punishment of) women he exhorted them: 'How does one chastise one's wife, as one chastises a slave girl (in a variant: slave)? And at the end of the day he beds her again!(2)' Then he admonished the people not to laugh at someone who is suffering from flatulence

1. A companion who was five years old at the time of the Hijra.

saying: 'How can you laugh at what you do (yourselves) (3)?'",

cf. Mz., IV, no. **5294** (*kh*, 65/91, *Fatḥ*, VII, p. 188, X, pp. 333 f *m*, IV, p. 2191, *t*, *s*, *q*, confirmed in IASh., VIII, p. 369, Ḥum., no. 569, IḤ., IV, p. 17#, Dārimī, II, p. 198). Hishām is in any case the (S)CL of this tripartite tradition. The first part needs some elucidation. It is a reference to the ancient people of Thamūd who refused to heed the words of the pre-Islamic prophet Ṣāliḥ. The story concerning the she-camel is told in more detail in *sūra* VII: 73-9, for which see *EI* 2, s.n. Ṣāliḥ (Rippin). With God's help and upon the request of the Thamūd people to whom the prophet Ṣāliḥ was sent with the divine message, he had made a she-camel come forth from a rock. This camel answered all the colour specifications the Thamūd had demanded. It was initially allowed to roam free. When the chieftain referred to, one Qidār, hamstrung the camel and killed it, all the people of Thamūd were punished for this after three days, when they were all killed in their sleep. This had been predicted by Ṣāliḥ, who was informed by God that this was going to happen. As for the Abū Zamʿa mentioned, this was thought to refer to an uncle of az-Zubayr b. al-ʿAwwām. But another identification has it that the name pertained to the companion Abū Zamʿa ʿUbayd al-Balawī who pledged allegiance to the Prophet at Ḥudaybiya and who enjoyed as much prestige among his people as the Thamūdī chieftain among his. It is however also feasible that the Abū Zamʿa figure was some otherwise unknown unbeliever, or the grandfather of the companion from the *isnād* strand above called al-Aswad b. al-Muṭṭalib, cf. IḤ., *Fatḥ*, X, p. 334.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—ʿAbd Allāh b. ʿAbbās:

- "O, if only the people (about to set aside part of their estates as a bequest) were willing to lower (the percentage from one third) to one fourth! For I heard the Prophet say: 'One third, one third is a lot!'",

cf. Mz., V, no. **5876** (*kh*, 55/3, *Fatḥ*, VI, pp. 299 f, *m*, III, p. 1253, *s*, *q*, confirmed in Ḥum., no. 521, IḤ., I, pp. 230, 233). Hishām is (S)CL of this tradition. It reflects the early debate on whether or not the bequeathing of one third of an estate is deemed too much, in case the legator has impoverished relatives who, with a special bequest of one third going to others, would see their inheritance dwindle.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—ʿAbd Allāh b. ʿUmar, who related the Prophet's words:

- "Do not let the performance of your (supererogatory) *ṣalāt* coincide with the moment the sun begins to rise or the moment it begins to sink, for (that is the time when) the devil is in command (lit. for it rises/sets between the horns of the devil[1]). When the first glimpse of the sun appears, postpone your *ṣalāt* until it is fully risen and when the first segment of the sun has disappeared, postpone your *ṣalāt* until it has completely set",

cf. Mz., VI, no. **7322** (*kh*, 9/30, 2, *m*, I, pp. 567 f, *s*, confirmed in IḤ., II, pp. 19, 24, and *mursal* in Mālik°, I, p. 220). The *ṣalāt* meant here is either a supererogatory one or a regular one with the performance of which one has waited a little bit too long. The reference to the horns of the devil is interpreted as conveying that the pre-Islamic Arabs worshipping the sun used to prostrate themselves for the sun at exactly the times mentioned in the tradition. That is why Muslims are to abstain from performing their supererogatory or regular *ṣalāt*s at those times, cf. IḤj., *Fatḥ*, II, p. 200. Hishām is (S)CL. Mālik may have modelled his somewhat shortened version (cf. Mz., VI, no. 8375°) of this tradition on Hishām's.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—ʿAbd Allāh b. ʿUmar who, in the presence of ʿĀʾisha, related the Prophet's words:

- "'The deceased will be punished in his grave by the weeping of his relatives over him.' Thereupon ʿĀʾisha said: 'Ibn ʿUmar is wrong. The Prophet said: 'The deceased will be punished because of his mistakes or his sins and his relatives will verily weep over him.' Likewise, Ibn ʿUmar was wrong when he said that, after the battle of Badr, the Prophet stood at the ditch in which the dead unbelievers had been tossed, addressing them: 'They will surely hear what I tell them.' No, the Prophet said: 'They will know that what I used to tell them is the truth.' Then ʿĀʾisha recited: 'Verily, you (sc. Muḥammad) will not let the dead hear (XXVII: 80),' and: 'You will

1. IḤj., *Fatḥ*, VII, p. 146, interprets this as the two upper sides of the devil's head which are raised on either side of the place where the sun rises or sets so as to have the prostrating sun worshippers directly in front.

not let those who are in their graves hear (XXXV: 22)'",

cf. Mz., VI, no. **7323** (*kh*, 64/8, 20, *m*, II, p. 643, *s*, confirmed in IḤ., II, p. 38). Hishām is (S)CL. His admittedly weak position in this bundle is strengthened by a spider with Sufyān b. ʿUyayna as key figure who transmitted as conceivable PCL a part of the same tradition without Ibn ʿUmar in the strand and ending in ʿĀʾisha, cf. Mz., XII, no. 16930 (*kh*, 23/86, 4, *Fatḥ*, III, p. 476, Ḥum., no. 224). The supposed difference of opinion among Ibn ʿUmar and ʿĀʾisha was skilfully reasoned away by the late A. M. Shākir (d. 1377/1958), the well-known Egyptian ḥadīth expert and editor of the first scholarly edition of IḤ.'s *Musnad*, cf. 2nd impression, VII, pp. 39 f. The verse XXVII: 80 is explained by Ṭabarī with the words: 'You, Muḥammad, will not be able to make those people understand whose hearts were sealed by God (cf. *Tafsīr*, XX, p. 12).'

With a strand on the authority of his father ʿUrwa b. az-Zubayr—ʿAbd Allāh b. ʿAmr, who related the Prophet's words:

- "God will not remove knowledge[1] (by wiping it) from (the breasts of) man, but He will seize it by taking the ʿulamāʾ unto Him. In the end He will not have left one single *ʿālim*. Thereupon the people will have recourse to ignorant masters, who will be questioned, but they will give advice which is not (based upon) knowledge. So they will err and lead astray",

cf. Mz., VI, no. **8883** (*kh*, 3/34, *Fatḥ*, I, p. 205, *m*, IV, p. 2058, *t*, *s*, *q*, confirmed in IASh., XV, p. 277, Ḥum., no. 581, Bagh., II, p. 292, IḤ., II, pp. 162, 190, Dārimī, I, p. 89, Dhahabī, VI, p. 36). Hishām is CL. This is an important tradition because of its topical, somber prediction of the future. It must be viewed against a background of activities of the first *ahl as-sunna*. These were the people who, in the course of the second half of the second/eighth century, were to constitute Islam's budding 'orthodoxy'[2]. They were busily preparing themselves to meet head-on their adversaries, the so-called *ahl al-bidaʿ*, who had introduced certain newly formulated dogmatic/political ideas (*bidʿa*, plur. *bidaʿ*). The orthodox were set to outdo the *ahl al-bidaʿ* with one single weapon at their disposal: religious knowledge, i.e. Qurʾān as well as *sunna* laid down in ḥadīth. God's seizing knowledge by taking the religious scholars, the *ʿulamāʾ* (plur. of *ʿālim*), unto Him was interpreted as the outcome of His divine decree, laid down in the words: *lillāhi 'l-amru yafʿalu mā yashāʾu*. With this is implied that it is not for mortals to reason why. With time, the perfect *ʿālim* became increasingly rare. In case a legal or theological problem could not be solved on the basis of the Qurʾān or a *sunna* laid down in a ḥadīth, it was gradually felt that it was no longer feasible to resort to individual reasoning (*raʾy*) by using one's *ijtihād*, or personal judgement. The tradition ties in neatly with another one, this one supported by a spider, in which the disappearance of knowledge is said to be the consequence of the death of those who transmitted 'true knowledge'[3]. For more on this, cf. IḤj., *Fatḥ*, I, pp. 205 f. But pure knowledge was disappearing fast, expressed in the topical Arabic expressions repeated over and over again in early *ḥadīth*: *dhahāb al-ʿilm* or *durūs* (lit. effacement of) *al-ʿilm*. It is self-evident who were meant with the 'ignorant masters' alluded to in the tradition.

Hishām is the convincing CL. Among his PCLs we find Mālik mentioned twice (*kh* and *q*) but, in his *Fatḥ*, I, pp. 207 f, IḤj. asserted that it is not found in any *Muwaṭṭaʾ* version except that of Maʿn b. ʿĪsā. The tradition enjoyed widespread fame and IḤj. described its *isnād* structures in detail. In a context like this, with so many *isnād* strands converging in Hishām, one would have expected the term *madār* to crop up to indicate the CL, but IḤj. circumscribed it[4]. For good measure, he added several SS-supported dives bypassing Hishām and launched onto Hishām's father ʿUrwa, which are all duly recorded in Mz.[5] In short, this constitutes an excellent example of how the medieval ḥadīth expert IḤj. saw through the *madār* phenomenon *without*, however, this time using the term.

1. To be interpreted here as 'knowledge of the true religion'.
2. For a study of this, cf. our lemma *sunna* in *EI* 2.
3. Cf. Dārimī, I, p. 89: *khudhū 'l-ʿilm qabla an yadhhaba … inna dhahāb al-ʿilm an yadhhaba ḥamalatuhu*, i.e. grab the knowledge before it disappears … it will because of the disappearance of its carriers.
4. *Wa-qadi 'shtahara hādhā 'l-ḥadīth min riwāyat Hishām b. ʿUrwa fa-waqaʿa lanā min riwāyat akthara min sabʿīna nafsan ʿanhu min ahl al-Ḥaramayn wa'l-ʿIrāqayn wa'sh-Shām wa-Khurāsān wa-Miṣr wa-ghayrihā.*
5. *Wa-wāfaqahu ʿalā riwāyatihi ʿan abīhi ʿUrwa Abū 'l-Aswad al-Madanī … wa'z-Zuhrī … wa-Yaḥyā b. Abī Kathīr … wa-wāfaqa abāhu* (sc. ʿUrwa) *ʿalā riwāyatihi ʿan ʿAbd Allāh b. ʿAmr ʿUmar b. al-Ḥakam b. Thawbān* (who is confused by Mz. with a near-namesake, one ʿUmar b. al-Ḥakam b. Rāfiʿ, cf. no. 8894).

With a strand on the authority of his father ʿUrwa b. az-Zubayr—Ḥumrān b. Abān, the *mawlā* of ʿUthmān b. ʿAffān—his patron, who related the Prophet's words (paraphrase after a preamble):

- "No Muslim who performs a *wuḍūʾ* and does it well and then performs a *ṣalāt*, whom God will not show His mercy until the next *ṣalāt*",

cf. Mz., no. **9793** (*m*, I, pp. 205 f, *s*, confirmed in Mālik*, I, p. 30, Ḥum., no. 35, IḤ., I, p. 57). Hishām is no more than (S)CL.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—ʿAbd Allāh b. Jaʿfar—ʿAlī, who related the Prophet's words:

- "The best among its[1] women is Maryam bt. ʿImrān and the best among its women is Khadīja bt. Khuwaylid",

cf. Mz., VII, no. **10161** (*kh*, 63/20, 1, *m*, IV, p. 1886, *t*, *s*, confirmed in IḤ., I, pp. 84, 116, 132, 143, Abū Yaʿlā, I, pp. 399, 455). With five PCLs and some SSs Hishām is the convincing CL of this *faḍāʾil* tradition. For another Khadīja-related tradition attributable to Hishām, see below no. 16787.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—ʿĀṣim b. ʿUmar—his father ʿUmar b. al-Khaṭṭāb, who related the Prophet's words:

- "When the night comes from here (sc. the east) and the day recedes from here (sc. the west), then one may break one's fast",

cf. Mz., VIII, no. **10474** (*kh*, 30/43, *Fatḥ*, V, p. 99, *m*, II, p. 772, *d*, *t*, *s*, confirmed in ʿAzq., IV, p. 227, Ḥum., no. 20, IḤ., I, pp. 28, 35, 48, 54, Ibn Ḥibbān, V, p. 210, Abū Yaʿlā, I, pp. 206, 220). Hishām is the clear CL. IḤj. explains that the 'coming' and 'receding' is just a manner of speaking and is not be taken literally.

With a strand on the authority of his father ʿUrwa b. az-Zubayr:

- "ʿUmar b. Abī Salama[2] saw how the Prophet performed a *ṣalāt* (in the living quarters of Umm Salama) dressed in only one garment which he had wrapped around his body whereby he had put the two extremities crosswise over his shoulders",

cf. Mz., VIII, no. **10684** (*kh*, 8/4, 1-3, *m*, I, p. 368, *t*, *s*, *q*, confirmed in Mālik*, I, p. 140, ʿAzq., I, pp. 349 f, IASh., I, p. 314, Ḥum., no. 571, IḤ., IV, p. 26#). Hishām is the clear CL of the wording of this tradition, which forms part of the debate on the (in)admissibility of performing the *ṣalāt* dressed in only one garment. For more on the issue from other CLs, see especially Thawrī under no. 4681, and also Aʿmash under no. 3982, Mālik under no. 13231° and Sufyān b. ʿUyayna under no. 13678.

With a strand on the authority of ʿAbd ar-Raḥmān b. Saʿd—ʿAbd ar-Raḥmān b. Kaʿb b. Mālik—his father Kaʿb b. Mālik (paraphrase):

- "The Prophet used to eat with three fingers and afterwards he licked them",

cf. Mz., VIII, no. **11146** (*m*, III, p. 1605, *d*, *tm*, *s*, confirmed in IASh., VIII, p. 111, IḤ., III, p. 454#, Ibn Ḥibbān, VII, p. 334). This tradition, transmitted in a number of otherwise insignificant variants, has Hishām as CL for the gist. He was copied by ʿAbd ar-Raḥmān b. Mahdī who supported his version by launching a dive via Thawrī and Saʿd b. Ibrāhīm onto Hishām's alleged informant ʿAbd ar-Raḥmān b. Kaʿb.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—al-Miswar b. Makhrama—Muḥammad b. Maslama or Mughīra b. Shuʿba (paraphrase):

- "ʿUmar b. al-Khaṭṭāb consulted the people about (the blood-money of) a foetus which is born prematurely. I testified that the Prophet had decided that the blood-money should be a male or female slave. ʿUmar demanded that a witness be brought forward to corroborate this. This was done",

cf. Mz., VIII, nos. **11233**, 11231, 11511, 11529 (*kh*, 87/25, 2 and 4, *m*, III, p. 1311, *d*, *q*, confirmed in ʿAzq., X, p. 61, IASh., IX, p. 251, X, p. 157, IḤ., IV, pp. 244, 253). Hishām is in any case the (S)CL, if not the CL, of this tradition, which is part of a MC on the bloodwit for a baby prematurely born as a result of physical violence. For more on this MC, see Manṣūr under no. 11510, and Mālik under no. 15245*.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—al-Miswar b. Makhrama:

1. The reference implied in this possessive pronoun is thought to be to the world in which Maryam lived and the second 'its' is taken to pertain to Muḥammad's community.
2. He was the Prophet's stepson; his mother was Umm Salama, one of the Prophet's wives.

- "A number of nights[1] after the demise of her husband, Subayʿa was about to give birth. She went to the Prophet and asked his permission to get married again. He gave it and so she was married again",

cf. Mz., VIII, no. **11272** (*kh*, 68/39, 3, *Fatḥ*, XI, p. 397, *s*, *q*, confirmed in Mālik°, II, p. 590, IḤ., IV, p. 327#, Ibn Ḥibbān, VI, p. 250, Abū Yaʿlā, XIII, p. 133). Hishām is (S)CL of this version. For other versions of this what may be in fact a *khabar*, see Zuhrī under no. 15890, and also Yaḥyā b. Saʿīd al-Anṣārī under no. 18206.

With a strand on the authority of his father ʿUrwa b. az-Zubayr:

- "The Prophet had put his sacrificial animal(s) under the care of Nājiya al-Aslamī al-Khuzāʿī. He asked: 'What do I have to do when it (v.l. they) are worn out with fatigue?' 'Slaughter it (them) and besmirch your sandal (v.l. shoe) with its blood and fasten it on the side of the animal. Keep it well away from the people,' the Prophet answered",

cf. Mz., IX, no. **11581** (*d*, *ʿAwn al-maʿbūd*, V, p. 125, *t*, *s*, *q*, confirmed in Ḥum., no. 880, IḤ., IV, p. 334#). Hishām is (S)CL. The bloodied shoes or sandals hung on the animals are perhaps a remnant of the Jāhiliyya, cf. Wellhausen, *Reste*, 2nd edition, p. 118.

For a tradition on the reprehensibility of favouritism vis-à-vis one's children with Hishām as (S)CL, Mz., IX, no. **11635** (*m*, *d*, *s*), see Shaʿbī under no. 11625.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—Abū Murāwiḥ al-Ghifārī—Abū Dharr:

- "I asked: 'Messenger of God, which human action is most meritorious?' 'Believing in God,' he said, 'and fighting in holy war (1).' 'And manumitting what sort of slave is most meritorious?', I asked again. 'The slave who is dearest to his family and who fetches the highest price,' he answered (2). I went on: 'And if I cannot afford that?' 'Then you must assist a craftsman, *ṣāniʿ*, (v.l. then you must give help to someone in straight circumstances, *ḍāʾiʿ*) or you make available your skills to someone unskilled.' Then I said: 'Messenger of God, and if I am not capable of doing any such thing?' Then,' the Prophet said, 'you must desist from evil (v.l. then you safeguard the people from the evil in you), for that constitutes a charitable gift (*ṣadaqa*) from you to your own soul (3)'",

cf. Mz., IX, no. **12004** (*kh*, 49/2, *Fatḥ*, VI, pp. 74 f, *m*, I, p. 89, *s*, *Kubrā*, III, pp. 172 f, *q*, confirmed in Mālik°, II, pp. 779 f, Ḥu., no. 131, IASh., V, p. 285, IḤ., V, p. 150). This tradition is in fact a composite whose different elements are numbered from (1) to (3). Not all the sources list all three, e.g. *kh* and *m* give the whole composite, whereas IASh. lists only (1) and *q* only (2). But Hishām is the CL of the wording. The tradition is closely related to another one for which Ibrāhīm b. Saʿd may be responsible see there under no. 13101.

With a strand on the authority of his father ʿUrwa b. az-Zubayr:

- "Asmāʾ bt. Abī Bakr said (one day) to the Prophet: 'Messenger of God, my mother, who has not embraced our faith, came to me out of her own free will (v.l. anxious lest she would be rejected) in the time of the pact with Quraysh[2]. Do I honour the family ties (*raḥim*) I have with her?' 'Yes, by all means' he said",

cf. Mz., XI, no. **15724** (*kh*, 78/8, *Fatḥ*, VI, pp. 161 f, *m*, II, p. 696, *d*, confirmed in Ṭay., no. 1643, Ḥum., no. 318, IḤ., VI, pp. 344#, 347, Ibn Ḥibbān, I, pp. 338 f). Hishām is CL. The name of the mother is recorded as Qatla or Qutayla bt. ʿAbd al-ʿUzzā, cf. IḤ., *Iṣāba*, VIII, p. 78. The commentaries state that the mother may have wanted to embrace Islam eventually, but there is some considerable confusion in the transmission of the adjectives describing the woman's motives for approaching her daughter Asmāʾ. From the title of the chapter in which *m* places the tradition we learn from what point of view we have to interpret this tradition: *bāb* on the merit of supporting one's relatives, even if they are unbelievers.

1. Specified in a number of variants as from half a month to forty nights, cf. IḤ., *Fatḥ*, ibidem.

2. With this pact is meant the contract between Quraysh and Muḥammad concluded on the occasion of the Ḥudaybiya venture and lasting until the conquest of Mecca.

With a strand on the authority of Fāṭima bt. al-Mundhir b. az-Zubayr—Asmāʾ bt. Abī Bakr:

- "A woman came to the Prophet and said: 'When one of us has her dress stained with menstrual blood, what should she do?' 'She must vigorously rub the blood off, scrape (with her fingertips) the stain with water and rinse it; then she may perform the *ṣalāt* in it,' the Prophet answered",

cf. Mz., XI, no. **15743** (the Six, *kh*, 6/9, *m*, I, p. 240, Mālik*, I, pp. 60 f, Ṭay., no. 1638, Ḥum., no. 320, IḤ., VI, pp. 345-6#, 353, Dārimī, I, p. 256). Hishām is the convincing CL. All his PCLs are identified as such in Zurqānī, I, p. 121.

With a strand on the authority of Fāṭima bt. al-Mundhir b. az-Zubayr:

- "When her grandmother Asmāʾ bt. Abī Bakr was brought a woman who had a fever, she took some water and poured that in the woman's collar, saying: 'The Messenger of God used to order us to cool fever with water, for it is caused by the heat of Hell'",

cf. Mz., XI, no. **15744** (*kh*, 76/28, 2 f, *m*, IV, p. 1732, *t*, *s*, *q*, confirmed in Mālik*, II, p. 945, IASh., VII, p. 438, IḤ., VI, p. 346). Hishām is the clear CL. For another bundle in which he is CL supporting a closely related *matn*, see below no. 16887.

With a strand on the authority of Fāṭima bt. al-Mundhir b. az-Zubayr—Asmāʾ bt. Abī Bakr:

- "A woman said to the Prophet: 'Messenger of God, I have a co-wife (v.l. neighbour, meaning a co-wife), will it be held against me if I pretend to have received from my husband what he actually did not give me?' 'He who boasts of more than he possesses is like the wearer of two garments of falsehood,' the Prophet answered",

cf. Mz., XI, no. **15745** (*kh*, 67/106, *Fatḥ*, XI, pp. 230 f, *m*, III, p. 1681, *d*, *ʿAwn al-maʿbūd*, XIII, p. 233, *s*, confirmed in Ḥum., no. 319, IḤ., VI, pp. 345, 346, 353, Ibn Ḥibbān, VII, p. 496#). Hishām is the clear CL. Also with Hishām as CL a similar *matn* occurs elsewhere supported by a ʿUrwa / ʿĀʾisha strand mostly considered *gharīb* (cf. Mz., XII, nos. 17080, 17248, 17270, *m*, ibidem, ʿAzq., XI, p. 248, IḤ., VI, p. 167). In *ʿAwn al-maʿbūd*, ibidem, a commentator says that this tradition implies that the first woman boasts about her husband's generosity in order to arouse the other woman's anger. The two 'garments of falsehood', i.e. the garments of falsehood and hypocrisy, are compared with the garment of asceticism and humility worn in order to convince other people of one's piety which is not confirmed in one's heart.

With the same strand:

- "In the time the Prophet was still alive we slaughtered horses and ate (from) their meat",

cf. Mz., XI, no. **15746** (*kh*, 72/24, *m*, III, p. 1541, *s*, *q*, confirmed in Ḥum., no. 319, IḤ., VI, pp. 345, 346, 353, Ibn Ḥibbān, VII, p. 342). Hishām is CL.

With the same strand:

- "A woman came to the Prophet and said: 'My daughter is about to be wed, but now she is suffering from measles and she is losing her hair. May I add to her hair by weaving (some other woman's hair) into it?' 'May God curse the woman who braids the hair (of different persons) into (false) plaits and the woman who asks for this treatment to be carried out on her,' the Prophet answered",

cf. Mz., XI, no. **15747** (*kh*, 77/85, 2, *m*, III, p. 1676, *s*, *q*, confirmed in Bagh., II, p. 158, Ḥum., no. 321, IḤ., VI, pp. 345, 346, 353). Hishām is the CL. Furthermore, see Shaʿbī under no. 10034, where the theory is propounded how this tradition eventually became part of a composite.

With the same strand:

- "In the lifetime of the Prophet the sun was suddenly darkened by an eclipse. I entered the quarters of ʿĀʾisha who was performing a *ṣalāt*. I said: 'What is the matter that the people are performing a *ṣalāt*? ʿĀʾisha just nodded her head towards the sky. 'Is it a sign?', I asked. 'Yes,' she said. The Prophet protracted his *ṣalāt* to the point that I almost fainted. I took a jar of water that stood at my side and began to sprinkle some of it upon my head and face. When the Prophet finished his *ṣalāt*, the sun had become bright again. He addressed the people and after praising and extolling God he said: 'In the spot where I am standing I had visions I never had before anywhere else. I even (had a vision of) Paradise and Hell. Thus it has been revealed to me that you

will be tested in your graves more or less like the temptation of (al-Masīḥ) ad-Dajjāl[1] … Then one of you will be brought forward and he will be asked[2]: 'What do you know about this man? Is he a believer or someone certain of his cause? … The man will say three times: 'That is Muḥammad, he is the Messenger of God. He has brought us proof and guidance, so we hearkened and obeyed him, and we followed him. Then he will be told: 'Sleep, for we know that you are truly a believer, sleep soundly.' As for the hypocrite or the sceptic, … he will say: 'I do not know, I heard the people say something about him and so I adopted that'",

cf. Mz., XI, no. **15750** (*kh*, 4/37, *m*, II, p. 624, confirmed in Mālik*, I, pp. 188 f, IḤ., VI, p. 345, Dārimī, I, p. 432). Hishām is in any case the (S)CL, and the wording here presented is Mālik's who was copied by a number of ḥadīth colleagues. It is part of the large MC on eclipses. For an introduction, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17936.

With the same strand:

- "When the sun was darkened by an eclipse, the Prophet ordered us to free a slave",

cf. Mz., XI, no. **15751** (*kh*, 49/3, *Fatḥ*, III, p. 198, *d*, confirmed in IḤ., VI, p. 345#, Ibn Ḥibbān, IV, p. 224). IḤj. considers this tradition as a *ṭaraf*, i.e. part, of the preceding tradition. Both traditions strengthen Hishām in his position of CL.

With a strand on the authority of his cousin ʿAbbād b. ʿAbd Allāh b. az-Zubayr:

- "Inclining her ear to the Prophet just before he died, while he was leaning against her chest, ʿĀʾisha heard him say: 'God, pardon me, forgive me and unite me with the (august) associates[3] (*ar-rafīq al-aʿlā*, sc. in Paradise)'",

cf. Mz., XI, no. **16177** (*kh*, 75/19, 4, *m*, IV, p. 1893, *t*, *s*, confirmed in Mālik*, I, p. 238, IḤ., VI, p. 231#). Hishām is the convincing CL. It is a tradition from the extensive MC dealing with the Prophet's final illness. The terms *ar-rafīq al-aʿlā* need some comments, which occasion a brief digression:

The expression *ar-rafīq* (*al-aʿlā*) is taken to be an allusion to the term *rafīq* used in Q. IV: 69. In connection with the word we read in Ṭabarī's *Tafsīr*, V, p. 164, a by any standard remarkable report, which is a *mawqūf* but, inasmuch as the companions mentioned in it are left unidentified, at the same time anonymous. It is supported by an *isnād* strand[4]:

Ṭabarī—al-Muthannā (b. Ibrāhīm al-Āmulī, who is not mentioned in the sources)—Isḥāq (b. al-Ḥajjāj ar-Rāzī, cf. Ibn Abī Ḥātim, *Al-jarḥ wa't-taʿdīl*, I, part 1, p. 217)—(ʿAbd Allāh) Ibn Abī Jaʿfar (ar-Rāzī, cf. IḤj., *Tahdhīb*, V, pp. 176 f)—his father (Abū Jaʿfar ʿĪsā b. Māhān, ibidem, XII, pp. 56 f)—ar-Rabīʿ (b. Anas, a successor who quoted the words of some anonymous companions):

- "In respect of the Qurʾānic phrase: 'And they who obey God and His Messenger, (they are together with those whom God has shown His benevolence, to wit His prophets, His veracious (emissaries), His martyrs and His pious (worshippers), and they are excellent associates (*rafīq*)', in respect of that verse (IV: 69) the companions of the Prophet said: 'We know that the Prophet occupies a loftier position on the steps of Paradise than those who believe in him, from among those who followed him and held his message to be the truth. But how will they fare, when they get together in Paradise, will they meet each other?' Then God sent down in respect of that the following revelation:

  'Verily, those who occupy the loftiest positions will come down to those who are in a more humble position and they will get together in their gardens. The former will mention how God showed His benevolence to them, they will praise Him and He will lower towards the latter those on the loftier steps and the former will hasten to bring the latter what they desire and what they claim (they deserve). All will be happy there and enjoy themselves.'"

1. The antichrist of Islam, cf. *Shorter Encyclopaedia of Islam*, s.n. Dadjdjāl (Wensinck, Carra de Vaux). For more on this figure, cf. ʿAzq. under no. 14706.
2. The commentator says that the interrogation will be conducted by two angels.
3. The word *rafīq* is to be interpreted as a plural. Not all versions include the adjective.
4. This strand was identified with the help of F. Rosenthal's translation of Ṭabarī, *Annales*, vol. I, p. 253; and also H. Horst, *Zur Überlieferung im Korankommentar aṭ-Ṭabarīs*, in *ZDMG*, CIII, pp. 290-307.

The final few lines have the appearance of an extra-Qurʾānic, divine utterance, this time *not* couched in a Prophetic *ḥadīth qudsī*, but in a *khabar* that is traced by a strand back to the successor ar-Rabīʿ b. Anas al-Bakrī from Baṣra, who moved eventually to Khurāsān; he is reported to have died in 139-140/756-7, cf. *GAS*, I, p. 34, and IḤj., III, pp. 238 f. If we interpret these lines as an utterance brought into circulation by a human, it is hard to make out whom we could credit with its wording, the most likely candidate being al-Muthannā. It is in any case inconceivable to attribute the saying to Ṭabarī himself. He once asserted that he just transmitted the texts he cites in his works as they reached him, thus juxtaposing at times even those texts which he might object to for various reasons, only occasionally declaring himself in favour of some while rejecting others. As F. Rosenthal translated Ṭabarī's statement in his introductory remarks of volume I of the *Annales*: 'The reader should know that with respect to all I have mentioned, … I rely upon traditions and reports which I have transmitted and which I attribute to their transmitters. I rely only very exceptionally upon what is learned through rational arguments and produced by internal thought processes … We have merely reported it as it was reported to us (pp. 170 f).'

This *mawqūf ḥadīth qudsī* may not be the only one of its kind, it is hard to imagine that there were no other examples of suchlike quasi-divine statements in circulation. But it is until today the *only* one that has come to our notice.

For Hishām's role, if any, in traditions on the Prophet's playfully racing ʿĀʾisha, nos. **16761** (*s*), 17736 (*d*), 17776 (*s*) and 17793 (*s*), see Sufyān b. ʿUyayna under no. 16927.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—ʿĀʾisha (paraphrase):

- "A group of nomads who had only recently embraced Islam came and brought some meat about which we did not know whether they had uttered God's name over it when they slaughtered the animal. We asked whether we could eat from it. The Prophet said: 'Mention God's name over it and eat from it'",

cf. Mz., XII, nos. **16762**, 16950, 17027, 17033, 17181, 17235, 17256 (*kh*, 72/21, *Fatḥ*, V, p. 199, *d*, *ʿAwn al-maʿbūd*, VIII, p. 22, *s*, *q*, confirmed in Dārimī, II, p. 114, and with a strand without ʿĀʾisha in Mālik*, II, p. 488, cf. Mz., XIII, no. 19029). Hishām is (S)CL.

With the same strand:

- "The Prophet was brought a baby boy which weed on his garment. He called for some water and sprinkled[1] that upon it",

cf. Mz., XII, nos. **16775**, 16972, 16997, 17137, 17163, 17284, 17321 (*kh*, 80/31, 4, *m*, I, p. 237, *s*, *q*, confirmed in Mālik*, I, p. 64, Ḥum., no. 164, IḤ., VI, pp. 52#, 210, 212). This is the simple version of a well-known tradition which, judging by the spiders and SSs it appears to be supported by, was popular and gave rise to a number of textual, otherwise insignificant, variants and slight additions. Hishām is the believable CL. For a version supported by a strand ending in Umm Qays, see Mālik under no. 18342*.

With the same strand a collection of prayers and supplications which the Prophet was accustomed to insert in his *ṣalāt* performances and on other appropriate occasions:

- "The Prophet used to pray: 'My God, I seek refuge with You from sluggishness[2] and old age, from payment of a debt and punishment for an offence, from chastisement of Hell, temptation of Hell, temptation of the grave, chastisement of the grave[3], pernicious temptation of wealth, pernicious temptation of poverty and pernicious temptation of the Antichrist (Masīḥ ad-Dajjāl). My God, rinse my sins with ice-cold water, cleanse my heart from offences as a white garment is purified from filth, create a distance between me and my sins like You created distance between east and west",

cf. Mz., XII, nos. **16780**, 16856, 16953, 16988, 17062, 17138, 17199, 17260, 17292 (the Six, *kh*, 80/44, 2, *m*, IV, pp. 2078 f, IḤ. VI, pp. 57, 207). Hishām may have been responsible for the wording of prayers and supplications of this sort and the gist is certainly his, but the order in which they are listed here is an arbitrary one, distilled from the versions of the indeed numerous PCLs and SSs coming together in him. The wording above is that found in *kh*. Cf. Awzāʿī under no. 14587 for a similar tradition.

1. In IḤj., *Fatḥ*, I, p. 338, 14, it says that sprinkling water upon the urine of a boy is sufficient but that the urine of a baby girl requires rinsing.
2. To be distinguished from incapacity because of lack of strength.
3. That is the interrogation of the angels of death. Note this case of chiasmus, at least in this particular version.

With the same strand:

- "(At his death) the Prophet was shrouded in three white cloths of Yemeni cotton without sleeves or head-wrap. As for a *ḥulla* about which the people were initially under the wrong impression that it had been bought in order that he be shrouded in that, that was abandoned and he was wrapped in three cotton cloths. ʿAbd Allāh b. Abī Bakr took the *ḥulla* and said: 'I shall hold on to this in order that I myself be shrouded in that, but if God had been content with that for His Prophet, he would have been shrouded in that.' So he sold the *ḥulla* and gave away its price as alms",

cf. Mz., XII, nos. **16786**, 17160, 17210, 17309 (the Six, *kh*, 23/24, *Fatḥ*, II, pp. 382 f, *m*, II, pp. 649 f, confirmed in Mālik*, I, p. 223, IḤ., VI, pp. 165, 192, Ṭay., no. 1453, Ibn Ḥibbān, VIII, pp. 216 f). A *ḥulla* is a long garment consisting of both the shoulder wrap (*ridāʾ*) and the loincloth (*izār*). The tradition shows up a number of variants, the text translated here constituting the most elaborate version. It occurs also in various short(ened) versions, but the gist of all these is the same. In any case, Hishām b. ʿUrwa is the plausible CL.

N.B. While he was already gravely ill, the well-known companion Saʿd b. Abī Waqqāṣ instructed his people that they proceed for his forthcoming burial in the following manner:

- 'Dig for me in the side of the grave an oblong trench (*laḥd*), and raise on my tomb as a marker (*naṣb*) a sun-dried tile (*labina*) in the way that was done for (the tomb of) the Messenger of God,'

cf. Mz., III, nos. 3867, 3926 (*m*, II, p. 665, *s*, IV, p. 80, *q*, confirmed in IḤ., I, pp. 169, 173, 184). All seven strands of the spidery bundle supporting this significant report are SSs and show up as key figure one of the lesser known Zuhrīs, one ʿAbd Allāh b. Jaʿfar b. ʿAbd ar-Raḥmān b. al-Miswar from Medina (d. 170/786), whose role in ḥadīth transmission is otherwise negligible. Ibn Ḥibbān (VIII, p. 217) also lists this report but supported by the far better known strand used in the foregoing via Hishām b. ʿUrwa / his father / ʿĀʾisha. The detail about the tile erected on the tomb as a marker occurs only in this tradition. One may wonder if the Wahhābite religious authorities in Saudi Arabia are aware of this by all standards strictly *'sound'* Prophetic tradition, extant in Islam's second most prestigious canonical ḥadīth collection as well as other collections, and if so, how they interpret it …

With the same strand:

- "I have never been so jealous of another woman as of Khadīja because of what I used to hear the Prophet say about her, although she died three years before he married me. His Lord had ordered him to announce to her that she would have a house in Paradise made of reed[1]. Verily, whenever he slaughtered a sheep, he would give thereof to her lady friends",

cf. Mz., XII, nos. **16787**, 16815, 16886, 17096, 17142, 17144, 17212, 17253 (*kh*, 63/20, 4, *m*, IV, p. 1888, *t*, *s*, *q*, confirmed in IḤ., VI, pp. 58, 202, 279). With two PCLs and numerous SSs converging in Hishām he can safely be assumed to be the CL of this tradition from the *faḍāʾil* MC of Khadīja. For another tradition from this MC for which he can be held responsible, see above no. 10161.

With the same strand:

- "(At the end of the pilgrimage ceremonies), alighting at al-Abṭaḥ does not constitute an action to be followed (*sunna*), but the Prophet did so in order to make the return journey (to Medina) easier",

cf. Mz., XII, nos. **16788**, 16868, 16912, 16936, 17001, 17095, 17233, 17286, 17300 (*kh*, 25/147, *Fatḥ*, IV, p. 340, *m*, II, p. 951, *t*, *q*, II, p. 1019, confirmed in IḤ., VI, pp. 41, 230). Hishām is CL. The customs concerning the return journey from the *ḥajj* constitute a MC. Another locality mentioned in this context in this MC is among others al-Muḥaṣṣab, and one finds also al-Baṭḥāʾ, another name for al-Abṭaḥ. Cf. IḤj., *Fatḥ*, ibidem, for more details.

With the same strand:

- "I used to be jealous of those women who gave themselves to the Prophet and I thought: 'A woman who gives herself (to someone, sc. without a dower), should she not be ashamed of herself!' But when God had revealed the verse: 'You may postpone (marrying) any (woman) you like, or you may put up with any (woman) and also those whom you desire from those whom

1. See the *tarjama* of Ismāʿīl b. Abī Khālid under no. 5157 for details about this reed.

you (initially) spurned, (there is no objection ...) (XXXIII: 51)', I thought: 'By God, I see that your Lord is quick to please you!'",

cf. Mz., XII, nos. **16799**, 17049, 17186, 17239, 17342 (*kh*, 65/33, 7, *Fatḥ*, X, p. 144. *m*, II, pp. 1085 f, *s*, *q*, confirmed in IḤ., VI, p. 158). Hishām is (S)CL of the gist. For a study of the mutual jealousies among Muḥammad's wives, cf. B. Stowasser in *MW*, LXXXII, 1992, pp. 1-36.

With the same strand (a tradition with numerous variants some of which have been incorporated):

- "'Āʾisha had borrowed from Asmāʾ bt. Abī Bakr a necklace which she had lost while they were on a journey. The Prophet sent someone, v.l. Usayd b. (al-)Ḥuḍayr with some men, to go and look for it. (They retrieved it but,) still on their way, the time had come to perform a *ṣalāt* and they did not have water. They performed the *ṣalāt* without a *wuḍūʾ* and complained about it to the Prophet. Then the *tayammum* verse was revealed. Usayd b. Ḥuḍayr said to ʿĀʾisha: 'God has given you good satisfaction. By God, never did anything disagreeable happen to you without God turning it into a benefit for you and the Muslims'",

cf. Mz., XII, nos. **16802**, 16990, 17060, 17205 (*kh*, 67/65, *m*, I, p. 279, *d*, *ʿAwn al-maʿbūd*, I, p. 349, *s*, *q*, confirmed in Ḥum., no. 165, IḤ., VI, p. 57, Dārimī, I, p. 208). The person figuring in this text, Usayd b. Ḥuḍayr, was a major Anṣārī who had been a member of the reception committee at the ʿAqaba. Hishām is the clear CL of this *tayammum* tradition. A correct interpretation and application of the Qurʾānic verses on *tayammum* (IV: 43 and V: 6) when washing water is not available for ablutions, amounts to striking the earth twice with the hands, blowing off excess sand and rubbing with it the face and the hands up to the elbows. It has given rise to a MC which is situated in various background stories, one featuring ʿĀʾisha, who had lost a necklace which her travelling companions had gone to look for, and the other featuring ʿAmmār b. Yāsir who had sought to perform a major ablution (*ghusl*) with sand. For a later ʿĀʾisha version, see Mālik under no. 17519°. For CLs of a ʿAmmār-related *tayammum* story, see Aʿmash under no. 10360 and Shuʿba under no. 10362. The incident with the lost necklace looks as if it was 'borrowed' from another context, the famous *ifk* story, for the wording of which Zuhrī was probably responsible, see there under no. 16126. In *Fatḥ*, X, p. 73, ult., IḤj. mentions ʿĀʾisha's losing her necklace in this particular context as simply an incident that occurred twice.

With the same strand (a tradition with some variants incorporated):

- "The Prophet said to me: 'Verily, I know when you are content with me and also when you are angry with me.' I asked: 'How do you know?' He answered: 'When you say no (v.l. when you swear), you say 'By the Lord of Muḥammad', and when you are angry (v.l. when you swear), you say: 'By the Lord of Ibrāhīm.' I said: 'Indeed, Messenger of God, I only avoid mentioning your name'",

cf. Mz., XII, nos. **16803**, 17056, 17124 (*kh*, 67/109, *m*, IV, p. 1890, *s*, confirmed in IḤ., VI, pp. 61, 213, Abū Yaʿlā, VIII, pp. 298 f, Ibn Ḥibbān, IX, p. 122). Hishām is CL. The commentator Ibn al-Munīr (d. 735/1336, cf. *GAS*, I, p. 118) asserts, as IḤj., *Fatḥ*, XI, p. 239, notes, that when she does not mention the Prophet's name, that does not mean that she has banned him out of her heart.

With the same strand:

- "After the *ḥijāb* verse concerning us women was revealed, Sawda went outside (one night) to answer a call of nature. She was a large woman, surpassing the other women in height and she was easily recognized by anyone who knew her. (That night) ʿUmar b. al-Khaṭṭāb saw her and called out: 'Sawda, by God I see that it is you! How dare you venture outside!' Hastily, she returned to her quarters, where the Prophet, holding a bone in his hand, was eating his evening meal. She entered and said: 'Messenger of God, I had gone outside and then ʿUmar shouted at me.' At this the Prophet had a revelation, yet while the bone was still in his hand, it ceased. He spoke: 'You women have just been given leave to go outside to answer a call of nature'",

cf. Mz., XII, nos. **16805**, 17016, 17103 (*kh*, 65/33, 8, 6, *m*, IV, p. 1709, confirmed in IḤ., VI, p. 56, Ibn Ḥibbān, II, pp. 342 f). With no more than two PCLs, Hishām is (S)CL.

With the same strand:

• "Q. XVII: 110, 'Do not raise your voice (while reciting the Qurʾān) in your *ṣalāt*, but do not recite it too softly either', pertains to private prayer (*duʿāʾ*)",

cf., Mz., XII, nos. **16806**, 16865, 17216, 17278, 17297 (*kh*, 97/44, 2, *m*, I, pp. 329 f, Mālik*, I, p. 218, IASh., II, p. 440). Technically speaking, this was a *mawqūf* tradition[1], but *kh* and *m* restored the strand by inserting ʿĀʾisha. Hishām sits here as (S)CL in a spider and several SSs. For another tradition on audible versus soft recitation in the *ṣalāt*, see Hushaym under no. 5451.

With the same strand:

• "One night the Prophet heard a man recite a particular *sūra*. He said: 'May God have mercy upon him, he has just reminded me of certain verses, which I had inadvertently deleted from a certain *sūra*, variant: a verse that I had been made to forget'",

cf. Mz., XII, nos. **16807**, 17046, 17136, 17213 (*kh*, 80/19, 5, *m*, I, p. 543, *s*, confirmed in IḤ., VI, p. 138). Hishām is the (S)CL of this tradition. The anonymous man reciting is named as one ʿAbd Allāh b. Yazīd, cf. IḤj., *Fatḥ*, VI, p. 93, *Iṣāba*, IV, pp. 268 f, no. 5037. The two variant verbs *asqaṭtuhunna* and *unsītuhā* are interpreted as boiling down to virtually the same idea, cf. IḤj., ibidem, ult. Forgetting parts of the Qurʾān with the Prophet is explained in two ways: inadvertently forgetting something which is brought back to him by a fortuitous reminder at the hands of someone else, and secondly, God removing some verse whose recitation He wants to abrogate.

With the same strand the Prophet's words:

• "I saw you twice in a dream: an angel (v.l. a man) brought you (dressed) in strips of silk and said: 'This will be your wife.' When I uncovered your face, I saw that it was you and I said: 'If this is from God, He will make it come to pass'",

cf. Mz., XII, nos. **16810**, 16859, 16966, 17209, 17291 (*kh*, 67/9, 2, *m*, IV, pp. 1889 f, confirmed in IS, VIII, p. 44, Ḥ., VI, pp. 41, 161, Abū Yaʿlā, VII, pp. 471 f, VIII, p. 74). Hishām is the clear CL.

With the same strand:

• "In respect of the verse: 'And he who is rich, let him abstain, and he who is poor, let him consume what is fair (*maʿrūf*) (IV: 6)', that pertains to the guardian of an orphan and the way in which he spends from her wealth, in case he needs it",

cf. Mz., XII, nos. **16814**, 16980, 17086, 17099 (*kh*, 55/22, 2, *m*, IV, pp. 2315 f). Hishām is no more than SCL.

With the same strand:

• "Some nomads (v.l. a nomad) approached the Prophet and asked: 'May you kiss little boys?' 'Yes,' he said. 'But we don't do that,' they said. Thereupon the Prophet said: 'If God removed tenderness from your heart, I cannot put it back[2]'",

cf. Mz., XII, nos. **16822**, 16913, 17005 (*kh*, 78/18, 5, *m*, IV, p. 1808, *q*, confirmed in IḤ., VI, pp. 70). Hishām is no more than (S)CL. The issue gave rise to an extensive MC, for which see *m*, IV, pp. 1807 ff. See also Sufyān b. ʿUyayna under no. 15146.

With the same strand (paraphrase):

• "We (that is the family of the Prophet) regularly did not even kindle a fire (i.e. to cook food on), for we had to make do with dates and water[3] (v.l. except when we had a little meat)",

cf. Mz., XII, nos. **16823**, 16989, 17065, 17327, 17335, (*kh*, 81/17, 7, *Fatḥ*, XIV, p. 72, *m*, IV, p. 2282, *t*, *q*, confirmed in IḤ., VI, pp. 50, 108). Hishām is (S)CL. It became part of a composite, cf. IḤ., VI, p. 108.

With the same strand:

• "The Prophet never struck anyone with his hand, not a woman or a servant, except when he was fighting in the Path of God. And he did not take revenge for some wrong committed against him, except when that pertained to something expressly forbidden by God, in which case he would take revenge",

cf. Mz., XII, nos. **16848**, 17051, 17218, 17262 (*m*,

1. Zurqānī, II, p. 43, states that the collector Saʿīd b. Manṣūr (d. 227/842) 'copied' Mālik in this defective strand, which he labelled a *mursal*.

2. The final sentence is interpreted variously: 'I cannot help it, if God removed … etc.', or: 'Should I refrain from kissing … etc.', cf. IḤj., *Fatḥ*, XIII, p. 36.

3. The Arabic appellation for dates and water is *al-aswadāni*, the two black substances.

IV, p. 1814, *t*, *s*, *q*, confirmed in IASh., VIII, pp. 368 f, IḤ., VI, pp. 31 f, 206, 281). In all these numbers viewed together Hishām is CL. With a different strand back to ʿĀʾisha there are various dives via Zuhrī forming together a spider supporting the same *matn*, cf. nos. 16418, 16625, 16664, 16680. All these SSs fail to tell us anything about their origins and it is safer therefore to attribute the tradition to Hishām.

The Qurʾānic verse IV: 34 deals with the relation between husband and wife. Husbands are the managers of their wives' affairs, as it says literally, since they have gone to considerable expense to afford a dower at the concluding of the marriage, a dower that the wife is entitled to keep for herself. Moreover, he is obliged to provide for her in everything. But he derives from this situation his superiority over her. Wives are supposed to obey their husbands and if they are recalcitrant, i.e. commonly interpreted as pertaining to her refusal to have intercourse, they are admonished and if that does not result in their compliance, they may be beaten. According to a number of SS-supported traditions Islam forbids the man to beat his wife or any member of his household in the face. If a spouse comes to die as a result of domestic violence, also if a chastisement or any conflict results in injury, retaliation (*qiṣāṣ*) between husband and wife is applicable in Islam[1]. But when men chastise their wives, they are enjoined not to use excessive force (*ghayr mubarriḥ*). The implement to be used for beating one's wife is a cane cut from a branch of the *ārāk* shrub (salvadora persica), commonly used for cutting the tooth stick (*siwāk*, or *miswāk*), for which see Aʿmash under no. 3336. According to a relatively late tradition husbands may not be questioned as to the reason(s) why they beat their wives, cf. ʿAbd ar-Raḥmān b. Mahdī under no. 10407.

With the same strand (paraphrase incorporating a number of various wordings):

- "I used to play with dolls. Sometimes other little girls were with me invited by the Prophet. When he entered, they used to beat a hasty retreat, awestruck by his presence",

cf. Mz., XII, nos. **16850**, 16873, 17031, 17037, 17123, 17125, 17191, 17198 (*kh*, 78/81, 2, *m*, IV, pp. 1890 f, *d*, *ʿAwn al-maʿbūd*, XIII, p. 190, *s*, *q*, confirmed in ʿAzq., X, pp. 465 f, Ḥum., no. 260, IḤ., VI, pp. 57, 166, 233, 234, Abū Yaʿlā, VIII, p. 309, Ibn Ḥibbān, VII, pp. 543 f##, Bay., X, p. 219). With a few PCLs and a wide range of SSs converging in Hishām he is CL of the gist. The tradition is considered to constitute a *rukhṣa*, 'concession', in the strict *bilderverbot* of Islam, as long as the dolls are destined as toys for children. Among the puppets there allegedly was a figure of a horse with two wings of fabric attached; when ʿĀʾisha was questioned by her husband about this, she replied that it was a representation of the magic horse of Sulaymān (Solomon), whereupon the Prophet laughed, cf. IḤj., *Fatḥ*, XIII, p. 143. In a SS-supported tradition ʿĀʾisha is also described how she played on a seesaw at the time she was formally married to the Prophet at the age of six, cf. *ʿAwn al-maʿbūd*, XIII, p. 191. For more on *bilderverbot* traditions, see Shuʿba under no. 10291.

With the same strand (paraphrase incorporating variants):

- "In respect of the verse IV: 128: 'And if a wife fears disapproval or avoidance on the part of her husband …', that was revealed in connection with a woman whose husband was bored with her and who contemplated divorcing her. But the woman was loth to be repudiated and willing to stay with him and her children, and she said: 'Do not repudiate me and keep me with you. You are hereby free from responsibility concerning me'",

cf. Mz., XII, nos. **16851**, 16931, 16971, 17017, 17059, 17128, 17201, 17209 (*kh*, 53/4, *Fatḥ*, IX, p. 334, *m*, IV, p. 2316, *q*, confirmed in Ṭabarī, *Tafsīr*, V, p. 307). Hishām is no more than (S)CL. The freedom of responsibility alluded to in the tradition is further qualified in Ṭabarī's *Tafsīr* in that the wife suggests to her husband that he take another, younger wife between whom and herself he need not divide his time as equitably as prescribed in Q. IV: 3: '… and if you fear that you do not act in a fair manner among them (sc. two three or four wives), then take only one wife …'

With the same strand:

- "Fāṭima bt. Abī Ḥubaysh Qays came to the Prophet and said: 'Messenger of God, I am someone who suffers from extra-menstrual secretion and I am never ritually clean. Do I have to give up the *ṣalāt*?' 'No,' he said, 'that is blood from a vein called the *ʿādhil*,

1. To Zuhrī a personal opinion is attributed that he limited retaliation between men and women only to injuries that proved fatal, cf. Ṭabarī, *Tafsīr*, V, p. 58 ult.

it is not menstrual blood. When your cycle commences, give up performing the *ṣalāt*, but when the menses are over, wash off the blood and perform your *ṣalāt*'",

cf. Mz., XII, nos. **16858**, 17149, 17196, 17259 (the Six, *kh*, 6/8, *m*, I, p. 262, confirmed in Mālik°, I, p. 61, ʿAzq., I, pp. 303 f, Ḥum., no. 193, IḤ., VI, p. 194). Hishām is the convincing CL of this tradition. The issue of *istiḥāḍa*, as it is called, gave rise to a MC. Another woman in early Islam allegedly associated with the chronic complaint is Umm Ḥabība Ḥamna bt. Jaḥsh, who received the same counsel as Fāṭima. Other (S)CLs who can be held responsible for a tradition from the cluster around this woman are Ibn Wahb, cf. no. 16572 (*m*, *d*, *s*) and Qutayba b. Saʿīd, cf. no. 16583 (*m*, *d*, *t*, *s*). And Zuhrī sits in the middle of a bundle of superimposed SSs and spiders supporting such a tradition, but to qualify him as the CL is hazardous, cf. Mz., XII, no. 17922 etc. In a related *matn* supported by an assortment of SSs the sudden onset of extra-menstrual bleeding is thought to be the work of the devil, cf. *Concordance*, s.v. *rakḍa* which means 'impulse'. Furthermore, an otherwise unidentified wife of the Prophet, allegedly also suffering from *istiḥāḍa*, had a receptacle placed under her while she was performing her *ṣalāt*, this in a version supported by a bundle with Yazīd b. Zurayʿ (d. 182/798) as (S)CL, cf. Mz., XII, no. 17399 (*kh*, 6/10, 2, *Fatḥ*, I, 428, *d*, *s*, *q*).

With the same strand a famous report about jealousy among the Prophet's wives vis-à-vis ʿĀʾisha; the story[1] is transmitted in an abbreviated version so concise that the only way to render it comprehensible is by adding additional elements from the extended version as well as the extra-long version that exist of the story; the latter will be juxtaposed here to the brief version:

- "People[2] used to wait for my day (i.e. which the Prophet usually spent in my quarters) before presenting him with their gifts, thus seeking his approval. One day Umm Salama said: 'My co-wives have joined (me in raising objections to this preferential treatment). I mentioned this to the Prophet, but he turned away from me'",

and the extra-long version (paraphrase):

- "The wives of the Prophet formed into two parties, one with ʿĀʾisha, Ḥafṣa, Ṣafiyya, and Sawda, and the other with Umm Salama and the other wives[3]. The Muslims knew about the Prophet's love for ʿĀʾisha and when a person wanted to present him with a gift, he usually postponed going to him until the Prophet was in the quarters of ʿĀʾisha where he would hand it over. Umm Salama's co-wives discussed this and said to her: 'Tell the Messenger of God that he let it be known among the people that anyone who wants to bring the Prophet a gift should hand it over in any of his wives' quarters where he happens to be.' Umm Salama raised this with the Prophet, but he said nothing. Again she began about it, but again he said nothing. When she raised it a third time, he said: 'Do not annoy me where ʿĀʾisha is concerned. Divine revelation does not come to me when I am sleeping in a bed of any of my wives except in ʿĀʾisha's[4]. Umm Salama replied: 'I ask God's forgiveness for having annoyed you.' Then the co-wives called upon Fāṭima, the Prophet's daughter, to transmit the message: 'Your wives beseech you to act justly as far as the daughter of Abū Bakr is concerned.' The Prophet said: 'Daughter, don't you love whom I love?' 'Sure I do,' Fāṭima said and she went back to the co-wives to relate what he had said. They tried to delegate her a second time, but she refused. Thereupon the wives sent Zaynab bt. al-Jaḥsh who, using uncivil

1. The story is vaguely referred to by B. Stowasser, in *MW*, LXXXII, 1992, p. 10.
2. It was especially the Anṣār Saʿd b. ʿUbāda, Saʿd b. Muʿādh, ʿUmāra b. Ḥazm and Abū Ayyūb Khālid b. Zayd who are said to have brought frequent gifts (*laṭaf*, pl. *alṭāf*) to the Prophet, cf. IḤ., *Fatḥ*, VI, p. 132, ult., quoting IS.
3. Zaynab bt. Jaḥsh al-Asadiyya, Umm Ḥabība al-Umawiyya, Juwayriyya bt. al-Ḥārith al-Khuzāʿīyya and Maymūna bt. al-Ḥārith al-Hilāliyya. Not included here is Zaynab bt. Khuzayma, nicknamed the mother of the destitute, who had died before the Prophet married Umm Salama.
4. It is also recorded that it was especially ʿĀʾisha who allegedly took great pains to provide clean bed clothes when the Prophet came to visit her, cf. IḤ., *Fatḥ*, VIII, p. 109, -7 f.

language, raised her voice to the Prophet in disparaging ʿĀʾisha to the point that the Prophet said to ʿĀʾisha: 'Are you not going to object to all this?' So ʿĀʾisha gave Zaynab a piece of her mind and shut her up",

cf. Mz., XII, nos. **16861**, 17044 (*kh*, 51/7 and 62/30, 8, *Fatḥ*, VI, pp. 132-5, and VIII, p. 110, *t*, V, p. 703, IḤ., VI, p. 393, *m*, IV, p. 1891). Hishām is in any case the CL of the skeleton of this report. There is also a SS in *s* with a different strand back to ʿĀʾisha, Mz., XIII, no. 18258.

For Hishām's otherwise poorly attested contribution to the MC on the farewell pilgrimage (Mz., XII, no. **16863**, *m*, II, p. 872), see Mālik under no. 16389°.

With the same strand:

- "The Prophet felt poorly and some of his companions came to visit him. The Prophet performed a *ṣalāt* while sitting down and they performed theirs while standing upright. He gave them a sign that they should sit down too, so they did. When he had finished he said: 'The *imām* is there to be followed: when he bows, you must bow and when he raises his head, you must do likewise, so when he performs a *ṣalāt* while sitting down, you must perform yours while sitting down too'",

cf. Mz., XII, nos. **16866**, 16992, 17067, 17156° (*kh*, 18/17, *m*, I, p. 309, *d*, *q*, confirmed in Mālik, I, p. 135, IḤ., VI, p. 148). Hishām is (S)CL.

With the same strand:

- "My foster-uncle asked to be let into my quarters, but I refused until I had asked the Prophet. When he came, I asked him. He said: 'He is your foster-uncle, so let him in.' Then I said: 'Messenger of God, a woman suckled me, not a man,' but then he said: 'He is your uncle, so he may enter your quarters.' This happened after the *ḥijāb* had been sent down upon us women. Foster relationship entails the same marriage impediments as blood relationship",

cf. Mz., XII, nos. **16869**, 16917, 16926, 16982, 17168, 17224, 17348 (the Six, *kh*, 67/117, *Fatḥ*, XI, p. 252, *m*, II, p. 1070, confirmed in Mālik, II, pp. 601 f, Ḥum., no. 230, IḤ., VI, pp. 38, 194, Dārimī, II, pp. 207 f, Ibn Ḥibbān, VI, pp. 212 f). Hishām is CL. The wording presented here is that of his best-attested PCL Mālik (no. 17168*)[1], but in it the foster-uncle is not yet identified as Aflaḥ, a brother of Abū Quʿays. The story emerges again in another Mālik tradition with the foster-uncle duly identified, see there under no. 16597*. Hishām's proto-version with an unidentified foster-uncle may be considered to be the oldest one. A few of his PCLs and a number of SSs supporting the tradition do contain the name. That foster relationship was extended to include also the male relatives of the suckling woman finds its origin in the concept of *laban al-faḥl*, lit. the milk of the stallion. In ancient times it was thought that male semen made the milk of a nursing woman flow, cf. *EI* 2, s.v. *raḍāʿ*. For an extensive study on foster relationship, see a paper by Mohammed Hocine Benkheira in *IS*, XCII, 2001, pp. 5-52.

With the same strand:

- "Fever is caused by the heat of Hell, so quench (v.l. cool) it with (cold) water",

cf. Mz., XII, nos. **16887**, 16899, 16987, 17050, 17326 (*kh*, 59/10, 6, *m*, IV, p. 1732, *t*, *s*, *q*, confirmed in Mālik*, II, p. 945 (*mursal*), IASh., VII, p. 438, IḤ., VI, pp. 50#, 90 f). Hishām is the CL. He was copied by Mālik who, apart from his *mursal* strand, attached also his trusted Nāfiʿ / Ibn ʿUmar strand to it (Mz., VI, no. 8369°). This tradition sounds like a medical maxim and may have its origin in ancient times. It is closely related to another one in whose bundle Hishām is also CL, see above no. 15744.

With the same strand a report dealing with a spell (*siḥr*) that a certain Jew had cast upon the Prophet. The Arabic term *siḥr* can be used for a spell expressed in words, or achieved through actions like blowing spittle on knots tied in cords, or making a representation in wax of the person who is the target of the spell, in other words the instrument (*āla*) with which the spell is cast; the story was transmitted with many variant narrative trimmings added by the CL's numerous PCLs; a few of the frills and variants have been incorporated in the following paraphrase:

- "A Jew called Labīd b. al-Aʿṣam, a confederate of the Banū Zurayq, a known hyp-

1. In Mz. this number shows up a rare mistake: the *ṭaraf* listed there erroneously does contain the name of Aflaḥ and the Leiden ms of the *Tuḥfa* confirms this. This is apparently a lapse on the part of Mz. Himself, which was for a change not spotted by his excellent editor ʿAbd aṣ-Ṣamad Sharaf ad-Dīn.

ocrite, had cast a spell[1] on the Prophet to the point that he imagined doing things such as making love to his wives which he did not do[2]. One day (or one night) the Prophet prayed and prayed and prayed and then he said: "ʿĀ'isha, you know, God just enlightened me on a matter on which I had asked His guidance. Two men came to me, one seated himself near my head and one at my feet[3]. Then the one said to the other: 'What ails this man?' Said the other: 'He is under a spell.' 'Who cast that spell?', the first man asked. 'Labīd b. al-Aʿṣam,' was the answer. 'Wherein did he put his spell?' 'In a comb and some hairs from this comb in which he tied knots and upon which he spat some saliva and which he put in the spadix of a male palm tree and buried under the large stone at the head (or in the bottom) of the well of Dharwān (or Arwān in the territory of the Banū Zurayq),' said the Prophet and he went together with a few of his companions to the well and ordered (it to be emptied in order) that the spell be dug up. Having returned to ʿĀ'isha, he told her that the water of the well was tinged as if it had been laced with henna and the palm trees around it looked like devils[4].' I asked: 'Messenger of God, did you not retrieve the spell from under the stone?' 'No,' the Prophet replied, 'there was really no need: God had cured me and I did not want the people to be upset[5].' (Variant: he had the spell burned, or buried.) Then he had the well filled up",

1. This supposedly occurred when the Prophet was on his way back from Ḥudaybiya in Dhū 'l-Ḥijja of the year six/April 628.

2. In an aside, one of the pcls, Sufyān b. ʿUyayna, added that that was the worst thing that could happen to one who was the victim of a spell. In variants we find the information that Muḥammad was made to abstain from food, drink, and women.

3. In a variant in IS, II 2, p. 4, these two dream figures are identified as the angels Jibrīl and Mīkā'īl.

4. Or like snakes with evil faces, as it says in a variant.

5. By giving a full account of what had happened on the principle, as it says in the commentary (IḤj., *Fatḥ*, XII, p. 342), that something beneficial has to be given up when there is fear of destabilizing the situation (*wa-huwa min bāb tark al-maṣlaḥa khawfa 'l-mafsada*).

cf. Mz., XII, nos. **16928**, 16766, 16812, 16985, 17022, 17042, 17134, 17145, 17325, *kh*, 78/56, *m*, IV, pp. 1719 ff, *s*, *q*, confirmed in Ḥum., no. 259, IḤ., VI, pp. 57, 63, IS II 2, pp. 4 f). The CL Hishām has several believable PCLs as well as SSs coming together in him. The wording of the gist without most of the trimmings is certainly his, but he was probably influenced by a story in Muqātil's *Tafsīr* in which we find already the basic ingredients spelled out in a story without an *isnād* strand. In fact, whether Muqātil borrowed from Hishām or vice versa cannot be ascertained. Muqātil tells the story in far simpler terms than anyone else, leaving us with the final impression that it conceivably constitutes the model from which ultimately all the other versions, including Hishām's—what we may call—proto-version, were derived.

It is hard to say when the story originated, possibly some time in the course of the lifetimes of Muqātil and Hishām. The earliest *tafsīr* collections like that of Mujāhid do not yet refer to it. How long the spell that caused Muḥammad discomfort was supposed to have lasted is reported differently, either forty days or six months (*Fatḥ*, XII, p. 337[6]). The story also functions as a *sabab an-nuzūl* for the two last *sūra*s, CXIII and CXIV, see Wāḥidī, pp. 263 f. Among the variants and the accompanying explanations in the commentaries we find the following details:

The person who was going to cast the spell had finally persuaded a Jewish servant[7] of the Prophet to let him have a few teeth of the Prophet's comb and a sample of his hair. This is recorded in Wāḥidī, p. 263.

In a variant (*Fatḥ*, XII, pp. 341 f) we read that the spadix contained a wax figure of Muḥammad with needles stuck into it and also a bowstring in which eleven knots were tied. In the meantime Jibrīl had come to assist the Prophet and to transmit to him two more *sūra*s. Each time when Jibrīl drew a needle out of the wax figure, the Prophet felt pain and after that immediate relief, and each time Jibrīl recited a verse of the final two *sūra*s, the *muʿawwidhatāni*, one of the knots became untied. For a special study with a drawing of the spadix, see M. Lecker in *al-Qanṭara*, 13, 1992, pp. 561-9.

The consensus among Muslim scholars (cf. IḤj., *Fatḥ*, XII, p. 333) is that casting a spell (*siḥr*) is a

6. But in Muqātil, IV, p. 923, we read that the Prophet's 'ailment' only lasted three days.

7. That the Prophet is reported to have had a Jewish servant is echoed in a late spider-supported tradition with Sulaymān b. Ḥarb as key figure, cf. Mz., I, no. 295.

real phenomenon and not a figment of somebody's imagination. Human intellect is deemed perfectly capable of comprehending that God may let something happen that is out of the ordinary (*kharq al-ʿāda*) e.g. letting a sorcerer deliver falsehoods and concoctions, even if they are obnoxious. The basic difference between *siḥr* on the one hand and on the other hand miracles which are termed *karāmāt* and *muʿjizāt* is that *siḥr* requires words and deeds at the hands of the sorcerer which achieve his—at times pernicious—goal, whereas *karāmāt* do not require this, they just happen, while a *muʿjiza* is distinguished from a *karāma* in that it is conceived of as the result of a prophet being challenged to perform a miracle. In sum, *siḥr* is invariably resorted to by someone disobedient to God, not so *karāmāt* and *muʿjizāt*.

When the Jew who had cast the spell was asked why he had done it, he answered that it was for love of money, since he was given three dīnār for his trouble, cf. IS, ibidem, p. 5.

The story is not yet mentioned apud CXIII and CXIV in the Qurʾān commentaries of Mujāhid, ʿAzq. or Hūd, and not in Ṭabarī either. But it is clearly sketched out already in Muqātil apud CXIII, IV, pp. 923 ff, see above. And in the *Sīra* it is referred to with only one line, cf. II, p. 162.

With the same strand:

- "When the *ṣalāt* is announced at the moment the evening meal is set out, begin to eat the meal first",

cf. Mz., XII, nos. **16940**, 17264, 17318 (*kh*, 10/42, *m*, I, p. 392, *q*, confirmed in ʿAzq., I, p. 574, IASh., II, p. 420, Ḥum., no. 182, IḤ., VI, pp. 39 f, 51, 194, Abū Yaʿlā, VII, p. 407). Hishām is (S)CL, but no more than that. The tradition is also known supported by a bundle in which Sufyān b. ʿUyayna is the believable CL, cf. Mz., I, no. 1486. Sufyān may have modelled his tradition on this one or on a *mawqūf* report in Mālik°, II, p. 971, with a strand via Nāfiʿ to ʿAbd Allāh b. ʿUmar which runs: "When Ibn ʿUmar had his evening meal presented to him in his living quarters and heard (at the same time) that the *imām* had started his recitation, he would not hurry away from his food until he had eaten to his satisfaction." It is impossible to decide what originated first, Mālik's *mawqūf* or Hishām's *marfūʿ*, if that is indeed his. Zurqānī, IV, p. 378, mentions that Ibn ʿUmar's practice reflects the *marfūʿ* tradition. Mālik's text prompted the usual diving strands at the hands of his Iraqi imitators, cf. *m*, I, p. 392, no. 66.

With the same strand:

- "The pillow/bed/mattress of the Prophet was made of tanned skins stuffed with palm fibres",

cf. Mz., XII, nos. **16951**, 16984, 17064, 17107, 17202, 17254 (*kh*, 81/17, 5, *m*, III, p. 1650, *d*, *t*, *q*, confirmed in IḤ., VI, pp. 48, 56, 73, 108, 207, 212). Hishām is (S)CL. The textual variants are more or less covered by the three words.

With the same strand:

- "On the day of the battle of the moat (*khandaq*) Saʿd b. Muʿādh had been hit: a man from Quraysh called Ḥibbān b. al-ʿAriqa had shot him an arrow in the median vein[1] of the forearm. The Prophet had a tent pitched for him in the mosque, so that he could visit him soon. When he returned from the battle, he laid down his arms and performed an ablution. Then Jibrīl came to him when he was just shaking the dust from his head. Jibrīl said: 'Why have you laid down your weapons, by God I haven't, march against them!' 'Where do you want me to go?', the Prophet asked. So Jibrīl pointed to the (Jewish tribe of) Banū Qurayẓa. The Prophet ascended upon them and (in the end) they surrendered to his judgement. The Prophet appointed Saʿd to decide their lot. Saʿd said: 'I order that the fighting men be killed, that their wives and children be made prisoner and that their possessions be divided, … By God, You know that, in Your cause, I fight nobody more willingly than those folk who have declared Your messenger to be a liar and who drove him out. By God, I think that You have already put an end to the war between us. If there is anything left to wage war over with Quraysh, let me live in order that I fight them in Your cause, and if You have put a stop to that war, cause (my wound) to burst open again and let me die of it.' Thereupon the wound burst open again and the people from the Banū

1. Cutting this vein was generally thought to be lethal. Several cauterization attempts had been successful in stopping the bleeding.

Ghaffār around the tent in the mosque were terrified to see blood flowing from underneath and they shouted: 'Hey you there inside, what is that flowing towards us'? It was indeed Saʿd's wound that had begun to bleed again until he was dead",

cf. Mz., XII, nos. **16978**, 17057 (*kh*, 64/30, 6, *m*, III, pp. 1389 f, *d*, *s*, confirmed in IASh., XIV, p. 416, IḤ., VI, p. 56). With two firm PCLs and several SSs converging in him, Hishām is in any case the originator of this wording. We see him here as the chronicler of an event involving the Prophet and the Jewish tribe of Qurayẓa, who had allegedly betrayed a pact he had with them not to make common cause with the Prophet's enemies outside Medina, a pact that he found they had violated. The story is also found in the *Sīra*, III, p. 250, where a woman is mentioned who tended the casualties in that tent in the mosque, one Rufayda al-Aslamiyya. When Saʿd had to give his final decision in the matter of the vanquished Banū Qurayẓa, he was brought outside, being carried by a donkey saddled with a cushion.

With the same strand the Prophet's words:

- "Seek the night of the Divine Decree (*laylat al-qadr*) among the last ten nights of Ramaḍān",

cf. Mz., XII, nos. **17009**, 17061, 17279, 17322 (*kh*, 32/3, 4, *m*, II, p. 828, *t*, confirmed in Mālik°, I. p. 319 (without ʿĀʾisha, i.e. *mursal*), IḤ., VI, pp. 56, 204). Hishām is one of several CLs in the MC on the identification of *laylat al-qadr* in Ramaḍān. See also Mālik under no. 8363°.

With the same strand:

- "The Prophet used to perform at night thirteen *rakʿa*s, making this number odd by means of five *rakʿa*s and not sitting down except in the last. (In a variant:) When he heard the morning call to prayer, he performed two light *rakʿa*s in the *ṣubḥ ṣalāt*",

cf. Mz., XII, nos. **17150**, 17052, 16842, 17271, 17294 (*kh*, 19/28, *m*, I, p. 508, *d*, *s*, *q*, confirmed in Mālik°, I, p. 121, IḤ., VI, pp. 178, 276). Hishām is a believable CL of this version from the large MC on the night *ṣalāt*. For an earlier *matn*, see Zuhrī under no. 16593. For a spider with Ḥanẓala b. Abī Sufyān as SCL supporting another *matn* from this MC, see Mz., XII, no. 17448.

With the same strand:

- "One day al-Ḥārith b. Hishām[1] asked the Prophet: 'Messenger of God, how do the revelations from God come to you?' He answered: 'Sometimes it is as if I hear a bell ringing and that I find hardest to make out, but when it ceases, I retain the revelation in my memory. At other times an angel comes up to me in the shape of a man and I retain in my memory what he says.' (ʿĀʾisha added) And once, on a dreadfully cold day, I saw how the revelation descended upon him and how his forehead glistened with sweat",

cf. Mz., XII, nos. **17152**, 16849, 16924, 17187 (*kh*, 1/2, *Fatḥ*, I, pp. 20-4, *m*, IV, pp. 1816 f, *t*, *s*, confirmed in Mālik*, I, pp. 202 f, Ḥum., no. 256, IḤ., VI, pp. 158, 256). Hishām is the clear CL of this wording.

With the same strand:

- "When the Prophet had arrived in Medina, Abū Bakr and Bilāl fell ill. I entered their quarters to visit them and asked: 'Father, how are you? Bilāl, how are you?' Every time a fever befell Abū Bakr, he used to recite (*rajaz*):

  'Each man may drink his morning draught supplied by loving kin,

  But death is drawing even closer than his sandal's thong.'

  When Bilāl's fever subsided, he raised his voice reciting the following lines (*ṭawīl*):

  'O that I knew, shall I sleep once again in a bed[2] amidst sweet-smelling grasses[3]?

  Shall I one day alight at the wells of Majanna[4] again?

  Will the mountains of Shāma and also

1. Of the Makhzūm clan, the brother of the Prophet's erstwhile enemy, Abū Jahl. He embraced Islam after the conquest of Mecca and became a respected member of the Muslim community.
2. I.e. the wadi in which Mecca lies. In a variant it says *bi-fakhkhin*, lit. 'in a snare', cf. *Sīra*, and IḤ., VI, p. 240.
3. Both plants mentioned, *idhkhir* and *jalīl*, were said to be particularly odoriferous.
4. The name of a pre-Islamic fair at some six miles from Mecca, cf. Yāqūt, *Muʿjam al-buldān*, IV, p. 421.

Ṭafīl[1] ever tower above me again?'

(ʿĀʾisha went on:) Then I sought out the Prophet and told him about this. The Prophet prayed: 'God, make us love Medina like we loved Mecca or even more so. Make it healthy and bless it in its *ṣāʿ* and *mudd*[2]; transfer its unwholesome climate (*wabāʾ*) all the way to al-Juḥfa[3]'",

cf. Mz., XII, nos. **17158**, 16816, 17015, 17082 (*kh*, 75/22, cf. *Fatḥ*, VIII, p. 264, XIII, p. 434, *m*, II, p. 1003, confirmed in Mālik*, II, pp. 890 f, IASh., VIII, p. 514, Ḥum., no. 223, IḤ., VI, pp. 82 f, 260, cf. Ibn Isḥāq, *Sīra*, II, pp. 238 f). With three believable PCLs and a number of SSs Hishām may be taken to be the CL. The versions differ considerably: some do not comprise any verse (*m*), others present some extra verses associated with another one of Abū Bakr's *mawālī*, ʿĀmir b. Fuhayra[4]; some contain information on the unhealthy air of Medina at the time (*Sīra*). ʿĀʾisha visiting sick persons who were not her relatives was understood to have taken place before the *ḥijāb* was sent down on Muslim women. Besides, at the time of the Hijra ʿĀʾisha was a mere seven or eight years old and her marriage to the Prophet had not yet been consummated. It should therefore not come as a surprise that certain versions (e.g. the one in the *Sīra*) contain allusions to the perplexity the young girl is supposed to have displayed, when she heard these particular verses being recited, a perplexity which she allegedly conveyed to her husband.

With the same strand (the passages in brackets are additions found in several SS-supported variants):

- "When the Prophet purified himself after intercourse, he began with washing his hands, (then he poured water with his right hand over his left hand and washed his genitals), then he performed a *wuḍūʾ* as before the *ṣalāt*, then he submerged his fingers in the water and stroked through the roots of his hair, (then, when he felt that his scalp was wet all over,) he poured three times a handful of water upon his head and finally he poured all the water over his entire body. (After that, he washed his feet)",

cf. Mz., XII, nos. **17164**, 16773, 16860, 16894, 16901, 16935, 16969, 17012, 17108, 17219, 17274, 17331, 17447 (*kh*, 5/1, *m*, I, pp. 253 f, *d*, *t*, *s*, confirmed in Mālik*, I, p. 44, Ḥum., no. 163). Hishām is the CL of the simplest version and his PCLs are each responsible for various additions and/or deletions. For another tradition from this MC, see Aʿmash under no. 18064. For an ultrashort version, see Shuʿba under no. 15926**.**

With the same strand:

- "Hind bt. ʿUtba, the wife of Abū Sufyān (b. Ḥarb), came to the Prophet and said: 'Abū Sufyān is such a stingy man that he does not give me or my children enough (to live on) so I was forced to take from his wealth without him knowing; will this be held against me?' The Prophet said: 'Take from his wealth whatever is appropriate and suffices you and your children'",

cf. Mz., XII, nos. **17261**, 16909, 17121, 17314 (*kh*, 34/95, 2, *m*, III, 1338, *s*, *q*, confirmed in ʿAzq., IX, pp. 126 f, IASh., VI, p. 584, Ḥum., no. 242, IḤ., VI, pp. 39, 50, 206, Dārimī, II, p. 211). With several credible PCLs to wit Wakīʿ, Thawrī and Sufyān b. ʿUyayna, as well as a plethora of SSs, Hishām is CL. But perhaps Hishām is no more than SCL, in which case Wakīʿ is CL. Hind is described as having played a prominent role among those women who converted to Islam voluntarily after the conquest of Mecca and smashing an idol in her house in the process. In Wāqidī, II, pp. 850 f, IS, VIII, pp. 171 f, we read how, on that occasion, she addressed the Prophet with, among others words, the following: 'There were on earth no tent-dwelling people I despised more than your clan, but at present there are on earth no tent-dwellers who are more precious to me than your clan.' This statement also emerges as a preamble of the tradition under discussion supported by an *isnād* bundle with ʿAzq. as CL, who furnishes his own Maʿmar / Zuhrī / ʿUrwa / ʿĀʾisha *isnād*, cf. Mz., XII, no. 16633.

With the same strand:

- "Umm Ḥabība and Umm Salama (the

1. The names of two mountains not far from Mecca.
2. I.e. 'give us plenty of everything'.
3. Another name for Mahyaʿa, the locality where the pilgrims coming from Syria assume the *iḥrām* status. In a variant (cf. IḤ., VI, p. 240) it says Khumm, which is better known as Ghadīr Khumm, a well at three miles distance from al-Juḥfa.
4. The four *rajaz* lines (cf. *Sīra*) read in translation:
'I have endured death before tasting it,
Death strikes the coward from above.
Each man must strive with all his might
Like the bull shields his hide with his horn.'

wives of the Prophet) were once reminiscing about a church they had seen in Abyssinia in which there were effigies. They mentioned this to the Prophet who said: 'When someone pious in their midst had died, they built a prayer site over his grave which they fitted out with effigies. But those are the wickedest of all people before God on the Day of Resurrection'",

cf. Mz., XII, nos. **17306**, 17215, 17266, (*kh*, 8/48, *Fatḥ*, II, pp. 70 f, *s*, confirmed in IḤ., VI, p. 151). Hishām is CL and Yaḥyā b. Saʿīd al-Qaṭṭān his best-established PCL. For a survey of the SSs coming together in Hishām supporting (versions of) this tradition, see Abū Yaʿlā, VIII, p. 93.

With the same strand:

- "The Prophet entered my quarters while there was a woman there with me. He asked: 'Who is she?' 'She is someone who cannot fall asleep,' I said, 'she performs nocturnal *ṣalāt*s instead.' The Prophet said: 'What now? Perform religious rituals as far as you are able. By God, He will not become weary until you become weary. What He appreciates most in religious practice is that what the faithful persists in'",

cf. Mz., XII, nos. **17307**, 16821, 17171 (*kh*, 2/32, *Fatḥ*, I, pp. 108 ff, *m*, I, p. 542,*s*, *q*, confirmed with a series of SSs in IḤ., VI, pp. 51, 122, 199, 212, 231). Some versions of this text identify ʿĀʾisha's visitor(s) as one or two women from the Banū Asad. Hishām is (S)CL. He has only one believable PCL, Yaḥyā b. Saʿīd al-Qaṭṭān, but he is flanked by a sizeable number of diving SSs. The word 'until' (*ḥattā*) is also interpreted as 'while', 'if', or 'even when'. To conceive of weariness in God is, of course, absurd and sounds too anthropomorphic. Ironically, the saying also figures in different contexts supported by spidery bundles in which there is no CL discernible. The commentators point out that the expression should in any case be taken as wholly metaphorical or as a form of poetic exaggeration such as is found in the expression: 'I shall not do this until (even when) tar turns white' or 'I shall not do this until (even when) the raven becomes white.' God will never cease bestowing His reward upon his subjects, until they grow weary of worship. In Mālik° (I, p. 118) there is a slightly more elaborate version of this story supported by a wholly deficient strand in which the unknown woman is identified as al-Ḥawlāʾ bt. Tuwayt, a distant relative of Khadīja. In sum, spending the entire night in prayer is frowned upon when, through fatigue, it interferes with the proper performance of the morning *ṣalat*. For the rest there was no time limit to *qiyām al-layl*, cf. Zurqānī, I, pp. 243 f.

With a strand on the authority of ʿAbd ar-Raḥmān b. al-Qāsim—his father al-Qāsim b. Muḥammad b. Abī Bakr, who related about his aunt:

- "'In respect of Barīra,' ʿĀʾisha once said, 'three decisions (*qaḍiyyāt*) were taken: her owners wanted to sell her but (when I offered to buy her,) they stipulated that patronage over her would remain with them. I mentioned this to the Prophet who said: 'Buy her and then give her her freedom, for patronage belongs to the one who manumits.' So ʿĀʾisha (bought her and) gave the woman her freedom(1). Then the Messenger of God gave her the choice (sc. to remain with her husband or consider her marriage with him null and void). She chose for herself (by opting for the second alternative)(2). ʿĀʾisha went on: 'People were accustomed to let Barīra have a share from the alms and they gave her (some meat which she was about to offer us). I mentioned this to the Prophet who said: 'For her this constitutes charity, but for all of you this is a present, so you may eat from it[1](3)'",

cf. Mz., XII, **17528** (*m*, II, p. 1143, *s*, confirmed in IḤ., VI, pp. 45 f). Hishām is the (S)CL of the gist of this tradition. The wording here of what is in fact a composite as transmitted by his PCL Abū Muʿāwiya is the simplest in the large MC around the three issues. That is why it was chosen to be presented here. But, with a strand down to ʿĀʾisha via his father ʿUrwa, Hishām has a similar text with other, perfectly believable PCLs who dressed up his proto-version in various ways:

(1) Mālik* (cf. no. 17165, *kh*, 34/73, Mālik, II, pp. 780 f, IḤ., VI, p., 213, Abū Yaʿlā, VII, p. 411), tells the story of the manumission in considerably more, but on the whole, insignificant detail and adds a brief sermon of the Prophet who is recorded to have exclaimed:

1. The hesitation was in conformity with the rule that the Prophet or any member of his family would normally not share in what was gathered in as alms.

- "What is the matter with those owners laying down conditions which are not found in the Book of God! Conditions not listed in the Book of God are ineffectual, even if there were one hundred. God's decisions are to be followed and God's conditions are most dependable. Patronage belongs to the one who manumits!"

This version of Mālik was then in all likelihood copied by Layth who supported it by a diving strand through Zuhrī bypassing Hishām, see there under no. 16580. It is highly probable that Mālik modelled this *matn* on the one for which his master Yaḥyā b. Saʿīd al-Anṣārī is responsible, see there under no. 17938. Mālik has, furthermore, the three issues rolled into one continuous tradition, resulting in what we call a composite like Hishām's above, which he supported by a diving strand through Rabīʿa ar-Raʾy / al-Qāsim b. Muḥammad to ʿĀʾisha (cf. no. 17449, *kh*, 67/18, *m*, II, pp. 1144 f, *s*, Mālik°, p. 562). The *qaḍiyyāt* in the wording above are here called *sunan*. The text is slightly different but the gist is identical.

(2) Abū Usāma (cf. no. 16813, *kh*, 50/3, *m*, II, pp. 1142 f) gives details about the amount Barīra was to submit to her owners, namely during nine years one *ūqiyya* (i.e. 40 dirham) per year.

(3) Jarīr b. ʿAbd al-Ḥamīd (cf. no. 16770, *m*, II, p. 1143, *d*, *t*, *s*), and Wakīʿ (cf. 17263, *m*, *q*, IḤ., VI, p. 213) add that Barīra's husband was a slave. And this was supposed to settle the controversy whether he was a slave or a free man. This controversy was extensively dealt with and the conflicting data harmonized by Zurqānī, III, pp. 180 f. See also IASh., IV, pp. 395 f.

Finally, see ʿAzq., VIII, 369 ff, for a number of early opinions voiced by Islam's first *fuqahāʾ* on the *mukātaba* contract, which may suggest that the discussion of this legal issue is ancient, although the historical role of Barīra, if any, is not established, cf. Yaḥyā b. Saʿīd al-Anṣārī under no. 17938.

With a strand on the authority of his father ʿUrwa b. az-Zubayr—Zaynab bt. Abī Salama—her mother Umm Salama (paraphrase incorporating various variants):

- "When the Prophet heard some commotion outside his quarters, he came outside and said: 'I am only human. When you come to seek my decision in a dispute, it may happen that one party presents his case in such eloquent terms that I decide in his favour on the basis of what I heard from him, thus assigning to him what rightfully belongs to the other party. But the first party should not take possession of anything (rightfully belonging to the other party), otherwise I shall make him taste a piece of Hellfire!'",

cf. Mz., XIII, no. **18261** (*kh*, 93/20, *Fatḥ*, XVI, p. 279, cf. 296 f, *m*, III, p. 1337, *d*, *t*, *s*, *q*, confirmed in Mālik*, II, p. 719, Ḥum., no. 296, IḤ., VI, pp. 290 f, 307, Abū Yaʿlā, XII, pp. 305, 308, 428). With no less than six believable PCLs, Hishām is the indisputable CL of this important tradition. An attempt at concentrating the support in this complex bundle around Zuhrī resulted in mere SSs with one spidery dive with Ibrāhīm b. Saʿd. The tradition is meant to stress that someone in charge of making decisions in court cases, a judge or a governor, can never declare permissible (*ḥalāl*) what God has forbidden (*ḥarām*) and vice versa.

With the same strand:

- "The Prophet entered my quarters while an effeminate[1] was present there. This man said to the brother of Umm Salama: 'ʿAbd Allāh b. Abī Umayya, if God grants you victory over Ṭāʾif tomorrow, I shall direct you to the daughter of Ghaylān[2]: she comes forward with four and backs away with eight[3].' Upon hearing this the Messenger of God said: 'Do not let those effeminates enter your quarters!'",

cf. Mz., XIII, no. **18263** (*kh*, 67/113, *m*, IV, p. 1715, d, *s*, *q*, confirmed in Mālik°, II, p. 767, IASh., IX, p. 63, Ḥum., no. 297, IḤ., VI, pp. 290, 318). Hishām's alleged PCLs are so widely attested that his position as CL in this bundle may be considered unassailable. ʿAzq. copied his tradition and attached his own Maʿmar / Zuhrī *isnād* strand to it, cf. Mz., XII, no. 16634. For a study of the effeminates of early

1. In Arabic *mukhannath* or *mukhannith*, a man who resembles women in character, speech, and gait. For details on their sexual inclination as well as an informative survey of their position in early Medinan society, see E.K. Rowson in a paper in *JAOS*, CXI, 1991, pp. 671-93.
2. Cf. Rowson in his *JAOS* paper, p. 676, *mukhannathūn* often acted as matchmakers; according to *n*, *Kubrā*, V, p. 395, -2, Ghaylān's daughter was called Bādiya, cf. also IḤj., *Iṣāba*, VII, p. 529.
3. A reference to her belly wrinkles '… four in front, whose ends can be seen wrapping around on the two sides of her back when she walks away, thus appearing to be eight, cf. Rowson in his *JAOS* paper, p. 674.

Islam, see E. K. Rowson in *JAOS*, CXI, 1991, pp. 671 ff.

With the same strand (paraphrase):

- "Umm Sulaym (the mother of Anas b. Mālik) came to the Prophet and said: 'Messenger of God, God wishes that we be truthful about certain matters[1]: when a woman has a nocturnal emission, should she perform a major ritual ablution'? 'Yes,' the Prophet said, 'if she sees the fluid.' Then Umm Salama said: 'Messenger of God, do women have nocturnal emissions?' ''May your hands cleave to the dust[2],' he replied, 'why else does a child bear its mother's likeness?'",

cf. Mz., XIII, no. **18264** (*kh*, 78/79, *Fatḥ*, I, pp. 403 f, *m*, I, p. 251, *t*, *s*, *q*, (partly) confirmed in Mālik°, I, pp. 51 f, Ḥum., no. 298, IḤ., VI, pp. 302, 306). Hishām is the clear CL of this well-known tradition. It gave rise to an extensive MC containing many SS and spider-supported versions with totally different strands back to Umm Salama containing additional narrative frills due to Hishām's PCLs. However, he is the only one to whom one can safely ascribe the gist. For a survey of these versions, see *m*, I, pp. 250 f. Thus some versions insist that, when the question was asked, ʿĀʾisha was present. Furthermore, Umm Sulaym was upbraided (*faḍaḥti 'n-nisāʾ* = you have exposed us women) for asking questions of this delicate nature, which should not be discussed openly. The commentaries are replete with medical details concerning the influence exerted by male sperm and female secretions in the formation of an embryo. So it was believed that when the male sperm reaches the womb earlier, or with more force, than the female's secretion, the resulting baby would rather resemble its paternal uncles and, if vice versa, its maternal uncles, cf. Zurqānī, I, p. 104.

Ḥumayd b. Abī Ḥumayd aṭ-Ṭawīl, a *mawlā* from Baṣra (d. 142-3/759-60). For an appraisal of his occurrences in Anas *isnād*s, see the *tarjama* of Anas above. ʿAbd ar-Raḥmān b. Yūsuf Ibn Khirāsh, the rabid Rāfiḍite and *rijāl* expert (d. 283/896 in Baghdad[3]), stated that the majority of his traditions allegedly heard from Anas b. Mālik were in fact all transmitted via Thābit al-Bunānī. Ḥammād b. Salama makes the same claim[4].

With a strand on the authority of Thābit b. Aslam al-Bunānī—Anas:

- "The Prophet once saw an old man walking while supported by two of his sons. He said: 'What is the matter?' The sons answered: 'He has pledged that he will walk (sc. rather than ride).' Thereupon the Prophet said: 'Verily, God can do without this man torturing himself,' and he ordered him to mount (a riding animal)",

cf. Mz., I, no. **392** (*kh*, 28/27, *m*, III, p. 1263, *d*, *t*, *s*, confirmed in IḤ., III, pp. 106, 114, 183, 235, 271). Ḥumayd has no fewer than four conceivable PCLs, Marwān b. Muʿāwiya, Yaḥyā b. Saʿīd al-Qaṭṭān, Khālid b. al-Ḥārith and Muḥammad b. Abī ʿAdī, so with a certain measure of confidence he may be considered at least the (S)CL of this bundle. As appears from a *fatwā* ascribed to Qatāda, the issue of unwarranted pledges was a matter of debate in Baṣra, cf. ʿAzq., VIII, p. 452, but the Ḥumayd tradition is not listed there. Two SSs, Mz., I, nos. 756 and 799, record this tradition as transmitted directly by Ḥumayd from Anas, but that transmission link is subject to some doubt as is clearly stated in IḤj., *Tahdhīb*, III, pp. 39 f, something which allows the conclusion that Ḥumayd is after all a twice-removed CL of Anas, not one who transmits from him directly.

With a strand on the authority of Ḥasan al-Baṣrī—ʿImrān b. Ḥuṣayn, who related the Prophet's ultra-concise prohibitions of certain customs:

- "(In Islam) *jalab* and *janab* (v.l. in horse racing) are forbidden."

Moreover, various versions listed below are not limited to these two otherwise multifaceted concepts but show up several additions:

"(In Islam) *shighār* and *nuhba* are forbidden",

cf. Mz., VIII, no. **10793** (*d*, *ʿAwn al-maʿbūd*, VII, p. 177, *t*, *s*, *q*, confirmed in IASh., XII, pp. 234 f, IḤ., IV, pp. 438, 439, 443, 445). The interpretation of these seemingly straightforward prohibitions is

1. Verbatim it says: 'God is not ashamed of the truth.' Taking this literally as referring to God would be absurd (*mustaḥīl*). It was believed, rather, that God encourages man to talk about these matters freely, cf. IḤj., *Fatḥ*, I, p. 404, 12.
2. A general expression of disapproval. For an appraisal of the nuances of this expression, see Lane, p. 300, middle column, supra.

3. Cf. *MT*, p. 240.
4. Cf. Dhahabī, *Siyar*, VI, p. 165.

fraught with difficulties, but Ḥumayd aṭ-Ṭawīl is (S)CL, at least in this combination, although he is of course not the originator of the concepts, which are ancient. *Shighār* and *nuhba* are dealt with extensively in the *tarjama*s of Mālik b. Anas under no. 8323* and Shuʿba under no. 9674.

Jalab and *janab* are mostly mentioned in tandem, but have no single, unequivocal connotations. Depending on the ḥadīth chapter of the respective collections in which they are listed, they can have various interpretations. The most extensive studies of these concepts cover several columns of Lane's dictionary. The interpretation is more problematical, inasmuch as each concept belongs to two separate *fiqh* chapters, *zakāt*, i.e. the collecting of the poor rate, and *sibāq*, i.e. racing.

In a *zakāt* context, *jalab* (from the verb *jalaba*, lit. to drive) refers to a tax collector's custom to enjoin the owners of animals to be taxed to 'drag' or 'drive' them to a place (far) away from their waterholes and to assemble them to one place where the collector stipulated. Henceforth, after the promulgation of the ban, the tax collector had to visit the animal owners in their respective places of pasture. In the case of racing, *jalab* refers to a horse owner in a race chiding a horse along in a number of different ways, something which was frowned upon as tantamount to fraud.

In the case of racing, *janab* refers to a horseman leading another horse next to the one he is riding in order to switch over to the second one in case he is lagging behind in the race. In the case of tax collecting, *janab* refers to the owner of beasts deliberately moving his animals (far) out of the way, thus obliging the tax collector, in pursuit of his duty, to cover a greater distance than normally called for. Yet it is also interpreted as equivalent to the *zakāt* connotation as in *jalab* above. Ibn al-Athīr formulates the various connotations in a clear manner, cf. I, pp. 281, 303.

With a strand on the authority of Bakr b. ʿAbd Allāh al-Muzanī—Abū Rāfiʿ Nufayʿ, who related about Abū Hurayra (paraphrase):

- "Walking in Medina the Prophet was about to run across Abū Hurayra. Being in a state of major ritual pollution, Abū Hurayra stole away in order to wash himself first. When the Prophet later caught up with him, he asked: 'Where have you been, Abū Hurayra?' 'Messenger of God, I did not want to meet you because I was ritually unclean and I first wanted to purify myself.' 'Almighty God,' the Prophet exclaimed, 'a believer does not defile!'",

cf. Mz., X, no. **14648** (the Six, *kh*, 5/23, *Fatḥ*, I, pp. 405 f, *m*, p. 282, confirmed in IASh., I, p. 273, IḤ., II, pp. 235, 382, 471, Ibn Ḥibbān, II, p. 277, Bay., I, p. 189). Ḥumayd is (S)CL. More or less the same tradition is also found supported by a bundle with Misʿar b. Kidām as (S)CL, cf. Mz., III, no. 3339 (*m*, *d*, *s*, *q*). The commentator in IḤj. makes clear that companions meeting one another customarily shook hands or touched each other in any other way, in the conviction that Muslims, in contradistinction to unbelievers, habitually avoid being defiled by ordure.

Ḥuṣayn b. ʿAbd ar-Raḥmān as-Sulamī, an Arab from Kūfa who died in 136/753 at the reported age of ninety-three years. He is described as a member of the tribe of Sulaym (*min anfusihim*). He is said to have had Wāsiṭī connections, cf. Fasawī, III, p. 93, Baḥshal, p. 111, and he figured particularly in Wāsiṭī strands. He was allegedly a cousin of Manṣūr b. al-Muʿtamir, a well-known CL from Kūfa. He has no less than seven namesakes, all equally nondescript, not to say *majhūl*, cf. IḤj., *Tahdhīb*, II, pp. 380-4. His having transmitted from companions is controversial, all the more so inasmuch as there are no records in the sources of traditions he could have transmitted from several longeval ones such as Anas. His position in *isnād*s is comparable with that of such figures as Muḥammad b. ʿAmr b. ʿAlqama, ʿUbayd Allāh b. ʿUmar or Nāfiʿ, the *mawlā* of Ibn ʿUmar: he is the perennial *seeming* CL. This position sometimes leads to the appraisal, at least with the more credulous, that he is a CL, but that view cannot be maintained, especially when the bundles in which he occurs are scrutinized closely.

Even so, here follow a few of those *seeming* CL-supported traditions:

With a strand on the authority of Sālim b. Abī 'l-Jaʿd al-Ghaṭafānī—Jābir b. ʿAbd Allāh (paraphrase with several variants incorporated):

- "While we were with the Prophet who preached to us in a *jumʿa ṣalāt*, there approached a caravan from Syria carrying food and other merchandise, whereupon the people hurried to meet it and left the Prophet standing there with only some twelve men. Then the verse was revealed (LXII: 11): 'When they see trade (coming their way) or (they hear) a diversion (with drums being beaten) they break up (the

congregation) scattering towards it, leaving you standing there …'",

cf. Mz., II, no. **2239** (*kh*, 65/62, 2, *m*, II, p. 590, *t*, *s*, confirmed in IḤ., III, p. 370, Ṭabarī, *Tafsīr*, XXVIII, pp. 104 f, Wāḥidī, p. 243#). Although it looks as if Ḥuṣayn has a seemingly sufficient number of PCLs, none of these is truly convincing. That is why he can be considered as no more than the SCL of this *sabab an-nuzūl* tradition.

With a strand on the authority of Hilāl b. Yasāf[1]—ʿAbd Allāh b. Ẓālim al-Māzinī (paraphrase after a variously worded preamble):

- "Saʿīd b. Zayd said: 'I bear witness that nine men will go to Paradise, and if I were to swear to the tenth man, I would not commit a sin.' Who were these nine?' we asked. Saʿīd said: 'We were with the Prophet on mount Ḥirāʾ (when it shook). The Prophet said: 'Steady, mount Ḥirāʾ, there is nobody on you except a prophet, or someone who speaks the truth, or a martyr.' Saʿīd went on: 'The Messenger of God was there, Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Ṭalḥa, az-Zubayr, Saʿd b. Abī Waqqāṣ and ʿAbd ar-Raḥmān b. ʿAwf.' And who was the tenth man?' we asked. Saʿīd waited a while and then he said: 'It was I'",

cf. Mz., IV, no. **4458** (*d*, *ʿAwn al-maʿbūd*, XII, p. 261, *t*, *s*, *q*, confirmed in Ṭay., no. 235, Ḥum., no. 84, IḤ., I, pp. 187-189#). This is the text as transmitted by PCL ʿAbd Allāh b. Idrīs. Ḥuṣayn is no more than SCL. This bundle is rendered especially opaque by various superimposed spiders in which there are other key figures. One of these key figures is Shuʿba who is himself SCL in another bundle supporting a similar *matn* with a different strand back to Saʿīd, see there under no. 4459. The tradition enjoyed great popularity judging by the spiders and SSs all coming together in Saʿīd showing up other key figures, such as Ibn Abī Fudayk Muḥammad b. Ismāʿīl (d. 199-201/814-6), cf. no. 4454 (*t*, *s*), and the probably fictitious figure of Ṣadaqa b. al-Muthannā (d. ?), cf. no. 4455 (*d*, *s*, *q*).

Hushaym b. Bashīr (d. 183/799). He hailed originally from Bukhārā and settled later in Wāsiṭ and then Baghdad. Dhahabī (*Siyar*, VIII, p. 288) and IS (VII 2, p. 61) identify him as a *mawlā* of the Banū Sulaym. He bore the honorific *shaykh al-islām*. He was one of Wāsiṭ's most celebrated ḥadīth experts[2]. Initially his father, who traded in certain condiments, forbade him to seek *ʿilm*, religious knowledge. But when a certain judge, with whom he had had a dispute on legal matters, missed him one day and was told that he was ill, the judge went to pay him a visit. When the father learned that the judge had come to visit his sick son, he was so pleased that he henceforth did not discourage his son any further to seek knowledge, cf. Mz., *Tahdhīb*, XXX, p. 278. Hushaym's reputation as a transmitter was controversial. In numerous cases his *samāʿ* from his alleged informants was doubted, cf. ibidem, pp. 286-9 ff (footnotes). He stated that he was born in the year 104/722.

With a strand on the authority of Abū 'l-Ḥakam Sayyār—Shaʿbī—Jābir b. ʿAbd Allāh:

- "On our way back from a campaign with the Prophet, when we arrived in the vicinity of Medina, I spurred on my slow camel. Then a rider caught up with me and prodded my camel with his lance, whereupon it began to race ahead as fast as you would ever see any camel do. I turned around and saw that it was the Prophet. 'What is your hurry, Jābir?', he asked. 'I recently got married, Messenger of God.' 'To a virgin or a mature woman[3]?' 'To a mature woman', I replied. The Prophet said: 'Was there then no young girl for you to play with[4]?' When we drew nearer, we dispersed to go to our homesteads, but he said: 'Take your time so that you enter your house in the evening, in order that your wives who have been left alone for a time can comb their hair and shave their pubes'",

cf. Mz., II, no. **2342** (*kh*, 67/10, *m*, II, p. 1088, III, p. 1527, *d*, *s*, confirmed in IḤ., III, p. 303, Dārimī, II, p. 197). This is basically Hushaym's copy of several traditions of Shuʿba, which Hushaym moulded into one *matn*. For the final part, see the *tarjama*

1. Or Yisāf or Isāf.

2. For his role in the 'Wāsiṭ connection', see a ḥadīth with an Abū Bishr / Shuʿba strand, IḤ., *ʿIlal*, no. 2076, cf. nos. 2176 ff. Cf. also in Ibn ʿAdī[3], I, 78, 7 f.

3. The Arabic term used is *thayyib*, i.e. a divorcee or a widow.

4. Jābir, the last companion to die in Medina in the year 73, 74 or 78/692-7 when he was well in his nineties, was still a very young man when this conversation is supposed to have taken place.

of Shuʿba under the same number, and for a concise version of the introductory first part, see there under no. 2580.

With a strand on the authority of Dāwūd b. Abī Hind—Abū 'z-Zubayr Muḥammad b. Tadrus—Jābir b. ʿAbd Allāh, who related the Prophet's words:

- "The *ʿumrā* and the *ruqbā* are permissible for donor and donee alike",

cf. Mz., II, no. **2705** (*d*, *ʿAwn al-maʿbūd*, IX, p. 342, *t*, *s*, *q*, confirmed IḤ., III, p. 303, Abū Yaʿlā, III, p. 378). Hushaym is probably responsible for the wording. Both technical terms refer to archaic forms of donation: when someone wants to make a donation for life to somebody else, the *ʿumrā* is a gift which the donee may keep as long as he lives (cf. *ʿumr* = lifetime) and the *ruqbā* is a gift of a house or some other property on the condition that whoever of the donor or the donee will die, both keeping an eye on (= *raqaba*) the other's death, the property will revert to the heirs of the donor[1]. These ancient Arabian procedures were incorporated in Islam but with various conditions being attached. The issue gave rise to a large MC within which Hushaym's contribution constitutes a late addition. For more details, see Qatāda under no. 12212, and Zuhrī under no. 3148. For a survey of the numerous loci in the sources where the issue is listed, see Abū Yaʿlā, III, p. 366.

With a strand on the authority of Abū 'l-Ḥakam Sayyār al-Wāsiṭī—Yazīd b. Ṣuhayb al-Faqīr[2]—Jābir b. ʿAbd Allāh, who related the Prophet's words (a tradition with numerous variant readings, most of which pertain to the order in which the elements, which are here separately numbered, are enumerated):

- "I have been granted five (special distinctions) that no one before me has ever been granted. Every prophet before me was sent to his own people but I have been sent to all races[3](1). I have been granted victory through a terror (cast into the hearts of my enemies, even if they are) at a distance of one month's travelling[4](2). All sorts of spoils have been allowed to me, which no one before me was allowed to take(3). The earth has been made pleasant and pure/clean and fit for performing prostrations. Everyone of my community upon whom the performance of a *ṣalāt* is incumbent, must perform it (wherever he happens to be)(4). I have been given the possibility to mediate (*shafāʿa*) (on your behalf)(5)",

cf. Mz., II, no. **3139** (*kh*, 7/1, 2, *m*, I, pp. 370, *s*, confirmed in Dārimī, I, pp. 374 f). Hushaym is the clear CL of this particular wording, but the idea behind the tradition resulted in a number of variously arranged and—sometimes quite differently—worded composites, ascribed to a number of individual companions, among which this one going back to Jābir is just one. It is solely linked with Hushaym in that he is even labelled its *madār*, cf. IḤj., *Fatḥ*, I, p. 453, 5. For some examples of other, wholly or slightly differently worded, versions see the commentaries of several versions in Abū Yaʿlā, XI, pp. 176 ff, 377 f. The earth having been made clean/pure is to be understood in this context (the *tayammum*) that performing a *wuḍūʾ* when water is not available can be done with clear/pure sand instead. The tradition is especially important in that it states in no uncertain terms that the Prophet Muḥammad was sent to all mankind and not only to the Arabs, as was occasionally claimed in early inter-faith polemics.

With a strand on the authority of Manṣūr b. Zādhān—Abū Bishr al-Walīd b. Muslim—Abū 'ṣ-Ṣiddīq Bakr b. ʿAmr—Abū Saʿīd al-Khudrī:

- "We used to compute the recitation time of the Prophet in the first two *rakʿa*s of the *ẓuhr ṣalāt* by measuring it against the recitation of the thirty verses of *sūra* XXXII and the recitation time in the last two *rakʿa*s as half that time, and we used to measure the recitation time of the Prophet in the first two *rakʿa*s of the *ʿaṣr ṣalāt* against that of the last two *rakʿa*s of the *ẓuhr* and the

1. Cf. Schacht, *Introduction*, p. 158. In ʿAzq., IX, p. 194, we read how the famous *mawlā* Ṭāwūs b. Kaysān defined *ruqbā*: the donor says to the donee: 'Take it, it is for the last of us to die.'

2. This adjective does not mean 'poor' in this particular context, but 'suffering from an injury in the *faqār*', i.e. vertebrae.

3. Literally it says 'every red and black person', interpreted as non-Arab and Arab, or in another interpretation: 'red' refers to mankind and 'black' to jinn, cf. IḤj., *Fatḥ*, I, p. 455, -9.

4. Even at times when I am not accompanied by an army force.

recitation time of the last two *rakʿa*s of the *ʿaṣr* as half that time[1]",

cf. Mz., III, no. **3974** (*m*, I, p. 334, *d*, *s*, confirmed in IASh., I, pp. 355 f, II, p. 403, IḤ., III, p. 2). Hushaym is (S)CL.

With a strand on the authority of Yaʿlā b. ʿAṭāʾ—ʿAmr b. ash-Sharīd—his father ash-Sharīd b. Suwayd ath-Thaqafī:

- "Among the delegation of the Banū Thaqīf there was a man affected with elephantiasis. The Prophet had him sent a message: 'Go back (sc. to your tribe), we have already accepted (your tribe's) commitment!'",

cf. Mz., IV, no. **4837** (*m*, IV, p. 1752, *s*, *q*, confirmed in IḤ., IV, p. 390). Hushaym is the (S)CL.

With a strand on the authority of Abū Bishr Jaʿfar b. Iyās—Saʿīd b. Jubayr—Ibn ʿAbbās:

- "As for God's word: 'Do not raise your voice (while reciting the Qurʾān) in your *ṣalāt*, but do not recite it too softly either (XVII: 110)', that was revealed when the Prophet had not yet come into the open in Mecca. Every time when he performed a *ṣalāt* with his companions, he raised his voice in his recitation, whereupon the unbelievers when they heard that would scold the Qurʾān, the One who revealed it and the one who transmitted it to the people. Then God said to His Prophet[2]: 'Do not raise your voice in your *ṣalāt* so that the unbelievers can hear it, but do not lower your voice either so that your companions cannot hear it. Do not be too loud. Find a pitch between loud and soft'",

cf. Mz., IV, no. **5451** (*kh*, 65/14, *m*, I, p. 329, *t*, *s*, confirmed in IḤ., I, pp. 23, 215). Hushaym is (S)CL in this tradition from an ancient discussion on the issue of loud versus silent or soft recitation. Many personal opinions attributed to the early *fuqahāʾ* are preserved in IASh., II, pp. 440 f. It has a forerunner in a tradition probably brought into circulation by Hishām b. ʿUrwa, cf. there under no. Mz., XII, no. 16806.

With a strand on the authority of Ḥumayd aṭ-Ṭawīl—Anas b. Mālik—ʿUmar b. al-Khaṭṭāb:

- "In three instances revelations of my Lord have coincided with my own (wishes). Thus I once said to the Prophet: 'Messenger of God, why do we not take the Maqām of Ibrāhīm as a prayer site?' Then the verse was revealed: 'Make the Maqām of Ibrāhīm a spot for the prayer ritual (Q. II: 125).' And I said: 'Messenger of God, people, virtuous and sinful, enter the living quarters (v.l. talk to) your wives'. Why do you not order them to hide themselves behind a partition?' Then the 'partition' verse (*āyat al-ḥijāb*, XXXIII: 53) was revealed. Once the Prophet's wives vied with one another against him in jealousy and I said to them: 'If his Lord repudiates you, He may make him exchange his consorts for better ones than you,' and thus it was revealed (LXVI: 5)",

cf. Mz., VIII, no. **10409** (*kh*, 8/32, *Fatḥ*, II, p. 51, *t*, *s*, *q*, confirmed in IḤ., I, pp. 23 f, Ṭabarī, *Tafsīr*, XXVIII, p. 164). Hushaym is (S)CL, but this bundle is rendered opaque by various SSs. ʿUmar's wishes coinciding with Qurʾānic revelations are otherwise more numerous than the three cases enumerated here: IḤj. states that he discovered fifteen such cases in all, cf. *Fatḥ*, II, p. 51, 16. Significantly, ʿUmar addressing the Prophet's wives in exactly the same terms as the Qurʾānic verse revealed on this occasion did not elicit comments from Ṭabarī or IḤj., no, it is rather extra confirmed by the final addition: *wa-nazala ka-dhālik*: 'and thus it was revealed'.

With a strand on the authority of Khālid al-Ḥadhdhāʾ—Abū Qilāba:

- "Mālik b. al-Ḥuwayrith saw how the Prophet performed *ṣalāt*s. When he was performing a *witr* (i.e. an extra number of *rakʿa*s which makes their total number odd), he would not stand up before he had seated himself straight up",

cf. Mz., VIII, no. **11183** (*kh*, 10/142, *d*, *ʿAwn al-maʿbūd*, III, pp. 54 f, *t*, *s*). Hushaym is CL. The companion Mālik b. al-Ḥuwayrith, who allegedly died in Baṣra as late as 74/693, is recorded in the sources as a generally recognized expert on the

1. XXXII is called *sūrat as-sajda* and it is exactly halfway that *sūra* that we find the instruction of a compulsory prostration. 'Recitation time' is perhaps the correct rendering of the word *qiyām* in this context. For this interpretation, see *ʿAwn al-maʿbūd*, III, p. 14, lines 18 f.

2. Technically speaking, the following words constitute a *ḥadīth qudsī*; it should have been included in Graham's monograph.

Prophet's performance of *ṣalāt*s, if the observation that all the traditions in whose *isnād*s he occurs all deal with one or more aspects of the Prophet's *ṣalāt* is something that might point in that direction, cf. Mz., VIII, nos. 11182-7.

With a strand on the authority of ʿAbd Allāh b. Abī Ṣāliḥ—his father Abū Ṣāliḥ Dhakwān—Abū Hurayra, who related two differently worded, but closely linked, very concise Prophetic sayings (paraphrase):

- "The interpretation of your oath is dependent on what the person to whom you make it takes it to mean(1). An oath is interpreted on the basis of the intention of the person who orders the oath to be sworn(2)",

cf. Mz., IX, no. **12826** (*m*, III, p. 1274##, *d*, *ʿAwn al-maʿbūd*, IX, p. 58, *t*, *s*, confirmed in IASh[2]., III, p. 111, IḤ., II, p. 228, Bay., X, p. 65##). Hushaym is the unmistakable CL of both wordings. In respect of this tradition Nawawī says (cf. *m*, p. 1274, note 1): 'It pertains to the swearing of an oath by order of the *qāḍī*. When someone makes a claim against someone else and the *qāḍī* asks him to swear an oath, which he does but concealing his true intention, the matter is concluded on the basis of what the *qāḍī* has in mind and the deceit envisaged by the one who swears the oath does not help him.

Ibn Abī Dhiʾb, Muḥammad b. ʿAbd ar-Raḥmān b. al-Mughīra, an Arab *faqīh* from Medina. Born in 80/699, he died in 158-9/775-6. He was a courageous man, not afraid to be frank with the caliph Abū Jaʿfar Manṣūr, cf. IḤj., *Tahdhīb*, IX, p. 306, *TB*, II, p. 298. After a visit to Baghdad by order of the caliph al-Mahdī where he taught the people ḥadīth, he died on the way back in Kūfa where he was buried, cf. Dhahabī, *Siyar*, VII, p. 142. His name was occasionally mentioned in connection with the *qadar* problem, for which see the extensive study of Van Ess in *TG*, II, pp. 681-7.

With a strand on the authority of his uncle al-Ḥārith b. ʿAbd ar-Raḥmān—Ḥamza b. ʿAbd Allāh b. ʿUmar—his father ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb:

- "I was married to a woman whom I loved, however my father did not care for her and he told me to repudiate her. But I refused. So ʿUmar went to the Prophet and told him. The Prophet said: 'Repudiate her'",

cf. Mz., V, no. **6701** (*d*, *ʿAwn al-maʿbūd*, XIV, p. 33, *t*, *s*, *q*, confirmed in IḤ., II, p. 20, Bagh., II, p. 320). Ibn Abī Dhiʾb is no more than (S)CL in this tradition on filial piety to parents (*birr*).

With a strand on the authority of al-Ḥārith b. ʿAbd ar-Raḥmān—Abū Salama b. ʿAbd ar-Raḥmān—ʿAbd Allāh b. ʿAmr:

- "The Prophet cursed both the briber and the bribed",

cf. Mz., VI, no. **8964** (*d*, *ʿAwn al-maʿbūd*, IX, p. 359, *t*, *q*, confirmed in Ṭay., no. 2276, Bagh., II, p. 322, IASh., VI, pp. 549 f, 588, IḤ., II, pp. 165, 190##, 194, 216, Ibn Ḥibbān, VII, p. 265). Ibn Abī Dhiʾb is the clear CL of this wording. A well-known variant has the Prophet say: 'May God curse … etc.'. Ibn Abī Dhiʾb seems the only reliable CL in this maxim; other strands supporting a similar text launched by others (cf. Mz., X, no. 14984, and IASh., ibidem) did not pass the scrutiny of *rijāl* experts. In a non-canonical addition also the agent between the briber and the bribed is cursed[1].

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī—his father Abū Saʿīd Kaysān al-Maqburī—Abū Hurayra, who related the Prophet's words:

- "He who during a fast does not give up speaking in falsehoods (in some versions: or in stupidity) and acts accordingly, his abstaining from food and drink is dismissed by God",

cf. Mz., X, no. **14321** (*kh*, 30/8, *d*, *t*, *s*, *q*, confirmed Bagh., II, p. 342, IḤ., II, pp. 452 f, 505, Ibn Ḥibbān, V, p. 199, Bay., IV, p. 270). Ibn Abī Dhiʾb is (S)CL.

With the same strand the Prophet's words:

- "Verily God loves sneezing but abhors yawning. When someone sneezes and praises God, it is proper for every Muslim who hears this to offer up a prayer[2] asking forgiveness for the sneezer. As for yawning, that is the devil's doing and it should be suppressed as much as possible. When

1. Cf. IASh., ibidem, al-Ḥākim, *Mustadrak*, IV, p. 103. The briber and the receiver of bribes are in Arabic *rāshī* and *murtashī*. The agent who runs from the one to the other is the phonetically similar *rāʾish*, an otherwise rather rare word. Only in a few versions do we find the *rāʾish* added to the two others.
2. As it says in Lane, s.v. *tashmīt*: 'He prayed for the sneezer that he might not be in a state in which his enemy might rejoice at his affliction.'

the yawner emits the sound *aaahh*, then the devil is merry at his expense",

cf. Mz., X, no. **14322** (*kh*, 78/125, 128, *d*, *ʿAwn al-maʿbūd*, XIII, p. 252, *t*, *s*, confirmed in Ṭay., no. 2315, IḤ., II, p. 428##, Bagh., II, pp. 345 f, Ibn Ḥibbān, I, p. 401, Bay., II, p. 289). Ibn Abī Dhiʾb is CL and this is confirmed in so many words in the *Fatḥ*, XIII, p. 231, where the telltale technical term *tābaʿahu* is applied to a number of imitators. Sneezing causes relief, while yawning is the outcome of having eaten too much, says the commentator al-Khaṭṭābī (d. 388/998). The first invites the sneezer to briskly observe a revered religious custom, while the second is nothing of the sort. Sneezing as symptom of a cold is not emphasized in the present context. The tradition only seeks to draw attention to the laudable custom of one who is caught unawares by a sneeze to praise God by saying *al-ḥamdu li'llāh*, something which is meant to invoke bystanders' good wishes (*tashmīt*). On the whole, a sneeze is believed to be insuppressible, whereas an onset of yawning can be successfully stifled. Especially when performing a *ṣalāt* one is enjoined to hold a hand or a piece of one's clothing to one's mouth. The sound produced by a yawn is compared with the baying of a dog and is particularly frowned upon. Yawning gave rise to a MC bespeaking the public's concern which led to several superstitious beliefs. Thus it is alleged in several non-canonical reports that the Prophet never yawned during the *ṣalāt* and that the devil made the people yawn by making them sniff up an aroma from a flask he had, cf. IASh., II, pp. 427 f.

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī—his father Saʿīd al-Maqburī—Abū Hurayra:

- "A woman who believes in God and the Day of Judgement is not allowed to travel the length of a day and a night except in the company of a male relative whom she would not be allowed to marry (because of blood or foster relationship or who is an in-law)",

cf. Mz., X, no. **14323** (*kh*, 18/4, *m*, II, p. 977, Ṭay., no. 2317, IASh., IV, p. 6, IḤ., II, pp. 250, 437, 445, 506, Bagh., II, p. 345). Ibn Abī Dhiʾb is CL and responsible for this wording. Mālik copied this wording but attached his own strands to it[1]. The tradition gave rise to a number of textual variants supported by as many SSs and spiders. It is, unfortunately, no longer feasible to determine in detail which CLs may have been responsible for which variants. A concise survey of those variants is found in *ʿAwn al-maʿbūd*, V, pp. 102 ff. According to this survey, the reason for so many variants lies in all the questions asked by pilgrims concerning wives and female relatives, who also want to perform a *ḥajj*, as to the extent of the journey which requires male chaperonage. Thus we find 'more than three days', 'three days', 'two days', 'one day and one night', 'one day' and 'half a day (*barīd*)'. However, from the variant 'three days length' (for which we may tentatively hold Yaḥyā b. Saʿīd al-Qaṭṭān responsible, cf. Mz., VI, no. 8147, *kh*, 18/4, 2, *m*, *d*) should not be inferred that the 'one day and one night' or 'half a day' lengths are therefore allowed: the differences in wording supposedly reflect the different occasions on which pilgrims asked their questions. All the preserved variants amount to stipulating that a woman should be chaperoned by a husband or an unmarriable male relative at *all* times, under *all* circumstances.

Matters are then extra complicated by the fact that this tradition began to be circulated as one element of a composite. Who put the elements of this composite together for the first time cannot be determined with certainty. All the different combinations of the two, three or four elements with their respective *isnād* structures were then superimposed upon one another by Mz. In this extraordinary complex MC various key figures are discernible, cf. the *tarjama* of ʿAbd al-Malik b. ʿUmayr under Mz., III, no. 4279.

With a strand on the authority of his uncle al-Ḥārith b. ʿAbd ar-Raḥmān—Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra, who related the Prophet's words:

- "When someone is drunk, flog him, when he gets drunk again, flog him, when he gets drunk again, flog him and when he gets drunk for a fourth time, kill him",

cf. Mz., X, no. **14948** (*d*, *ʿAwn al-maʿbūd*, XII, p. 122, *s*, *q*, confirmed in Ṭay., no. 2337, Bagh., II, p. 321, IḤ., II, p. 504, Ibn Ḥibbān, VI, p. 310, Bay., VIII, p. 313). Ibn Abī Dhiʾb is CL of this tradition which is part of the big MC on inebriation. For another one, see Shuʿba under no. 1254.

1. Suhayl / Saʿīd al-Maqburī / (his father) / Abū Hurayra, cf. Mz., IX, nos. 12960°, 13010°, X, no. 14317° (*kh*, 18/4, 3, *m*, II, p. 977, *d*, *t*, confirmed in Mālik, II, p. 979, IḤ., II, p. 236).

With a strand on the authority of Makhlad b. Khufāf (paraphrase of two variously worded preambles, both numbered and followed by a concise legal maxim):

- "One of our customs was to share in the ownership of slaves. My joint owner (in a certain slave) being away, I put him to work, and he acquired some profit for me. My absent partner (who wanted to share in those profits) raised this matter with the judge, who ordered me to hand him (his share in) those profits. I went to ʿUrwa b. az-Zubayr and told him. ʿUrwa then went to the judge and said … (1). I raised the matter of a recently purchased slave who had a hidden defect with ʿUmar b. ʿAbd al-ʿAzīz with the aim of obtaining from the previous owner the purchasing price. By then I had made some profit from him (by hiring him out). In the presence of ʿUmar I found ʿUrwa b. az-Zubayr who told him … (2) on the authority of ʿĀʾisha that the Prophet had said: 'Profit follows responsibility'",

cf. Mz., XII, no. **16755** (*d*, *ʿAwn al-maʿbūd*, IX, pp. 302 f, *t*, *s*, *q*, II, pp. 753 f[1], confirmed in Ṭay., no. 1464, Bagh., II, p. 336, ʿAzq., VIII, pp. 176 f, IḤ., VI, p. 49, Ibn Ḥibbān, VII, p. 211). Ibn Abī Dhiʾb is (S)CL. The ascription of the tradition to his informant met with incredulity at the hands of ḥadīth critics, cf. Ibn ʿAdī[3], VI, pp. 444 f. There circulated also some SS-supported versions. One is supported by a Hishām / ʿUrwa / ʿĀʾisha *isnād* strand, cf. Mz., no. 17126 (*t*), but that was rejected by IḤj. who, using the technical expression *tābaʿahu ʿalā hādhā ʾl-ḥadīth* …, thought of it as nothing more than a 'copying dive' by Muslim b. Khālid az-Zanjī, cf. *Tahdhīb*, X, p. 75, 4.

The maxim requires some elucidation. It is what Schacht called a legal 'puzzle', cf. his *Introduction*, p. 39. The explanation in Lane, p. 719, right column, is suitable to be paraphrased here: The revenue that a slave brings in for his master is the property of the latter on account of the responsibility he has for him, even when that slave is going to be returned to his former owner because of a hidden or otherwise unrecognized defect. The ultra-short maxim reads in Arabic *al-kharāj bi ʾḍ-ḍamān*, the rendering given above is that of Schacht.

Ibn Isḥāq, see **Muḥammad b. Isḥāq**

Ibn Jurayj. ʿAbd al-Malik b. ʿAbd al-ʿAzīz[2] b. Jurayj, usually called by his grandfather's name, was a *mawlā* of the Banū Umayya, cf. IḤj., *Tahdhīb*, VI, p. 402. He is said to have died in 150/767 when he was in his seventies[3]. As his name (= George) already suggests, he was of Byzantine extraction, his grandfather being a slave from Rūm. Ibn Jurayj went to live in Mecca. The successor ʿAṭaʾ b. Abī Rabāḥ (d. 114-5/732-3), with whom he is said to have studied ḥadīth for many years, is reported to have described him as the leader of the young men of the Ḥijāz (*sayyid shibāb ahl al-Ḥijāz*, cf. Ibn ʿAdī[3], III, p. 265[4]). Later in life he is occasionally mentioned as having spent some time in various places in Iraq and Syria. He is credited with having been one of the very first tradition collectors who possessed written records (for which the technical term *tadwīn*[5] is used), the contents of which he arranged in *fiqh* chapters (*taṣnīf*), cf. Dhahabī, *Siyar*, VI, p. 328. He upheld the legality of the temporary marriage (*mutʿa*) and, as a consequence,

1. Although *q* says that he had it from IASh., it could not be found in the currently available editions of his *Muṣannaf*. It is tempting to conclude from this that we have here a SS through IASh. invented in its entirety by *q*.

2. A report belonging to the *awāʾil* genre has it that the first man to be given the name ʿAbd al-ʿAzīz was the son of the Umayyad caliph Marwān b. al-Ḥakam, cf. IASh., XIV, p. 143.

3. Reports claiming that he died while more than one hundred years old are to be rejected, cf. Dhahabī, *Siyar*, VI, p. 332.

4. In Mz., *Tahdhīb*, XVIII, p. 347, it says in an anecdote that ʿAṭāʾ b. Abī Rabāḥ was asked to whom the people should go for (legal?) advice after his death. He is reported to have said: 'Try that boy (*fatā*), if he is still around.' So Ibn Jurayj dying in his seventies is probably a somewhat inflated age.

5. To Ibn Jurayj is ascribed the somewhat coquettish remark: *mā dawwana ʾl-ʿilma tadwīnī aḥadun*, i.e. nobody registered this material as I have done, cf. Mz., *Tahdhīb*, XVIII, p. 347. And in Dhahabī, *Siyar*, VI, p. 329, we read an anecdote about the ʿAbbāsid caliph Manṣūr who once paid a visit to Mecca. When he was shown Ibn Jurayj's records, he is alleged to have said: 'But for the stuffing how wonderful all this looks!' The word 'stuffing' (*ḥashw*) is glossed as the technical terms in the transmission such as *balaghanī*, i.e. it has reached me, and *ḥuddithtu*, i.e., and I was informed. One may be excused for being reminded of the derogatory nickname Ḥashwiyya, which was in general use to indicate the collectors of ḥadīth. For more on this appellative, see *EI* 2, s.n. (ed.)

had relations with seventy[1] women, cf. Dhahabī, *Mīzān*, II, p. 659.

There is little overall originality in the *matn*s for which he is, or seems, responsible. He occupies a place in many bundles supporting traditions that go back to ancient or contemporary debates, which mostly deal with religious rituals. One strand in which he figures: Ibn Jurayj / Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus / Jābir b. ʿAbd Allāh was particularly popular with later traditionists. Thus we do not only find a sizeable number (Mz., II, nos. 2795-2835) of traditions supported by bundles, spidery or otherwise, ending in this strand in which Ibn Jurayj is CL, (S)CL or SCL, but also dozens of traditions supported by SSs ending in these three names. It was especially *m* who made ample use of this SS for his—what is called with a technical term—*shawāhid*, presumably in order to strengthen his supply of bundle-supported traditions of identical, or comparable, import, cf. Mz., II, nos. 2837-67. And ʿAzq. can be observed making frequent use of Ibn Jurayj strands for his traditions attested nowhere else.

Ibn Jurayj's reputation with his fellow-traditionists was on the whole very good, but for his occasional omission of the name of an alleged teacher, for which he was taken to task. However, the chapters about him in the *rijāl* lexicons are marred by two surprisingly disparaging remarks ascribed to two younger contemporaries: (1) Ibn Jurayj is a *ṣāḥib ghuthāʾ*, 'a man gathering floating débris', according to the Baṣran Yazīd b. Zurayʿ (d. 182/798), and (2) Ibn Jurayj is a nocturnal gatherer of firewood, a *ḥāṭib layl* (= charcoal burner?), according to Mālik (d. 179/795). These negative qualifications, both vented by Arab-born ḥadīth collectors, had probably originated in jealousy and/or rivalry, cf. Mz., *Tahdhīb*, XVIII, p. 349. Besides, Mālik may have been furious with his Baṣran colleague-cum-imitator[2], the *mawlā* Yaḥyā b. Saʿīd al-Qaṭṭān (d. 198/814), for airing the opinion that Ibn Jurayj was even more reliable in Nāfiʿ traditions than Mālik (cf. Mz., ibidem, p. 348, lines 5 f), a remark so preposterous that it can be labelled as a mere, unsubstantiated jibe. It is in any case not borne out by Ibn Jurayj's Nāfiʿ traditions that found a place in the canonical collections, most of which are supported by spiders and SSs, cf. Mz., VI, nos. 7775-87. There is only one such tradition in which Ibn Jurayj could conceivably be taken as its (S)CL, cf. no. 7775 below.

1. Also other figures are mentioned: sixty in Dhahabī, *Siyar*, VI, p. 331, and ninety, cf. ibidem, p. 333.

2. For more on Yaḥyā's role as imitator of Mālik's traditions, see *Islam* (I), p. 233.

Traditions with which he is, or seems to be, associated:

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh, who related the Prophet's words:

- "When darkness sets in, prevent your children from going out, for then devils[3] are afoot everywhere. And when a certain part of the night has elapsed, let them go. Lock your doors and mention God's name, for the Devil will not open a locked door. Tie up your water skins and mention God's name and cover your vessels and mention God's name, even if you only place something across them (like a stick[4]). Extinguish your lamps",

cf. Mz., II, no. **2446** (*kh*, 59/11, *m*, III, p. 1595, *d*, *s*, confirmed in IḤ., III, p. 319). Ibn Jurayj is the (S)CL of this tradition. Mālik is CL in a bundle supporting a different version of it, see there under no. 2934*. Both are part of a MC on what to do before retiring for the night. Layth is key figure in a bundle supporting a similar version, cf. no. 2924.

With the same strand the Prophet's words:

- "He who eats from this herb garlic—and another time he said: 'He who eats onions, garlic, or leek[5]'—should not come in the vicinity of our mosque, for the angels are bothered in the same manner by it as human beings",

cf. Mz., II, no. **2447** (*kh*, 10/160, *m*, I, p. 395, *t*, *s*, confirmed in ʿAzq., I, p. 446, IḤ., III, p. 380, Ibn Ḥibbān, III, pp. 80, 262). Ibn Jurayj is (S)CL. The eating of garlic was a controversial issue which gave rise to a MC. On the whole, eating it in a cooked dish was thought of as less reprehensible than eating it fresh.

With a strand on the authority of ʿAṭāʾ b. Abī Rabāḥ (paraphrase of a tradition in which ʿAṭāʾ and

3. A comment in *m* states that this word in the singular could equally well be interpreted as a collective (*jins*) hence the plural 'devils'.

4. For this custom, cf. Aʿmash under no. 2233.

5. In a Shīʿite tradition source the eating of garlic and onions is similarly looked down upon, but the eating of leek is expressis verbis encouraged, cf. Aḥmad b. Muḥammad b. Khālid al-Barqī (d. 274/887), *Kitāb al-maḥāsin*, ed. Najaf 1964, pp. 432 ff and 424 ff respectively.

his spokesman Jābir b. ʿAbd Allāh are speaking alternately):

- "Jābir: ('On the farewell pilgrimage) we companions of the Prophet uttered the *labbayka Allāhumā* formula with the intention to perform solely a *hajj*. Then the Prophet arrived (sc. in Mecca) on the morning of the fourth day of Dhū 'l-Ḥijja and he ordered us to quit our state of consecration (*iḥrām*).' ʿAṭāʾ: '… and he said: 'You may now approach your wives again', though not insisting that they should but just saying that they might.' Jābir: 'We companions of the Prophet said that only five days before (the day of) ʿArafa he told us that we could approach our wives. So we arrived in ʿArafa with our penises still dripping with sperm.' ʿAṭāʾ: 'Jābir mentioned this while making a gesture with his hand—I remember it well—.' Jābir: 'Then the Prophet stood up among us and said: 'You know that I am the most God-fearing, truthful and pious man among you. Had I not had a sacrificial animal with me, I would have quit the state of consecration like you have. Had I known beforehand the orders (from God) in this matter, which I only learned about in the course of time, I would not have brought it along. So you may now quit the state of consecration.' Then hearkening and obeying him we did so.' … At that point ʿAlī (b. Abī Ṭālib) returned from his tour of duty in Yemen and asked: 'What sacred formula did you use[1]?' Jābir said: 'The one the Prophet uttered.' Thereupon the Prophet said to ʿAlī: 'Bring your sacrificial animal along and remain in your state of consecration.' Thus ʿAlī brought him an animal. Then Surāqa b. Mālik b. Juʿshum[2] said: 'Messenger of God, is (the ritual) laid down here today valid only for this one year or also in future years?' 'Also in future years', the Prophet answered",

cf. Mz., II, no. **2448** (*kh*, 47/15, *m*, II, pp. 883 f, *s*, *q*, confirmed in IḤ., III, p. 317). Ibn Jurayj is (S)CL of the wording of this tradition which is part of the MC on the farewell pilgrimage with its thorny issue of whether the initial intention was to perform a *ʿumra*, or a *ḥajj*, or a *ʿumra* within the ritual of a *ḥajj*. For other traditions from this MC, see Jaʿfar aṣ-Ṣādiq under no. 2593, Yaḥyā b. Saʿīd al-Anṣārī under no. 17933, Layth b. Saʿd under no. 6878, and Shuʿba under no. 6387.

With the same strand:

- "On the day the fast was broken the Prophet stood up to perform a *ṣalāt* with which he began before the sermon. Then he delivered the sermon. When he had finished, he went to the women (sc. in the back of the congregation) and, while leaning on Bilāl's arm, he told them to mention/remember God. Bilāl spread out his garment, whereupon the women threw down (pieces of jewelry as) alms",

cf. Mz., II, no. **2449** (*kh*, 13/19, *m*, II, p. 603, *d*, confirmed in ʿAzq., III, pp. 278 f, IḤ., III, pp. 314, 318, Dārimī, I, pp. 455 f). Ibn Jurayj is (S)CL, if not CL, of the wording. The issue is a complex one, cf. below no. 5698 and Ayyūb as-Sakhtiyānī under no. 5883.

With the same strand:

- "The Prophet said one day: 'Today a truly pious servant of God has passed away, Aṣḥama (the Najāshī)', and he led us in the performance of a *ṣalāt* over him",

cf. Mz., II, no. **2450** (*kh*, 23/54, *m*, II, p. 657, *s*, confirmed in Ḥum., no. 1291, IḤ., III, p. 319). Ibn Jurayj seems one of the oldest CLs in all the bundles supporting traditions on the *ṣalāt* allegedly performed on the occasion of the death of the Najāshī, the ruler of Abyssinia. But he has only two PCLs who are not very well attested at that. For an older CL, see Zuhrī under no. 13176. Spiders and SSs ending in Jābir are listed in Mz., II, no. 2670. Some of the stories around the Najāshī go doubtless back to the earliest times. This figure has given rise to a large number of motifs laid down in a veritable narrative cluster. The topos of the funeral prayer led by the Prophet grew out of this cluster and seems confined to the ḥadīth literature, since there is no trace of it in Ibn Isḥāq's *Sīra* or Wāqidī's *Maghāzī*. However, Wāqidī is quoted in Ṭabarī, *Annales*, I, p. 1720, asserting that the Najāshī died in Rajab of 9/630. For more on Najāshī ḥadīths, see W. Raven

1. I.e. do we intend to perform a *ḥajj* or a *ʿumra*?
2. Formerly an adversary of Muḥammad who embraced Islam at the conquest of Mecca, cf. IḤj., *Iṣāba*, III, p. 42.

in *JSS*, XXXIII, esp. pp. 209-14, and *EI* 2, s.n. Na<u>dj</u>ā<u>sh</u>ī (E.J. van Donzel).

With the same strand the Prophet's words:

- "When you make *nabīdh*, do not mix dates that are not entirely ripe yet (*busr*) with those which are (*ruṭab*), and do not mix raisins with dates (sc. in one jar)",

cf. Mz., II, no. **2451** (*kh*, 74/11, *m*, III, p. 1574, *s*, confirmed in ʿAzq., IX, p. 211 (*mawqūf*), IASh., VII, p. 538, IḤ., III, pp. 294, 300, 317). Ibn Jurayj is the (S)CL of this tradition which is part of a MC. See Yaḥyā b. Abī Kathīr under no. 12107 for more on this MC, which is ancient in view of the *aqwāl* of early *fuqahāʾ* concerning the matter, cf. ʿAzq., IX, pp. 210-6, and IASh., VII, pp. 536-43. An undeniable but late CL responsible for a similar text, is Qutayba b. Saʿīd, (cf. Mz., II, no. 2478). The MC is, furthermore, characterized by a number of SSs and spiders, for which see *m*, III, pp. 1574-7.

With a strand on the authority of ʿAṭāʾ b. Abī Rabāḥ or Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh:

- "The Prophet forbade the concluding of *muḥāqala*, *muzābana,* and *mukhābara* contracts and the sale of dates (still on the tree) until they appear to be healthy and free of blight; sales are only concluded in exchange for dīnārs and dirhams except in the case of *ʿariyya* dates",

cf. Mz., II, no. **2452**, 2801 (*kh*, 42/17, *m*, III, p. 1174, *s*, confirmed in Ḥum., no. 1292, IḤ., III, pp. 360, 392, Abū Yaʿlā, III, pp. 374 f). With Sufyān b. ʿUyayna as his best-attested PCL, Ibn Jurayj is the (S)CL of this bundle. This tradition combines the prohibitions of various ancient sales contracts as well as a 'concession' in a composite. *Mukhābara* is the same as *muzāraʿa*: making a contract with someone to cultivate land for a certain share, a third or a quarter, of its produce, cf. Lane, svv. For definitions of the other technical terms and a general introduction, see Yaḥyā b. Saʿīd al-Anṣārī under no. 4646 and Mālik under no. 3723*. This *isnād* analysis remains speculative inasmuch as the bundles supporting the numerous traditions constituting together manifold and partly overlapping MCs show up a number of key figures. Many major traditionists of the second/eighth century seem to have participated in the transmission of various combinations.

With a strand on the authority of ʿAṭāʾ b. Abī Rabāḥ—Jābir b. ʿAbd Allāh:

- "We did not eat from the meat of our sacrificial animals longer than three days after (the day we spent at) Minā. Then the Prophet introduced a 'concession' (*arkhaṣa*) and said: 'Eat and supply yourselves with provisions for the journey (home)'",

cf. Mz., II, p. **2453** (*kh*, 25/124, *m*, III, p. 1562, confirmed in IḤ., III, pp. 317, 378#). Ibn Jurayj is (S)CL of this tradition. It contains a prohibition and constitutes at the same time a case of abrogation (*naskh*) by means of a 'concession' added at a later stage. For a more elaborate version as well as a simplified one, see Mālik under nos. 2936° and 17901°.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Tadrus—Jābir b. ʿAbd Allāh (paraphrase containing a number of variant readings):

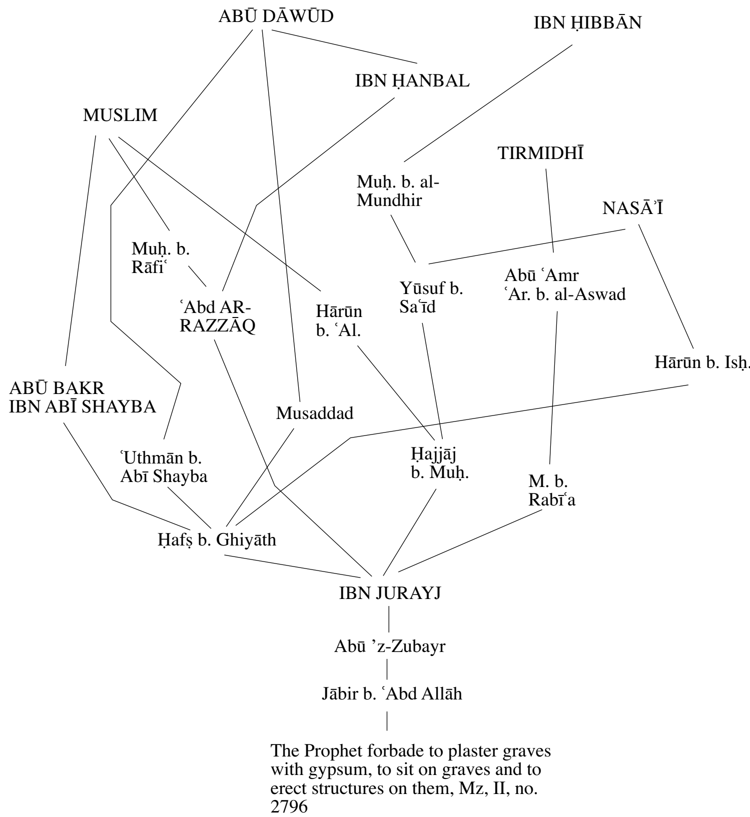
- "On the morning of the day of the sacrifice the Prophet threw pebbles by taking each between two fingers. Later this was done at a time when the sun had already started on its downward course",

cf. Mz., II, no. **2795** (*m*, II, p. 945, *d*, *t*, *s*, *q*, confirmed in IḤ., III, pp. 312, 313, 3190, 356, 399). With several PCLs and some SSs converging in him, Ibn Jurayj is a believable CL of the gist. Each PCL transmits his own wording.

With the same strand:

- "The Prophet prohibited to plaster graves with gypsum, to sit on graves, and to erect structures on them",

cf. Mz., II, no. **2796** (*m*, II, p. 667, *d*, *t*, *s*, confirmed in ʿAzq., III, p. 504, IASh., III, p. 337, IḤ., III, p. 295, Ibn Ḥibbān, V, p. 66). Ibn Jurayj is the (S)CL of the wording of this tradition (see diagram). Strictly speaking, it is a composite of three prohibitions, which in other versions belonging to this grave-connected MC are variously combined and mostly supported by SSs or spiders, cf. Mz., II, no. 2668 and IX, no. 12662. One of Ibn Jurayj's PCLs, Ḥafṣ b. Ghiyāth, is CL in his own version with a different strand back to the Prophet, cf. Mz., II, no. 2274. In view of the numerous *aqwāl*, *mawqūfāt*, and *mursalāt* presenting the disapproval of first/seventh century *fuqahāʾ*, we may conclude that the issues broached in Ibn Jurayj's tradition are much older than he. But his is the oldest Prophetic tradi-



tion supported by a bundle. In recent times various cemeteries in Arabia were defaced at the hands of the Wahhābiyya and later governments embracing their ideas, cf. W. Ende in *EI* 2, XI, p. 46. The above tradition may have provided them with ancient Islamic material upon which they built their case.

With the same strand the Prophet's words:

- "When someone enters his home and mentions God's name and he does that also at mealtimes, the Devil will say[1]: 'In this house I shall not find a place to rest or a meal.' But when he does not mention God's name as he enters the house or at mealtimes, the Devil will say: 'I have found a place to rest and to eat'",

cf. Mz., II, no. **2797** (*m*, III, p. 1598, *d*, *s*, *q*, confirmed in IḤ., III, p. 383). With only two PCLs, Ibn Jurayj is no more than SCL. For another tradition on the same subject, see Aʿmash under no. 3333.

With the same strand the Prophet's words:

- "If you sell fruit to your brother which (when it is handed over) is (partly) blighted, you shall not demand payment for it. How could you exact from your brother payment to which you are not entitled?",

cf. Mz., II, no. **2798** (*m*, III, p. 1190, *d*, *s*, *q*, confirmed in Dārimī, II, p. 328, Bay., V, p. 306). Ibn Jurayj is no more than SCL. A much younger but clear CL of a related tradition is Sufyān b. ʿUyayna, see there under no. 2270.

With the same strand:

- "My maternal aunt had been repudiated (three times). She wanted to (go outside and) cut fruit from her palm trees, but then someone chided her for leaving her house, so she went to the Prophet (and told him). He said: 'By all means, (go and) cut fruit from your trees, you might want to prac-

1. With this is implied, say the commentators, that the devil addresses his brethren, his aids, and his associates, cf. *ʿAwn al-maʿbūd*, X, p. 171.

tise charity with the fruit or do (something else) with it that is meritorious'",

cf. Mz., II, no. **2799** (*m*, II, p. 1121, *d*, *s*, *q*, confirmed in IḤ., III, p. 321, Dārimī, II, p. 222, Abū Yaʿlā, IV, p. 137). Ibn Jurayj is (S)CL of the wording.

With the same strand the Prophet's words:

- "He who takes from the spoils (sc. without being entitled thereto) will not have his hand cut off, but he who takes only a single item does not belong to our community. And he who acts perfidiously (in respect of goods entrusted to him) will not have his hand cut off. (And in some variants: And he who snatches something away (sc. when its owner is unaware) will not have his hand cut off)",

cf. Mz., II, no. **2800** (*d*, *ʿAwn al-maʿbūd*, XII, pp. 38 f, *t*, *s*, *q*, confirmed in ʿAzq., X, pp. 206, 209 f, IASh., X, pp. 45, 47, IḤ., III, p. 380, Ibn Ḥibbān, VI, p. 316). Ibn Jurayj is (S)CL of the wording of this tradition, which deals with lesser, though still reprehensible, forms of stealing. It constitutes a later development in what must have been an ongoing discussion. The transmission of this tradition shows up a *ʿilla*, a hidden defect: ʿAzq. is supposed to have said, and also IḤ. is quoted in this vein, that Ibn Jurayj did in fact not hear it from Abū 'z-Zubayr but from one Yāsīn b. Muʿādh az-Zayyāt, a quarrelsome *faqīh* from Kūfa who allegedly hailed originally from Yamāma and who was generally considered a weak transmitter, cf. also Ibn ʿAdī[3], VII, pp. 183 f, Ibn Abī Ḥātim ar-Rāzī, *ʿIlal al-ḥadīth*, ed. Maṭbaʿa Salafiyya, Cairo 1343, I, p. 450, no. 1353.

With the same strand:

- "The Prophet and his companions did not perform the run between aṣ-Ṣafā and al-Marwa more often than that first time (sc. upon arriving in Mecca)",

cf. Mz., II, no. **2802** (*m*, II, p. 883, *d*, *s*, confirmed in IḤ., III, p. 317, Ibn Ḥibbān, VI, p. 49, Abū Yaʿlā, IV, p. 12). Ibn Jurayj is no more than SCL of the wording.

With the same strand (paraphrase):

- "In the course of the farewell pilgrimage, riding his camel, the Prophet performed circumambulations around the Kaʿba (and the run between aṣ-Ṣafā and al-Marwa), reaching out for the Black Stone with his staff and stretching out in order that the people, who were crowding him from all sides, should see him and ask him about it",

cf. Mz., II, no. **2803** (*m*, II, p. 926, *d*, *s*, confirmed in IḤ., III, pp. 317, 333 f). Ibn Jurayj is no more than the SCL of the wording of this tradition.

With the same strand (paraphrase):

- "On the day of the sacrifice I saw how the Prophet, seated on his camel, threw pebbles and said: 'Retain the rituals as you are performing them, for I do not know whether I shall ever perform another pilgrimage after this one'",

cf. Mz., II, no. **2804** (*m*, II, p. 943, *d*, *s*, confirmed in IH., III, pp. 318, 378). Ibn Jurayj is no more than the SCL of the wording of this tradition.

With the same strand:

- "The Prophet preached a sermon one day and mentioned that one of his companions had died and had been wrapped in shrouds that were not long enough and that he was buried at night. He scolded the people in the congregation severely for burying someone at night and performing a *ṣalāt* over him, (a procedure which is) only (permissible) when one is forced thereto and said: 'When someone wraps his brother in shrouds, he should make an excellent job of it'",

cf. Mz., II, no. **2805** (*m*, II, p. 651, *d*, *s*, confirmed in ʿAzq., III, p. 520, IḤ., III, p. 295, cf. also Abū Yaʿlā, IV, pp. 165 f). Ibn Jurayj is no more than the SCL of the wording of this tradition.

With the same strand the Prophet's words (paraphrase):

- "The right to preemption exists in any partnership that is undivided, be it a house, a plot of land or a walled garden. The owner of a share may not sell until he has obtained his partner's permission; the partner either buys or he does not (sc. he may forego his right to pre-emption). When the owner offers (his share in a property) for sale without asking his partner's permission, the latter remains the one who is most entitled to buy it from him",

cf. Mz., II, no. **2806** (*m*, III, p. 1229, *d*, *s*, confirmed

in ʿAzq., VIII, p. 82, IḤ., III, p. 316, Dārimī, II, p. 354). With his three PCLs, Ibn Jurayj may be responsible for the wording of this tradition that deals with the ancient Arabian concept of preemption (*shufʿa*). For other *shufʿa* CLs, see Sufyān b. ʿUyayna under no. 12027, and Qatāda under no. 4588.

With a strand on the authority of Abū ʿz-Zubayr Muḥammad b. Tadrus:

- "When Jābir b. ʿAbd Allāh was asked about riding a camel destined to be sacrificed, he said: 'I heard the Prophet say: 'If you are forced, ride it in a gentle fashion, until you find another animal'",

cf. Mz., II, no. **2808** (*m*, II, p. 961, *d*, *s*, confirmed in IḤ., III, pp. 324#, 325). Ibn Jurayj is (S)CL of the wording. Yaḥyā b. Saʿīd al-Qaṭṭān, who is Ibn Jurayj's best-attested transmitter, may be its real CL. The issue is by the way ancient as well as controversial, cf. Zurqānī, II, pp. 323 f, *ʿAwn al-maʿbūd*, V, pp. 124 f. For a series of *aqwāl* attributed to first/seventh century *fuqahāʾ*, see IASh.[2], III, pp. 341 f. A similar chapter in ʿAzq. is lacking, probably because its *ḥajj* chapter is, like that of IASh.[1], far from complete. For another CL of a similar Prophetic tradition, cf. Mālik under no. 13801*, and Shuʿba under no. 1276.

With a strand on the authority of Abū ʿz-Zubayr Muḥammad b. Tadrus —Jābir b. ʿAbd Allāh:

- "I saw how the Prophet threw pebbles (the size of beans) taking them between his finger tips",

cf. Mz., II, no. **2809** (*m*, II, p. 944, *t*, *s*, confirmed in IḤ., III, pp. 313, 319). Ibn Jurayj is SCL of the wording.

With the same strand:

- "In the time Khaybar was conquered we ate the meat of horses and wild asses but the Prophet forbade us the meat of domesticated donkeys",

cf. Mz., II, no. **2810** (*m*, III, p. 1541, *s*, *q*, confirmed in IḤ., III, p. 322). Ibn Jurayj is (S)CL of the wording of this tradition which is part of the MC dealing with the ban of domesticated donkey meat and other Khaybar-related prohibitions, a MC which may have its origins in the earliest time.

With the same strand:

- "The Prophet prohibited that animals be struck in the face or branded with a hot iron in the face",

cf. Mz., II, no. **2816** (*m*, III, p. 1673, *t*, confirmed in IASh., V, p. 407, IḤ., III, pp. 318, 378). Of all the spidery bundles and SSs (e.g. in ʿAzq., IASh., IḤ. and Abū Yaʿlā) supporting versions of this tradition, the bundle with Ibn Jurayj has at any rate in him the best-attested key figure. For a 'concession' in this prohibition, see Shuʿba under no. 1632.

With the same strand:

- "The Prophet forbade bartering an unknown quantity of dates for a known quantity",

cf. Mz., II, no. **2820** (*m*, III, p. 1162, *s*, Ibn Ḥibbān, VII, p. 242). Ibn Jurayj is no more than SCL of this tradition.

With a strand on the authority of Muḥammad b. ʿAbbād b. Jaʿfar—Abū Salama (ʿAbd Allāh) b. Sufyān, ʿAbd Allāh b. ʿAmr al-Ḥijāzī[1] and ʿAbd Allāh b. al-Musayyab al-ʿĀbidī—ʿAbd Allāh b. as-Sāʾib al-Makhzūmī:

- "The Prophet performed the morning *ṣalāt* with us in Mecca and he began his Qurʾān recitation with *sūrat al-muʾminīn* (XXIII), until he reached the verse (45) where Mūsā and Hārūn (or in a variant: ʿĪsā, i.e. 50) are mentioned. Then he had to cough and he made the bow",

cf. Mz., IV, no. **5313** (*m*, I, p. 336, *d*, *s*, *q*, confirmed in ʿAzq., II, pp. 102 f, 112, Ḥum., no. 821, IḤ., III, p. 411#). With three PCLs and a number of SSs converging in him, Ibn Jurayj is in any case (S)CL of this tradition.

With a strand on the authority of Yaḥyā b. ʿUbayd—his father ʿUbayd al-Makkī, the *mawlā* of as-Sāʾib b. Abī ʿs-Sāʾib al-Makhzūmī—ʿAbd Allāh b. as-Sāʾib:

- "I heard the Prophet recite between two cornerstones of the Kaʿba: 'Our Lord, bring us a benefit[2] in this world and a benefit in the hereafter[3] and shield us from the punishment of Hell[4] (II: 201)'",

1. Not to be confused with the well-known companion ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ.
2. Glossed as religious knowledge and the capacity to bring that knowledge into practice; further: forgiveness, health, generous sustenance, a good life, contentment, or pious offspring.
3. Glossed as forgiveness, Paradise, a lofty position, the company of prophets, satisfaction, seeing or meeting God.
4. Glossed as its heat, its icy cold, its poisonous fumes, hunger and thirst, its stench, its straitness, its scorpions, and its snakes.

cf. Mz., IV, no. **5316** (*d*, *ʿAwn al-maʿbūd*, V, p. 241, *s*, confirmed in ʿAzq., V, pp. 50 f, IASh., IV, 108, X, pp. 367 f, IḤ., III, p. 411#). With only one PCL and some SSs Ibn Jurayj is no more than the SCL of this tradition.

For Ibn Jurayj's problematic SCL position in a *tafsīr* tradition, see Ḥajjāj b. Muḥammad under no. **5414**.

With a strand on the authority of al-Ḥasan b. Muslim b. Yannāq—Ṭāwūs—Ibn ʿAbbās:

- "I was present as the Prophet performed the *ṣalāt* when the fast was broken, and also under Abū Bakr, ʿUmar and ʿUthmān. All of them performed the *ṣalāt* before delivering the sermon. I remember how he descended (from the pulpit) ordering the men with a token of his hand to sit down. Then, together with Bilāl, he made his way through their ranks until he came to the women. He quoted: 'O Prophet, when the believing women come to you to pay allegiance to you that they will not associate copartners with God ... (Q. LX: 12)' He recited the entire verse, whereupon he asked: 'Are you prepared for that?' There was one woman (al-Ḥasan b. Muslim did not know her name) who said: 'Yes, Prophet of God', but the other women remained silent. 'So give alms then', the Prophet said, upon which Bilāl spread out his garment. 'Come on', he went on, 'may my father and mother be held as ransom for you all!' So the women began to cast down their rings and toe rings on Bilāl's garment",

cf. Mz., V, no. **5698** (*kh*, 65/60, 3, 4, *m*, II, p. 602, *d*, *q*, confirmed in ʿAzq., III, p. 279, IASh., II, p. 170, IḤ., I, p. 331, Dārimī, I, p. 456). Ibn Jurayj is the believable CL of the wording. The issue of the feast *ṣalat* is ancient, cf. Ayyūb as-Sakhtiyānī under no. 5883.

With a strand on the authority of Sulaymān b. Abī Muslim al-Aḥwal—Ṭāwūs—Ibn ʿAbbās:

- "While he was circumambulating the Kaʿba, the Prophet passed by a man who led another man by a ring through his nose (variant: by a piece of string or a leather strap). Thereupon the Prophet cut the ring/leash[1] with his hand and ordered the man to lead the other by the hand",

cf. Mz., V, no. **5704** (*kh*, 25/65, *d*, *ʿAwn al-maʿbūd*, IX, p.94, *s*, confirmed in ʿAzq., VIII, p. 448#, IḤ., I, p. 364#). With two PCLs and some SSs Ibn Jurayj is (S)CL of the wording of what is in fact two closely related versions of the same tradition. The context, as well as the commentators, makes clear that a man being led here by a leash constituted the execution of a vow. However, when taking a vow, man is encouraged to formulate one with which God's approval is entreated, while leading someone by a piece of string is reckoned to be 'the work of the Devil'. The identification of the men mentioned in the tradition remains doubtful, but two names are found in a related Ṭabarānī tradition: Bishr, the father of a certain Khalīfa, and his son Ṭalq b. Bishr, cf. IḤj., *Fatḥ*, IV, p. 228, XIV, p. 401, *Iṣāba*, I, pp. 307 f.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Ṭāwūs:

- "We asked Ibn ʿAbbās about sitting on one's heels in the *ṣalāt*. He said: 'That is the established practice (*as-sunna*).' Then we said: 'But we think of that as an uncouth, bedouin custom.' 'No,' Ibn ʿAbbās said, 'that constitutes the practice of your Prophet'",

cf. Mz., V, no. **5753** (*m*, I, pp. 380 f, *d*, *ʿAwn al-maʿbūd*, III, pp. 55 f, *t*, confirmed in ʿAzq., II, p. 192, IḤ., I, p. 313). Ibn Jurayj is the (S)CL of the wording of this tradition, which constitutes a late stage, in fact a *rukhṣa*, in an ancient debate on how to sit down properly during the *ṣalāt*, cf. the *mawqūfāt*, *mursalāt*, and *aqwāl* in ʿAzq., II, pp. 190-6 and IASh., I, p. 285, in which the practice of the Prophet himself is left unmentioned but in which there are frequent references to the *sunnat aṣ-ṣalāt*. The *matn* shows up two variant readings: *bi 'r-rijli*, i.e. 'uncouth customs in folding one's legs when sitting down', and *bi 'r-rajuli*, i.e. 'uncouth behaviour in men (sc. from the desert)'. The editors of the sources enumerated here all present their own preferred reading. For an elaborate analysis of these two readings, see Aḥmad M. Shākir in his edition of *t*, II, pp. 73-6. The manner of sitting down is here represented by the Arabic verbal noun *iqʿāʾ*, a term which gave rise to two different interpre-

1. A commentator makes clear that such rings were made of animal hair or fur.

tations: (1) sitting down on one's buttocks with the thighs along one's body and the feet placed directly in front, while the hands are placed at one's sides; this custom was frowned upon, not only because the posture lacks steadiness, but also because it might expose the genitals. Moreover, it was reminiscent of the way in which dogs, monkeys or other wild animals sat down. This interpretation was definitely not the one meant in the tradition above. And (2) folding one's legs underneath the body and sitting down on one's heels, especially as prescribed in the ritual of the *ṣalāt* between two prostrations. Therefore the tradition above should be read with this latter interpretation in mind. But the confusion is enhanced because sitting down in the *iqʿāʾ* fashion acquired the nickname *ʿaqib* or *ʿuqbat ash-shayṭān*, lit. the heel of the Devil, thus giving rise to the eventual circulation of a *rukhṣa*. But the nickname is also interpreted as heels left unwashed while performing the *wuḍūʾ*, cf. Ibn al-Athīr, III, p. 268.

With the same strand:

- "Ḍubāʿa bt. az-Zubayr went to the Prophet and said: 'I am a woman with little energy but I should like to perform a *ḥajj*. What do you order me to say?' The Prophet answered: '(When you assume the state of consecration) say: 'Here I am, o God, ready to perform the *ḥajj* on the condition that I shall relinquish my state of consecration where You will detain me.' In actual fact, she managed to complete her *ḥajj* properly",

cf. Mz., V, no. **5754** (*m*, II, p. 868, *s*, *q*, confirmed in IḤ., I, p. 337). Ibn Jurayj is no more that SCL, but the other versions of the *ḥajj* traditions with the sickly Ḍubāʿa bt. az-Zubayr (cf. *m*, II, pp. 867 ff) are supported by spiders that do not allow us to attribute the wording, which is so similar in all cases, to a better attested key figure. See also the late spidery bundle with Abū Usāma Ḥammād b. Usāma as SCL, cf. Mz., XII, no. 16811. Ḍubāʿa is described as a cousin of the Prophet, cf. IḤ., *Iṣāba*, VIII, p. 3. She was married to al-Miqdād b. ʿAmr. This tradition, which is so like a *khabar*, did not leave a trace in Islam's earliest historical texts. The reason for its circulation has to be sought in the aim to highlight the possibility in Islam to insert a condition when one formulates the intention to perform a *ḥajj*.

With a strand on the authority of ʿAbd Allāh b. ʿUbayd Allāh b. Abī Mulayka —Ibn ʿAbbās:

- "If people were given whatever they claimed was theirs, nobody's life or wealth would be safe from (false) claims, but the defendant in a case (brought before a court) is obliged to swear an oath",

cf. Mz., V, no. **5792** (*kh*, 65/3, 3, 3, *m*, III, p. 1336, *s*). Ibn Jurayj is (S)CL. Next to him we find one Nāfiʿ b. ʿUmar, an obscure transmitter, who has many more strands converging in him than Ibn Jurayj. Nonetheless he is no more than SCL. This 'polypod' spider supports a concise variant:

- "The Prophet stipulated that the defendant (in a court case) must swear an oath".

With a strand on the authority of ʿAṭāʾ b. Abī Rabāḥ—Ibn ʿAbbās:

- "(Upon his return from the farewell pilgrimage) the Prophet said to a woman[1]: 'What prevented you from going on the pilgrimage with us?' She said: 'We have only two camels.' The father of her son and her son had made the *ḥajj* on one of these, leaving the other to supply the water[2]. The Prophet said: 'Perform a *ʿumra* in the next month of Ramaḍān, for a *ʿumra* in Ramaḍān equals a *ḥajj*'",

cf. Mz., V, no. **5913** (*kh*, 26/4, *m*, II, p. 917, *s*, confirmed in IḤ., I, p. 229, Dārimī, II, p. 73, Ibn Ḥibbān, VI, p. 5). In this bundle Ibn Jurayj is no more than SCL with only one believable PCL and for the rest a number of SSs converging in him. The reason why this tradition is nonetheless mentioned in his *tarjama* lies in the observation that the final important statement, although widely attested in a number of collections, is nowhere supported by *isnād* strands that offer a better picture of a key figure: it is only supported by late spiders and a variety of SSs, cf. Mz., II, no. 2429, V, no. 5887 and IX, nos. 11728, 11797, 12194, XIII, no. 18359[3]. We may therefore conclude that the origin of the saying is relatively late, while its popularity may be gauged by a torrent of SSs supporting it, which are not found in the canonical or equally prestigious

1. Identified in variants and IḤj., *Iṣāba*, VIII, p. 232, as Umm Sinān al-Anṣāriyya.
2. A reference to the use made of camels which carried water for irrigation.
3. The woman in the tradition supported by this bundle is identified as one Umm Maʿqil. Mālik has preserved this version as a *mursal*, cf. I, p. 346.

collections, such as Ibn ʿAdī's *Kāmil*, *TB* or *Ḥilya*. The Prophet himself is not recorded as having gone on a *ʿumra* during a Ramaḍān month, but when he set out in Ramaḍān of the year 9 for the conquest of Mecca, ʿĀʾisha is reported to have observed her fast while the Prophet broke off his. This is at least what IḤj. tells us in *Fatḥ*, IV, p. 352. It is alleged that the Prophet performed that year a *ʿumra* but that was in the month Dhū ʿl-Qaʿda. IḤj. goes on to offer a range of interesting comments on this tradition, parading a few more names of women thought to have been connected with the saying[1]. Another important point that requires IḤj.'s clarification is, of course, the consideration that a *ʿumra*, as such, can never replace a *ḥajj* and that the verb 'equals' (*taʿdilu*) has therefore to be interpreted as 'equals in merit' (*thawāb*), cf. ibidem, p. 354, lines 11 f.

With a strand on the authority of ʿAṭāʾ b. Abī Rabāḥ:

- "Together with Ibn ʿAbbās we were present in Sarif at the funeral of Maymūna, the wife of the Prophet. Ibn ʿAbbās said: 'This is the wife of the Prophet. When you lift the bier, do not shake or upset it, but treat it gently. The Prophet had nine wives (when he died) and he used to divide his time equally over eight of them.' The one he did not include was Ṣafiyya bt. Ḥuyayy b. Akhṭab[2]. (And in a variant from ʿAzq. he added:) Maymūna was the last of his wives to die in Medina[3]",

cf. Mz., V, no. **5914** (*kh*, 67/4, *m*, II, p. 1086, *s*, confirmed in ʿAzq., III, p. 442, IS, VIII, p. 100, IḤ., I, pp. 231, 348, 349). Ibn Jurayj is (S)CL. That she was the last to die was a remark of ʿAṭāʾ found in IḤ., I, p. 349.

With a strand on the authority of ʿAṭāʾ b. Abī Rabāḥ—Ibn ʿAbbās, who related the Prophet's words[4]:

- "If man possessed one riverbed (v.l. two riverbeds) full of riches, he would still covet a second (v.l. a third). But his belly (v.l. his soul[5]) will only be filled with dust[6]. God accepts the repentance of those who are truly contrite." Then Ibn ʿAbbās added: 'I do not know whether this saying is Qurʾānic or not'",

cf. Mz., V, no. **5918** (*kh*, 81/10, 2, *m*, II, pp. 725 f, confirmed in IḤ., I, p. 370#). With only five SSs converging in him Ibn Jurayj is no more than the SCL of this spidery bundle. Ibn ʿAbbās' final statement has given rise to elaborate comments from among others IḤj., *Fatḥ*, XIV, pp. 30-4, who discusses its association with Q. CII: 1: 'The envy to have more (sc. wealth and children) has taken possession of you'. Whether or not the tradition constitutes a verse whose recitation was abrogated was also a point of discussion, cf. *GdQ*, I, pp. 234-9.

With a strand on the authority of ʿAmr b. Dīnār—Abū Maʿbad Nāfidh, a *mawlā* of Ibn ʿAbbās—his patron Ibn ʿAbbās:

- "In the time the Prophet was still alive people used to raise their voices saying 'God is great' when they left a prescribed *ṣalāt*. Upon hearing that, I used to know that the *ṣalāt* was over",

cf. Mz., V, no. **6513** (*kh*, 10/155, *Fatḥ*, II, p. 469, *m*, I, p. 410, *d*, confirmed in IḤ., I, p. 367#). With his two sole PCLs Ibn Jurayj is either (S)CL or SCL. In the latter case one of these PCLs, ʿAzq. or Muḥammad b. Bakr, is responsible for this wording, copied by the other and providing a diving strand to the other's source. The issue of raising the voice when saying *Allāhu akbar* is an ancient one and precedes Ibn Jurayj's time by many years.

With a strand on the authority of Abū ʿz-Zubayr Muḥammad b. Muslim b. Tadrus:

1. Thus the tradition is also associated with the mother of Anas b. Mālik, Umm Sulaym, cf. *TB*, X, p. 117.
2. A commentator asserts that this is an error on the part of Ibn Jurayj, for that one wife allegedly not included in the Prophet's allotting of his time was Sawda b. Zamʿa and not Ṣafiyya, cf. IḤj., *Fatḥ*, XI, p. 14, 4 f.
3. Commentators add that this statement is erroneous, for Sarif is a locality at a short distance from Mecca and not Medina. However, IḤj. seeks to harmonize between the two seemingly conflicting statements by pointing at the possibility that with the words *bi ʿl-madīna* an unspecified locality is meant, something like: 'the last to die in town was …', cf. *Fatḥ*, XI, p. 14, -5.
4. Ibn ʿAbbās allegedly transmitting a saying he heard from the Prophet's mouth constitutes a rarity in view of his tender age in the year the Prophet died, cf. IḤj., *Fatḥ*, XIV, p. 30, -5 f.
5. *nafs*, possibly to be interpreted here as 'eye', cf. IḤj., *Fatḥ*, XIV, p. 31, -10.
6. Interpreted as: man will never cease to be covetous until he dies and then his belly/eye will be filled with the dust of his grave.

- "In the time the Prophet was still alive Ibn ʿUmar divorced his wife while she was menstruating. ʿUmar asked the Prophet about this … who said: 'He must take her back.' So Ibn ʿUmar went back to her. The Prophet added: 'When she is purified, he may divorce her or he may keep her.' Ibn ʿUmar said: 'The Prophet recited: 'People, when you divorce your wives, do that with their waiting period in mind (i.e. at the moment when they are clean after a menstrual period, XLV: 1)'",

cf. Mz., VI, no. **7443** (*m*, II, p. 1098, *d*, *s*, confirmed in ʿAzq., VI, pp. 309 f, IḤ., I, pp. 61, 80, 139). Ibn Jurayj is (S)CL. For more extensive covering of this important tradition, see Mālik under no. 8336*.

With a strand on the authority of Sulaymān b. Mūsā—Nāfiʿ—Ibn ʿUmar, who related the Prophet's words:

- "Spread peace, offer food, and be brethren as God has ordered you",

cf. Mz., VI, no. **7670** (*s*, *q*, II, p. 1083, confirmed in IḤ., II, p. 156, Ibn ʿAdī[3], III, p. 267). Ibn Jurayj is (S)CL.

With a strand on the authority of Nāfiʿ—Ibn ʿUmar:

- "When the Muslims first came to Medina, they assembled for the *ṣalāt*s, determining the times to perform them by conjecture while nobody announced them. One day they discussed this matter. A certain man said: 'Let us make use of those wooden boards[1] like the Christians have', and someone else said: 'Let us use an animal's horn (*qarn*)[2] like the Jews have.' But ʿUmar said: 'Will you not send a man forward who announces the *ṣalāt* by calling out?' Then the Prophet called: 'Bilāl, come and announce the *ṣalāt*'",

cf. Mz., VI, no. **7775** (*kh*, 10/1, 2, *m*, I, p. 285, *t*, *s*, confirmed in ʿAzq., I, pp. 456 f, IḤ., II, p. 148[#]). Ibn Jurayj is SCL. For other traditions treating of the introduction of the *adhān*, see Muḥammad b. Isḥāq under no. 5309.

With a strand on the authority of ʿAṭāʾ b. Abī Rabāḥ—Abū ʾl-ʿAbbās as-Sāʾib b. Farrūkh—ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ:

- "… The Prophet said to me: 'Have I been informed correctly that you fast during the day and spend the night in prayer? Don't do that, because your eye should have a share of you and equally your body (lit. soul) and your family. Pray (first) and then rest; when you fast one day out of ten, you will be given the reward for nine.' I protested: 'But I am strong enough to do more, Prophet of God.' He said: 'Then fast in the manner the prophet Dāwūd fasted … that is fasting one day and breaking the fast the next, and not fleeing when facing (an enemy).' And repeating it three times he concluded: 'He who fasts all the time, should (or: does) not fast'",

cf. Mz., VI, no. **8635** (*kh*, 30/57, *m*, II, pp. 814 f, *s*, confirmed in ʿAzq., IV, p. 294, IḤ., II, p. 199[#]). Ibn Jurayj is (S)CL in this tradition which is part of a composite MC on excessive fasting centring on ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, cf. his *tarjama*.

With a strand on the authority of Sulaymān b. ʿAtīq—Ṭalq b. Ḥabīb—al-Aḥnaf (aḍ-Ḍaḥḥāk) b. Qays—ʿAbd Allāh b. Masʿūd, who related the Prophet's words which he repeated three times:

- "Verily, nitpickers will perish",

cf. Mz., VII, no. **9317** (*m*, IV, p. 2055, *d*, *ʿAwn al-maʿbūd*, XII, pp. 235 f, confirmed in IḤ., I, p. 386, Abū Yaʿlā, VIII, p. 422, 424, IX, p. 158). Ibn Jurayj has just one believable PCL, Yaḥyā b. Saʿīd al-Qaṭṭān, and several SSs converging in him and can therefore not be considered as more than the SCL of this tradition. The verb for nitpicking is *tanaṭṭaʿa*, which in this particular saying is an obvious reference to rationalistic quibbling in theological disputations as the *mutakallimūn* indulge in. The contexts in *m* and *d* as well as Dārimī, I, p. 66 make this crystal clear. It is also used to describe someone's exceeding the boundaries in words as well as deeds, people who immerse themselves in matters which their brains cannot grasp.

With a strand on the authority of Saʿīd b. Abī

1. For a description of this instrument, see Lane, s.v. *nāqūs*.
2. In variants of this tradition the word *būq*, 'trumpet', is used. In *Encyclopaedia Judaica*, s.v. shofar, the animals are enumerated whose horns can be fashioned into the musical instrument referred to: the ram, goat, mountain goat or ibex, antelope and gazelle, but not the cow. Curiously (or typically?), Shākir states explicitly that the animal whose horn is used for this purpose is the bull, cf. his IḤ. edition, IX, p. 172, -7.

Ayyūb—Yazīd b. Abī Ḥabīb—Abū 'l-Khayr Marthad b. ʿAbd Allāh—ʿUqba b. ʿĀmir:

- "My sister had pledged that she would go on foot to the Kaʿba and she ordered me to ask the Prophet for advice. Thus I did. He said: 'Let her walk and let her ride'",

cf. Mz., VII, no. **9957** (*kh*, 28/27, 2, *m*, III, p. 1264, *d*, *s*, confirmed IḤ., IV, p. 152#). Ibn Jurayj is (S)CL of this tradition which is part of a MC. Other versions have an additional adjective 'barefoot', cf. Yaḥyā b. Saʿīd al-Anṣārī under no. 9930. When the walking became too difficult to keep up, one was allowed to mount an animal, but one had to atone later for the non-fulfilment of one's vow by sacrificing an animal or fasting three consecutive days, cf. *ʿAwn al-maʿbūd*, IX, pp. 89 ff. It was otherwise not encouraged to make promises to walk rather than ride. It was thought that God has no need for promises of this sort.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh—ʿUmar b. al-Khaṭṭāb, who related the Prophet's words:

- "(If I shall live that long) I shall expel the Jews and Christians from the land of Arabia until none but Muslims remain",

cf. Mz., VIII, no. **10419** (*m*, III, p. 1388, *d*, *t*, *s*, confirmed in ʿAzq., VI, p. 54, IḤ., I, pp. 29, 32). Alongside the SCL Ibn Jurayj we find Thawrī as SCL in this bundle. If the wording of this tradition is to be attributed to one of these, it is impossible to say who thought of it first. In Thawrī a few more SSs converge, but they are probably the handiwork of later transmitters. The determination to banish the People of the Book from Arabia has its origin in early times, and the tradition of Ibn Jurayj / Thawrī is no more than a later formulated record of it.

With a strand on the authority of ʿAbd ar-Raḥmān b. ʿAbd Allāh b. Abī ʿAmmār—ʿAbd Allāh b. Bābayh[1]—Yaʿlā b. Umayya:

- "I said to ʿUmar: 'It says in the Qurʾān: 'You have not committed a sin when you shorten the *ṣalāt*, if you fear that the unbelievers may harm you (IV: 101)', but what if the people have nothing to be afraid of?' ʿUmar answered: 'I wondered about this the same way you do, so I asked the Messenger of God about it and he said: '(This is) a charitable gift which God has granted you, so accept His charitable gift!'",

cf. Mz., VIII, no. **10659** (*m*, I, p. 478, *d*, *t*, *s*, *q*, confirmed in ʿAzq., II, p. 517, IASh., II, p. 447, IḤ., I, pp. 25, 36, Dārimī, I, p. 423, Ṭabarī, *Tafsīr*, V, p. 243). Ibn Jurayj is the believable CL of this tradition. It deals with the important issue of the permissibility of shortening the *ṣalāt* while one is on a journey, or at least when one is at a certain distance from one's home. And shortening may be even imperative when an enemy at the same time threatens hostile action. The issue of shortening the *ṣalāt* under certain circumstances gave rise to a large MC in which this Ibn Jurayj tradition is an early *matn*.

With a strand on the authority of ʿAṭāʾ b. Abī Rabāḥ—Ibn ʿAbbās:

- "(On the occasion of the farewell pilgrimage) the Prophet made al-Faḍl b. ʿAbbās ride behind him on the same camel. Al-Faḍl told me that the Prophet never ceased uttering the *labbayka Allāhumā* formula (all the way) until he (reached the spot where) he cast the pebbles",

Mz., VIII, no. **11050** (*kh*, 25/101, *m*, II, p. 931, *d*, *t*, *s*, confirmed in IḤ., I, pp. 210#, 213#). Ibn Jurayj is the convincing CL of the wording of this tradition, but these details in the description of the Prophet's farewell pilgrimage all form part of a large conglomerate of reports which goes back in outline to *ḥajj* experts such as Ibn ʿAbbās and ʿAṭāʾ b. Abī Rabāḥ.

With a strand on the authority of Zuhrī—ʿAbd ar-Raḥmān b. ʿAbd Allāh b. Kaʿb—his father ʿAbd Allāh b. Kaʿb and his uncle ʿUbayd Allāh b. Kaʿb—his grandfather Kaʿb b. Mālik:

- "The Messenger of God used to return from a journey only in the daytime in the early morning; after he had arrived, he would start for the mosque and perform two *rakʿa*s and then he would sit down in it",

cf. Mz., VIII, no. **11132** (*kh*, 56/198, 2, *m*, I, p. 496, *d*, *s*, confirmed in ʿAzq., III, pp. 77 f, IḤ., III, p. 455). This *matn*, which is an offshoot of a *khabar* with Zuhrī as CL (cf. his *tarjama* under no. 11131), has Ibn Jurayj as (S)CL.

With a strand on the authority of ʿAmr b. Abī Sufyān—ʿAmr b. ʿAbd Allāh b. Ṣafwān—Kalada b. Ḥanbal told him that Ṣafwān b. Umayya sent him (i.e. Kalada) with milk, v.l. biestings, (meat of) a

1. In ʿAzq., II, p. 517: ʿAbd Allāh b. Bābāh.

young gazelle) and some small cucumbers to the Prophet who was at the time (v.l. at the time of the conquest) staying in the hills of Mecca (v.l. the wadi[1]). Kalada said: '

- "I entered without greeting. Then the Prophet said: 'Go back and say: 'Peace be upon you. (Can I come in?)' This happened after Ṣafwān b. Umayya had embraced Islam'",

cf. Mz., VIII, no. **11167** (*d*, *ʿAwn al-maʿbūd*, XIV, p. 55, *t*, V, pp. 64 f, *s*, *Kubrā*, IV, p. 169, confirmed in IḤ., III, p. 414). Ibn Jurayj is SCL in this bundle with its curiously confused strand back to the Prophet, cf. the commentators in *ʿAwn al-maʿbūd*. Virtually all variant readings in this *matn* have been incorporated.

With a strand on the authority of Kathīr b. Kathīr b. (al-)Muṭṭalib b. Abī Wadāʿa—a relative of his:

- "His grandfather Muṭṭalib b. Abī Wadāʿa as-Sahmī saw the Prophet performing a *ṣalāt* next to the Gate of the Banū Sahm while people were passing in front of him without there being a *sutra* between him and the Kaʿba",

cf. Mz., VIII, no. **11285** (*d*, *ʿAwn al-maʿbūd*, V, p. 345, *s*, *q*, confirmed in Ḥum., no. 578, IḤ., VI, p. 399, Abū Yaʿlā, XIII, pp. 119 f, cf. ʿAzq., II, p. 35). Ibn Jurayj, whose name is not even mentioned in Ḥum. between Sufyān b. ʿUyayna and Kathīr in certain parallel strands, is no more than the SCL of this tradition. A *sutra* is any object that the worshipper places in front of himself in order to screen off passers-by.

With a strand on the authority of Sulaymān b. Mūsā—Mālik b. Yakhāmir—Muʿādh b. Jabal, who related the Prophet's words:

- "Any Muslim who fights in the path of God as long as the time that elapses between two milkings of a camel deserves (to enter) Paradise. He who asks God in all honesty and sincerity to be killed or (even) to die (a natural death) will receive the reward of a martyr. And he who is injured or meets with an accident in the path of God …",

Cf. Mz., VIII, no.**11359** (*t*, IV, pp. 183, 185, *s*, VI, pp. 25 f, *q*, confirmed in IḤ., V, pp. 230 f). With a number of SSs converging in him, Ibn Jurayj is SCL, but the saying may have its origin in an earlier time; there is namely one version which suggests this. It is found in ʿAzq., V, p. 258, it goes back to the successor Makḥūl and it is supported by a strand in which the companion is left unidentified. This version probably precedes Ibn Jurayj's time. For once the final sentences of this tradition were left untranslated because of the totally confused and dilapidated text, showing up numerous variants none of which seems to produce a readily interpretable saying. The valiant attempts at formulating a feasible solution at the hands of Suyūṭī in *s* and the commentators quoted in *ʿAwn al-maʿbūd*, VII, pp. 154 f, fail to convince and/or pass over the grammatical anomalies. Thus, the person who sustained an injury on the battlefield is solely described with reference to his affliction by means of the elatives *aghraz*, *aghzar*, *aghazz*, *aghadhdh*, and *agharr*, each followed by *mā kānat* and each presumably describing the amount of blood he has shed.

With a strand on the authority of al-Ḥasan b. Muslim—Ṭāwūs—Ibn ʿAbbās—Muʿāwiya b. Abī Sufyān:

- "While he was on al-Marwa, I cut the Prophet's hair with the iron blade of an arrow. (Or in another version it says:) While he was on al-Marwa, I saw that the Prophet had his hair cut with the iron blade of an arrow",

cf. Mz., VIII, no. **11423** (*kh*, 25/127, 5, *m*, II, p. 913, *d*, *s*, confirmed in IḤ., IV, pp. 96, 98). Ibn Jurayj is (S)CL of this tradition. It allegedly describes a scene from the farewell pilgrimage. Supported by a bundle which Mz. superimposed upon this one, Ibn ʿUyayna probably modelled his own version of this tradition (*m*, *s*, cf. Ḥum., no. 605, IḤ., IV, p. 97#) on Ibn Jurayj's wording. However, he made a dive for Ṭāwūs by means of another transmitter, the Meccan *ṣāḥib sunna* Hishām b. Ḥujayr (d. ?), generally considered to be very weak as well as *ṣāliḥ* and *ṣadūq*, for which terms see *EI* 2, s.v. *ṣāliḥ*.

For Ibn Jurayj's (S)CL position responsible for the wording of a famous tradition describing the hand biting incident (Mz., IX, no. **11837**), see Qatāda under no. 10823.

With several highly dubious and confused strands down to the Prophet, Ibn Jurayj is one of two (S)CLs in an extraordinarily complex bundle supporting a tradition on the teaching of the call to prayer, the *adhān*, the other (S)CL being Hammām b. Yaḥyā (d. 163/780), cf. Mz., IX, no. **12169** (*m*, I, p. 287, *d*, *ʿAwn al-maʿbūd*, II, pp. 124-31, *t*, *s*,

1. For these references to certain physical features of Mecca, see *EI* 2, the geographical introduction of the article on Makka (W. M. Watt).

q, confirmed in ʿAzq., I, pp. 457 ff, IḤ., III, pp. 408 f, VI, p. 401, Dārimī, I, pp. 291 f). For earlier *adhān* traditions, see Muḥammad b. Isḥāq under no. 5309.

With a strand on the authority of ʿAbd Allāh b. ʿUbayd Allāh ibn Abī Mulayka—ʿĀʾisha, who related the Prophet's saying:

- "Of all people God hates the quarrel-monger most",

cf. Mz., XI, no. **16248** (*kh*, 46/15, *m*, IV, p. 2054, *t*, *s*, confirmed in Ḥum., no. 273, IḤ., VI, pp. 55, 63, 205, Ibn Ḥibbān, VII, p. 481). With his three firm PCLs and various SSs Ibn Jurayj is the believable CL of this saying.

With a strand on the authority of ʿAṭāʾ b. Abī Rabāḥ—ʿUbayd b. ʿUmayr—ʿĀʾisha:

- "Of all the supererogatory prayers the Prophet never performed any more assiduously than the two *rakʿa*s of (i.e. before) the *fajr ṣalāt*",

cf. Mz., XI, no. **16321** (*kh*, 19/27, *m*, I, p. 501, *d*, *s*, confirmed in IASh., II, pp. 240 f, IḤ., VI, pp. 43, 54, 170[#]). Ibn Jurayj is (S)CL and if he is not to be credited with this wording, it is Yaḥyā b. Saʿīd al-Qaṭṭān among his alleged pupils who is the most likely candidate for that honour. IḤ. mentions on p. 170 that he received the tradition also from ʿAzq., but a thorough search for it in his *Muṣannaf* could not confirm this, although it would seamlessly have fitted the context in his *ṣalāt* chapter in three or four places, and although several traditions preserving the same gist are found in it[1]. This looks like one more example of IḤ. providing a tradition with a ʿAzq. *isnād* strand of his own making found nowhere else in that context.

With a strand on the authority of Sulaymān b. Mūsā—Zuhrī—ʿUrwa b. az-Zubayr—ʿĀʾisha, who related the Prophet's words:

- "A woman who gets married without the permission of (one of her relatives acting as) her guardian[2], her marriage is null and void, null and void, null and void. She may keep the dower in exchange for what her husband has acquired, in case he has already consummated the marriage. And when the relatives cannot reach agreement among themselves (sc. as to who will act as her guardian), the ruler is always the guardian of those who have no guardian",

cf. Mz., XII, no. **16462** (*d*, *ʿAwn al-maʿbūd*, VI, pp. 69 f, *t*, *s*, *q*, confirmed in Ṭay., no. 1463, ʿAzq., VI, p. 195, IASh., IV, pp. 128, 130, Ḥum., no. 228, IḤ., VI, pp. 47, 66, Dārimī, II, p. 185, Ibn ʿAdī[3], III, p. 266). Although the issue is much older than Ibn Jurayj, it is unmistakably he who is responsible for the wording of this tradition, which amounts to a legal maxim. For an older tradition from this chapter, see Abū Isḥāq under no. 9115.

With a strand on the authority of Yaḥyā b. ʿAbd Allāh b. Ṣayfī—ʿIkrima b. ʿAbd ar-Raḥmān—Umm Salama:

- "The Prophet had sworn not to approach his wives for a month. When twenty-nine days had elapsed, he entered their quarters again. He was told: 'Prophet of God, you swore not to approach us for a month!' Then he answered: 'But a month has twenty-nine days'",

cf. Mz., XIII, no. **18201** (*kh*, 67/92, *m*, II, p. 764, *s*, *q*, confirmed in IḤ., VI, p. 315). Ibn Jurayj is in any case (S)CL. The principal message of this tradition is the fixation of the number of days in a month and not the Prophet's oath. For the background story thereof, see Zuhrī under no. 16635.

For his position as target for dives in a bundle supporting a tradition on the killing of the lizard called *wazagh*, see Sufyān b. ʿUyayna.under no. **18329**.

Ibn Sīrīn, for his *tarjama* see **Muḥammad b. Sīrīn**.

Ibn ʿUlayya, **Ismāʿīl b. Ibrāhīm b. Miqsam**, (d. 193/809) a *mawlā* usually called after his mother ʿUlayya was a traditionist of Baṣra like his son Ibrāhīm (d. 218/833). Ibn ʿUlayya Sr is very often CL in bundles with Ayyūb as-Sakhtiyānī as SCL with or without Ḥammād b. Zayd as primary CL. Also ʿAbd al-ʿAzīz b. Ṣuhayb is found as artificial CL in traditions which might be attributed to him or to Ḥammād b. Zayd. It is said that, nine years before he was to die, Ibn ʿUlayya ceased altogether to laugh, when it reached him that Abū ʿAwāna al-Waḍḍāḥ b. ʿAbd Allāh had never laughed, cf. *TB*, XIII, p. 461.

1. Thus we find in III, p. 57, no. 4777, with a Thawrī / Ḥakīm b. Jubayr / Saʿīd b. Jubayr / ʿĀʾisha strand the tradition: 'I never saw the Prophet make more haste to perform a prayer than for the two *rakʿa*s before the morning *ṣalāt* …', a wording which is very similar to one in *m*, I, ibidem, no. 95, which also has a strand with Ibn Jurayj but with Ḥafṣ b. Ghiyāth and Muḥammad b. ʿAbd Allāh b. Numayr as pupils who allegedly informed IASh.
2. The words in brackets are meant to incorporate various different terms used for 'guardian'.

With a strand on the authority of Ḥumayd aṭ-Ṭawīl—Anas b. Mālik:

- "The Prophet's hair reached down to halfway his ears",

cf. Mz., I, no. **567** (*m*, IV, p. 1819, *d*, *tm*, *s*, confirmed IḤ., III, p. 113). Ibn ʿUlayya is CL of this version from the MC on the Prophet's hair. For more versions, see Mālik under no. 833*.

With a strand on the authority of ʿAbd al-ʿAzīz b. Ṣuhayb—Anas b. Mālik a report on the conquest of Khaybar in which several variants from alternative versions are incorporated:

- "The Prophet went on a campaign to Khaybar. Together with him we performed the morning *ṣalāt* just before dawn. The Prophet then rode off and so did Abū Ṭalḥa (my stepfather) with me sitting behind him. While the Prophet sped through the alleyways of Khaybar, my knee touched the thigh of the Prophet and his loincloth (became rolled up so as to) leave his thigh bare and I could see its white flesh. When he entered the village proper, he shouted: 'God is great. May Khaybar be destroyed!' And (alluding to Q. XXXIV: 177) he added three times: 'Verily, when we descend onto the forecourt of a people, the morning of those warned will be grievous!' Then the inhabitants came outside with their axes, baskets and ropes in order to go to their fields and exclaimed: 'Muḥammad (has come) with an army!'

  Anas continued: 'After some resistance on their part (*ʿanwatan*) we overpowered Khaybar and captives were rounded up. Diḥya (Daḥya) came along and said: 'Messenger of God, give me a slave girl from the captives.' 'All right', the Prophet said. 'go and choose one.' So Diḥya took Ṣafiyya bt. Ḥuyayy into his care. Then a man came to the Prophet and said: 'Prophet of God, have you given Ṣafiyya bt. Ḥuyayy, the leader of the Qurayẓa and the Naḍīr, to Diḥya? She is only worthy of you!' Hereupon the Prophet ordered that she be brought to him. When she had arrived and he looked at her, he ordered Diḥya to select another slave girl from the captives. Thereupon the Prophet gave Ṣafiyya her freedom and married her.

  Then Anas was asked: 'What dower did he give her?' 'He gave her back to herself, he manumitted her and married her', (he said).

  Later, when they were on the way back, (my mother) Umm Sulaym prepared Ṣafiyya for the wedding night with the Prophet and presented her to him that evening. Thus he became a bridegroom. He announced: 'Anyone who has anything to contribute, must come forward', and he spread a leather mat out in front of him. So one man brought some curd, another some dates, and a third some ghee. They made a dish[1] with which the Prophet gave a banquet",

cf. Mz., I, no. **990** (*kh*, 8/12, *Fatḥ*, II, pp. 25 ff, *m*, II, pp. 1043 f, *d*, *s*, confirmed in IḤ., III, p. 102). Ibn ʿUlayya is the CL of this wording, but the story of the capture of Khaybar and the Prophet's marriage to Ṣafiyya is already amply dealt with in the *Sīra*, III, p. 354, IV, p. 296. Ḥammād b. Zayd is CL in his own bundle supporting only a skeleton of this tradition, see there under Mz., I, no. 291. The incident of the young Anas setting eyes on the bare flesh of the Prophet's thigh played a vital part in the discussion on whether or not thighs belong to a person's *ʿawra*, nakedness. Normally, all body parts between navel and knees of a man were considered as such and this tradition was adduced by those who sought to relax somewhat the strict rule pertaining to a man's upper legs.

For his position in a bundle (no. **991**) from a MC on longing for one's own death, see Shuʿba under no. 441.

With a strand on the authority of ʿAbd al-ʿAzīz b. Ṣuhayb—Anas:

- "The Prophet entered the mosque and found a rope suspended between two columns. He asked: 'What is this?' People said: 'That is for Zaynab: when she performs a *ṣalāt* and she becomes weak and limp, she can hold on to that.' 'Untie it', the Prophet said, 'let anyone perform his *ṣalāt* only when he is able to muster the

1. They stoned the dates and pounded them with the curd and the ghee and kneaded the mixture, together with parched barley and some water, into a dough, cf. Lane, s.v. *ḥays* and *sawīq*.

necessary energy, and when he feels weak, let him sit down'",

cf. Mz., I, no. **995** (*m*, I, pp. 541 f, *d*, *s*, confirmed IḤ., III, p. 101). Ibn ʿUlayya is (S)CL. It is also found with ʿAbd al-Wārith heading his own bundle with a dive onto ʿAbd al-ʿAzīz b. Ṣuhayb, the usual SCL, cf. Mz., I, no. 1033 (*kh*, 19/18, *Fatḥ*, III, p. 278, *m*, I, p. 542, *s*, *q*, confirmed in Abū ʿAwāna, II, pp. 297 f). Some commentators allege that the woman Zaynab mentioned is Zaynab bt. Jaḥsh, one of the Prophet's wives, but this is denied by a host of other commentators who do not seem to be able to agree on the exact identity of the woman involved. The main message of the tradition is to convey God's disapproval of a too vigorous, or too assiduous, performance of prescribed, and especially supererogatory, religious rituals. This is laid down in a maxim that crops up occasionally as an insert (*idrāj*) in other traditions: *ʿalaykum mā tuṭīqūna mina 'l-aʿmāl*, i.e. only those religious exercises for which you have the strength are incumbent upon you.

With the same strand:

- "The Prophet had himself a signet ring made of silver and he had someone engrave in it: 'Muḥammad the Messenger of God.' Then he spoke to the people: 'I had myself a ring made of silver with 'Muḥammad the Messenger of God' engraved in it. Let nobody engrave (his own ring) with the same text'",

cf. Mz., I, nos. **999**, 1013, 1044, 1060, 1062 (*kh*, *m*, III, p. 1656, *s*, *q*, confirmed in IASh., VIII, p. 268, IḤ., III, pp. 101, 183, 186). ʿAbd al-ʿAzīz is the artificial CL of this tradition. Whom we can safely attribute the tradition to is difficult to say. Among his recorded 'pupils' Ibn ʿUlayya and/or Ḥammād b. Zayd are the most likely candidates. The number of *mursalāt* and *mawqūfāt* as recorded for example in ʿAzq., I, pp. 346 ff, X, pp. 393-6, IASh., VIII, pp. 269-74, on the rings of a number of people with or without details on various engravings is striking and permits the conclusion that discussions on what rings should look like are in any case very early.

For his position in a bundle supporting a tradition dealing with slaughtering and performing the festive *ṣalāt*, cf. Mz., I, no. **1455**, see Ayyūb under that number.

With a strand on the authority of Abū Rayḥāna ʿAbd Allāh b. Maṭar—Abū ʿAbd ar-Raḥmān Safīna:

- "The Prophet used to perform the major ritual ablution (i.e. after intercourse) with a *ṣāʿ* and the minor ritual ablution with a *mudd* of water",

cf. Mz., IV, no. **4479** (*m*, I, p. 258, *t*, *q*, confirmed in IASh., I, p. 65, IḤ., V, p. 222, Dārimī, I, p. 186, Bay., I, p. 195). Ibn ʿUlayya is (S)CL. For an earlier tradition on this issue, see Shuʿba under no. 963. The quantities mentioned are respectively ca. four and ca. one liter, cf. Hinz, s.vv.

With a strand on the authority of Ayyūb b. Abī Tamīma as-Sakhtiyānī—ʿAbd Allāh b. ʿUbayd Allāh ibn Abī Mulayka—Ibn ʿAbbās:

- "The Prophet left the latrine. When a meal was offered to him, the people asked: 'Do we not have to bring you water to perform your ablutions?' '(No)', he said, 'I have only been ordered to perform a *wuḍūʾ* in order to perform a *ṣalāt*'",

cf. Mz., V, no. **5793** (*d*, *ʿAwn al-maʿbūd*, X, p. 166, *t*, *s*, confirmed in IḤ., I, p. 359, Bay., I, p. 348). Ibn ʿUlayya is (S)CL. In a roundabout way the commentator states that, after relieving oneself, a *wuḍūʾ* is not strictly obligatory (*wājib*) when one sits down to eat, only for the valid performance of a *ṣalāt*, but washing the hands before a meal is nonetheless recommended. The *wuḍūʾ sharʿī*, legally prescribed ablutions, is thereby set off against the *wuḍūʾ ʿurfī*, ablutions as part of general, human practice.

With a strand on the authority of al-Ḥajjāj b. Abī ʿUthmān—Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—ʿAwn b. ʿAbd Allāh b. ʿUtba—Ibn ʿUmar:

- "When we were about to perform a *ṣalāt* with the Prophet, there was a man in the congregation who said: '*Allāhu akbar kabīrā wa 'l-ḥamdu li 'llāhi kathīrā wa-subḥāna 'llāhi bukratan wa-aṣīlā*.' The Prophet asked: 'Who uttered those words?' 'Messenger of God, it was I', this man said whereupon the Prophet said: 'I found them extraordinary, the gates of heaven will be opened through them.' (Ibn ʿUmar added:) Since the Prophet said that, I never ceased uttering them myself",

cf. Mz., VI, no. **7369** (*m*, I, p. 420, *t*, *s*, confirmed in IḤ., II, p. 14). Ibn ʿUlayya is (S)CL. This is the text of a formulaic prayer to be uttered at the beginning of a *ṣalāt*. On purpose it was left untranslated, since the rhythm, as well as the rhyme, is inevitably lost

in any rendition. Literally it reads something like: God is great, mighty, praise God frequently, morning and evening God's perfection is glorified.

With a strand on the authority of Ayyūb b. Abī Tamīma as-Sakhtiyānī—Nāfiʿ—Ibn ʿUmar:

- "The Prophet forbade the sale of dates until they show red and yellow colours, and the sale of corn until the ears are white and free of blight; these prohibitions pertained to seller and purchaser alike",

cf. Mz., VI, no. **7515** (*m*, III, pp. 1165 f, *d*, *t*, *s*, IḤ., II, p. 5). Ibn ʿUlayya is the CL of this tradition, which is part of a MC. For less elaborate versions, see Shuʿba under no. 7190 and Mālik under no. 8355*.

With a strand on the authority of ʿAlī b. al-Ḥakam al-Bunānī—Nāfiʿ—Ibn ʿUmar:

- "The Prophet forbade to hire out male animals[1] (for impregnating female animals)",

cf. Mz., VI, no. **8233** (*kh*, 37/21, *Fatḥ*, V, p. 368, *d*, *t*, *s*, confirmed in IḤ., II, p. 14). Ibn ʿUlayya is CL of this tradition. Supported by late SSs and spiders it is often part of a composite containing other elements like various prohibitions; for perhaps the oldest of these composites, see Zuhrī under no. 10010.

With a strand on the authority of Ayyūb as-Sakhtiyānī—ʿAmr b. Shuʿayb—his father Shuʿayb b. Muḥammad—(…)—the latter's grandfather ʿAbd Allāh b. ʿAmr[2], who related the Prophet's words (paraphrase):

- "The *salaf* sale (in which the price is paid in advance and the commodity is withheld to a certain future period) combined with an ordinary transaction is not permitted, neither is a transaction allowed in which two conditions are stipulated, nor is profit-taking allowed in the case of the sale of something for which no responsibility is assumed, nor is a transaction permitted for something not in your possession",

cf. Mz., VI, no. **8664** (*d*, *ʿAwn al-maʿbūd*, IX, pp. 291 ff, *t*, *s*, *q*, confirmed in IḤ., II, pp. 178 f). Ibn ʿUlayya is the best-attested key figure in this bundle, but also Ḥammād b. Zayd shows up together with confirmation in Ṭay., no. 2257, and Yazīd b. Zurayʿ with Dārimī, II, p. 329. It is in fact a composite which does not offer all four prohibitions in all the sources listed. For another tradition on *salaf* sales, see Ibn ʿUyayna under no. 5820. *Salaf* or *salam* sales were thought to contain an element of risk and were therefore normally forbidden. As for the two 'conditions' mentioned, the example given in the commentaries pertains to the sale of a piece of cloth with which two conditions are stipulated: in respect of shortening and sewing it up. In fact, one condition is allowed, two or more of such are forbidden. The forbidden profit-taking pertains to a sale of something to a third party before the purchaser has taken possession of it from the vendor, a situation also envisaged in the final prohibition.

With a strand on the authority of Ayyūb as-Sakhtiyānī—Ibn Sīrīn—ʿAmr b. Wahb ath-Thaqafī—Mughīra b. Shuʿba (paraphrase):

- "While on a journey, the Prophet and I withdrew from the people early one morning in order that he'd relieve himself; after having been absent for some time, he came back and asked for water. Since the Syrian mantle (*jubba*) he was wearing had too narrow sleeves, he could not bare his arms, so he stretched out his hands from under its hem, rinsed his face and hands, wiped over his forelock and turban, and wiped over his shoes. Then we rode off to join the people, who had begun to perform the first *rakʿa* of the *ṣalāt* with ʿAbd ar-Raḥmān b. ʿAwf as *imām*. The Prophet and I performed the second *rakʿa* behind him and then made up for the first one we had missed",

cf. Mz., VIII, no. **11521** (*s*, *Kubrā*, I, p. 101, IS, III 1, p. 91, IASh., I, p. 179, IḤ., IV, p. 244). In this bundle Ibn Sīrīn is SCL but no more than that and Ibn ʿUlayya is the clear CL of this tradition, which is part of the MC on 'wiping over one's shoes'. For a general introduction to the *masḥ ʿalā 'l-khuffayn* issue, as it is called, see Shaʿbī under no. 11514.

With a strand on the authority of ʿUyayna b. ʿAbd ar-Raḥmān—his father ʿAbd ar-Raḥmān b. Jawshan al-Ghaṭafānī—Abū Bakra Nufayʿ b. al-Ḥārith, who related the Prophet's words:

- "No sinner deserves more to be punished

1. Any male animal like camels, horses, bulls, sheep, or goats.
2. This well-known family *isnād*, from which mostly the link between Shuʿayb b. Muḥammad and Muḥammad b. ʿAbd Allāh b. ʿAmr is dropped, thus securing a direct link between grandson and grandfather, is for a change in this case complete: it says literally *ḥaddathanī ʿAmr b. Shuʿayb ḥaddathanī abī ʿan abīhi ʿan abīhi ḥattā dhakara ʿAbd Allāh b. ʿAmr qāla …*

quickly by God for his offences in this world together with what remains in store for him in the hereafter than for injustice and the severing of familial bonds",

cf. Mz., IX, no. **11693** (*d*, *ʿAwn al-maʿbūd*, XIII, p. 167, *t*, IV, pp. 664 f, *q*, confirmed in Ibn al-Mubārak, *Zuhd*, no. 724, IḤ., V, p. 38, and with a diving strand onto ʿUyayna: Ṭay., no. 880). Ibn ʿUlayya is (S)CL. The term for 'injustice' used here is *baghy*. That concept comprises any instance of overstepping the boundaries of what is proper. The commentators do not give us further clues as to what specific offense may have been alluded to here other than injustice (*ẓulm*), rebelling against authority, or *kibr*, i.e. 'haughtiness' or 'unbelief'. For the record, *baghy* may also refer to putting a slave girl or an orphan up for prostitution.

Ibrāhīm b. Saʿd b. Ibrāhīm b. ʿAbd ar-Raḥmān b. ʿAwf az-Zuhrī is reported to have been born in Medina in 108/726. He is said to have been black, cf. *TB*, VI, p. 83, 18. Later in life he settled in Baghdad to take up a position in the treasury. He sang songs with the lute at the court of Hārūn ar-Rashīd. Shortly after his arrival he apparently died in 183 or 184/799-800. He seems to have had a special predilection for ʿUmar *faḍāʾil*, of which some details will be recorded below. As transmitter of traditions he had a good reputation, but several cases of *samāʿ*, such as his relation with his distant cousin Ibn Shihāb az-Zuhrī, were open to doubt, because he was thought to have been too young, when Zuhrī died in 124/742.

With a strand on the authority of Zuhrī:

- "One day Anas saw a silver ring on the hand of the Prophet. He said: 'Then the people fashioned such rings for themselves. Thereupon the Prophet threw his ring away and the people threw away theirs'",

cf. Mz., I, no. **1475** (*kh*, 77/46, 3, *m*, III, pp. 1657 f, *d*, *s*, confirmed in IḤ., III, pp. 160, 223, Abū Yaʿlā, VI, p. 243). Ibrāhīm is (S)CL of this version from the extensive MC on signet rings and his alleged spokesman Zuhrī is no more than SCL. The tradition is controversial, says IḤj., *Fatḥ*, XII, pp. 438 ff, in that the generally accepted idea about the Prophet and signet rings is that he had made himself a golden ring, which he got rid of as soon as he saw that the people had followed his example. IḤj. quotes various commentators who produced lengthy and ingenious explanations for Zuhrī's seemingly erroneous transmission from Anas. For other traditions from this MC, see Shuʿba under no. 1256, Sufyān b. ʿUyayna under no. 7599, ʿAbd Allāh b. Wahb under no. 1554, and Ibn ʿUlayya under no. 999.

With a strand on the authority of Ṣāliḥ b. Kaysān—Zuhrī—Anas (paraphrase):

- "Asked about the *ḥijāb*, I said that I knew better than anyone the circumstances under which the *ḥijāb* verse was revealed. On a certain morning the Prophet married Zaynab bt. Jaḥsh and invited the people for a banquet. He sat down and certain men sat down with him after most guests had left. Then the Prophet stood up too and I accompanied him to the door of ʿĀʾisha's quarters. Thinking that those men who had stayed behind had gone, he returned and I with him. But there they were, still sitting. Then he went away to ʿĀʾisha's quarters again. When he returned a second time, they appeared to have gone too. He hung a curtain between me and himself and God revealed the *ḥijāb* verse",

cf. Mz., I, no. **1505** (*kh*, 70/59, *Fatḥ*, XI, pp. 519 f, *m*, II, p. 1050, *s*, confirmed in IḤ., III, p. 236). Ibrāhīm is (S)CL of the wording of this tradition, while his son Yaʿqūb is labelled as its *madār*. It belongs to the MC on the revelation of the *ḥijāb* verse (XXXIII: 53).

With the same strand (paraphrase of a tradition whose transmission is probably flawed):

- "God never ceased sending down His Qurʾān upon His Messenger, the revelations increasing with time until his death",

cf. Mz., I, no. **1507** (*kh*, 66/1, 4, *m*, IV, p. 2312, *s*, confirmed in IS, II 2, p. 2, IḤ., III, p. 236). This rendition was largely based upon IḤj.'s rewording, cf. *Fatḥ*, X, p. 382. IḤj. adds that the gradual increase of revelations was especially apparent in the rulings and decisions the Prophet was asked to give, when the tribal delegations (*wufūd*) asked for these. These delegations had come to pledge fealty to the Islamic cause after Mecca was conquered. Whatever the correct wording may have been, Ibrāhīm is SCL and his son Yaʿqūb is (S)CL of the gist.

With a strand on the authority of his father Saʿd b. Ibrāhīm—Muḥammad b. Jubayr—his father Jubayr b. Muṭʿim:

• "A woman came to the Prophet (in order to ask him something. When he had given advice,) he ordered her to return to him (should she have other things to ask). Then she said: 'But what must I do, when I come to you another time and you are not there—she meant 'when you are no longer alive' —?' He said: 'If you do not find me (to give you advice), go to Abū Bakr'",

cf. Mz., II, no. **3192** (*kh*, 62/5, 4, *m*, IV, pp. 1856 f, *t*, confirmed in Ṭay., no. 944, IḤ., IV, pp. 82, 83, Abū Yaʿlā, XIII, p. 399). Ibrāhīm is (S)CL in this concisely worded tradition: the phrases in brackets were added for a better understanding.

With a strand on the authority of Ṣāliḥ b. Kaysān—ʿAbd al-Ḥamīd b. ʿAbd ar-Raḥmān b. Zayd b. al-Khaṭṭāb—Muḥammad b. Saʿd b. Abī Waqqāṣ—his father Saʿd b. Abī Waqqāṣ:

• "ʿUmar asked permission to enter the Prophet's quarters at the moment that several women from Quraysh were there too, asking him questions and making requests, raising their voices to the point of drowning out his. But when ʿUmar requested to enter, they got up and hastened to hide behind the partition. Laughing the Prophet let him enter. ʿUmar remarked: 'May God cause you mirth all your life, Messenger of God.' The Prophet said: 'I am amazed at those women who were with me just now: when they heard your voice, they hastened to hide themselves.' Then ʿUmar said: 'But, Messenger of God, it would have been more appropriate if they were in awe of you.' And then, addressing the women, he said: 'Silly women[1]! Do you fear me, while you do not fear the Messenger of God?' 'Yes', the women said, 'you are harsh and more irascible than he.' 'Quite so, son of al-Khaṭṭāb', the Prophet intervened, 'by Him in whose hand lies my soul, not even the devil would meet you face to face walking along a road without choosing for himself a different one!'",

cf. Mz., III, no. **3918** (*kh*, 62/6, 4, *m*, IV, pp. 1863 f, *s*, confirmed IḤ., I, pp. 171, 182, 187). Ibrāhīm is CL of this tradition, which is to be understood as one of the *faḍāʾil* of ʿUmar.

With a strand on the authority of Ṣāliḥ b. Kaysān—Zuhrī—Abū Umāma Asʿad b. Sahl—Abū Saʿīd al-Khudrī, who related how the Prophet told his companions a dream:

• "'When I lay asleep, I dreamt that the people were paraded before me dressed in shirts some of which were not reaching any lower than their nipples, some others not even that[2]. Then ʿUmar passed by who was dressed in a shirt which he dragged along the ground.' The companions present asked: 'How do you interpret that dream, Messenger of God?' '(The length of their shirts (*qumuṣ*) refers to their) religiosity', he said",

cf. Mz., III, no. **3961** (*kh*, 91/17, *m*, IV, p. 1859, *t*, *s*, confirmed in IḤ., III, p. 86, Dārimī, II, pp. 170 f, cf. Ṭay, no. 2355[3]). Ibrāhīm is the clear CL. This is again a clear *faḍāʾil* report singing the praises of ʿUmar, cf. no. 3918 above.

For a prohibition of expectorating in which Ibrāhīm is one of its CLs, see Sufyān b. ʿUyayna under Mz., III, no. **3997**.

He is CL in a tradition on *ʿazl* (coitus interruptus), Mz., III, no. **4141**, cf. Rabīʿa b. Abī ʿAbd ar-Raḥmān ar-Raʾy under no. 4111.

With a strand on the authority of his father Saʿd b. Ibrāhīm—Abū ʿUbayda b. Muḥammad b. ʿAmmār b. Yāsir—Ṭalḥa b. ʿAbd Allāh b. ʿAwf—Saʿīd b. Zayd, who related the Prophet's words:

• "He who gets killed while defending his possessions (against robbers), he is a martyr; he who gets killed while defending his family (or wife), or his life (lit. blood) or his religion, he is a martyr",

cf. Mz., IV, no. **4456** (*d*, *ʿAwn al-maʿbūd*, XIII, p. 85, *t*, *s*, confirmed in Ṭay., no. 233, IḤ., I, p. 190). This tradition of Ibrāhīm is an elaborate version from a MC, for which see Sufyān b. ʿUyayna under the same number and Thawrī under no. 8603

1. Is that the correct interpretation of the expression *yā ʿaduwwāt anfusihinna*? Literally it says: 'Enemies of themselves!'

2. A different interpretation of those last words was that the shirts were deemed to have been reaching down halfway to their navel.

3. Ṭay. presents the tradition in a slightly different wording also on the authority of Ibrāhīm b. Saʿd but with another Zuhrī strand: his son Saʿd b. Ibrāhīm / Abū Salama b. ʿAbd ar-Raḥmān / Abū Hurayra.

With a strand on the authority of his father Saʿd b. Ibrāhīm—ʿAbd Allāh b. Jaʿfar b. Abī Ṭālib:

- "I saw the Prophet eat fresh dates with cucumber",

cf. Mz., IV, no. **5219** (*kh*, 70/47, *m*, III, p. 1616, *d*, *t*, *q*, confirmed in IḤ., I, p. 203). Ibrāhīm is the convincing CL and as such identified by IḤj. who uses the term *madār* to indicate his position in this bundle. A commentator says that the Prophet is described as eating alternately the one fruit from the right hand and the other from the left hand. Other related traditions state that he combined fresh dates with various kinds of watermelon (*biṭṭīkh*, *khirbiz*). It had been observed that combining these two foodstuffs, or any other combination of two different ingredients, qualitatively fattened the eater. In the dates there is 'heat' (*ḥarāra*) and in the cucumber there is 'coolness' (*burūda*), thus, when eaten on the same occasion, a perfect balance (*iʿtidāl*) is achieved. This balance constitutes an ancient medicinal principle and is a condition for health in general, cf. IḤj., *Fatḥ*, XI, p. 506, and Ullmann, *Medizin*, pp. 97 f.

With a strand on the authority of Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh—Ibn ʿAbbās:

- "The People of the Book used to let their hair fall down (upon their foreheads), the polytheists used to part their hair (letting it hang down on either side of their heads); the Prophet used to prefer conforming with the People of the Book in matters for which he had not received a (divine) order, so he let the hair over the forehead (*nāṣiya*) fall down; afterwards he resorted to parting his hair[1]",

cf. Mz., V, no. **5836** (*kh*, 77/70, *m*, IV, pp. 1817 f, *d*, *q*, confirmed in IASh., VIII, pp. 261 f, IḤ., I, pp. 246, 261). Ibrāhīm is the CL of this particular wording, probably imitated by Ibn al-Mubārak and ʿAbd Allāh b. Wahb who both made dives for Yūnus b. Yazīd. Mālik has preserved a *mursal* of Zuhrī to this effect (II, p. 948°, cf. Nasāʾī, *Kubrā*, V, p. 414), but the bundle studied here does not allow simply identifying him with this tradition. On the other hand, since matters concerning cosmetics are among the oldest discussed in Islamic society, especially right after the first conquests, when the Muslims discovered new manners and customs among the conquered peoples, it is not entirely out of the question that the discussion on the issue is contemporaneous with Zuhrī.

With a strand on the authority of Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Ibn ʿAbbās:

- "The Prophet was the most generous person, but more than ever so during Ramaḍān, because every year Jibrīl would come and meet him in Ramaḍān until the end of the month and the Messenger of God would recite the Qurʾān to him. When Jibrīl met him, he was more generous than 'a wind let loose'",

cf. Mz., V, no. **5840** (*kh*, 66/7, *m*, IV, p. 1803, *tm*, confirmed in IḤ., I, p. 363). Ibrāhīm is not an entirely convincing CL, but the tradition seems relatively late in respect of style and contents, that is why it was not ascribed to Zuhrī who is probably just a SCL. But this analysis is at most tentative.

In connection with Mz., V, no. **5845** and **5846**, late versions of the story of the envoys sent by the Prophet to foreign monarchs, in which Ibrāhīm may be the CL, cf. Zuhrī under no. 5845.

With a strand on the authority of Zuhrī—Anas b. Mālik (paraphrase):

- "While he was on a campaign in Syria on his way to conquer Armenia and Ādharbayjān amid the troops from Iraq[2], (the commander) Ḥudhayfa b. al-Yamān was appalled by the different ways in which his warriors and those from Syria recited the Qurʾān. Upon his return he went to ʿUthmān and said: 'Commander of the faithful, you'd better grapple with the problem of this community before they get embroiled in disagreements[3] about the correct recita-

1. As Qasṭallānī (VI, p. 35) indicates, because he had received an order from God to do so. But for Nawawī (XV, pp. 90 f) the matter is not so clear-cut; he sums up several considerations which allegedly may have played a role in making Muḥammad change his attitude.

2. This is said to have occurred in the year 35/655 in the second or third year of ʿUthmān's reign.

3. It says in the commentaries that the Syrian soldiers recited the Qurʾān according to the Ubayy b. Kaʿb reading and the Iraqis according to that of ʿAbd Allāh b. Masʿūd. This is supposed to have led to mutual accusations of unbelief. In comparable reports the people of Baṣra, who followed Abū Mūsā al-Ashʿarī's reading, quarrelled with the people of Kūfa about, among other examples, *wa-atimmū 'l-ḥajja wa 'l-ʿumrata li 'l-bayt* instead of the (eventually canonical) *wa-atimmū 'l-ḥajja wa 'l-ʿumrata li 'llāh* (II: 196), cf. Ibn Abī Dāwūd, *Kitāb al-maṣāḥif*, p. 12.

tion of the Holy Book like the Jews and Christians before them.' ʿUthmān sent a message to Ḥafṣa, the daughter of ʿUmar, to bid her to submit the sheets (*ṣuḥuf*) on which the scattered fragments of the Qurʾān had been written down (by order of Abū Bakr[1]). She did so. Then he ordered Zayd b. Thābit, ʿAbd Allāh b. az-Zubayr, Saʿīd b. al-ʿĀṣ and ʿAbd ar-Raḥmān b. al-Ḥārith b. Hishām to copy these sheets onto *muṣḥaf*s. And addressing the latter three who were from Quraysh[2], he said: 'In case you and Zayd have different opinions on certain readings, you should let the dialect of the Quraysh prevail, for the Qurʾān was revealed in their language.' Thus they did. When they had copied the sheets onto *muṣḥaf*s, he had them returned to Ḥafṣa. He dispatched a *muṣḥaf* to every province[3] and issued the order to burn every sheet or *muṣḥaf* then in their possession[4]",

cf. Mz., VII, no. **9783** (*kh*, 66/3, *Fatḥ*, X, pp. 390-5 apud *faḍāʾil al-Qurʾān* 3, *t*, *s*, Abū Yaʿlā, I, pp. 92 f, Ibn Abī Dāwūd, *Maṣāḥif*, pp. 18 f, cf. the diagram further down). This version of the story describing the second earliest redaction of the Qurʾān associated with ʿUthmān, after Abū Bakr's first collection, may be due to Ibrāhīm, but his position in this bundle is no more than that of a (S)CL; for the *khabar* associated with Abū Bakr, see Zuhrī under no. 3729. But if Zuhrī may tentatively be associated with the wording of the Abū Bakr story, his position in this bundle as the target of various dives (cf. Ibn Abī Dāwūd, *Maṣāḥif*, pp. 19 f, Ṭabarī, *Tafsīr*, ed. Shākir, I, p. 62), is so dubious that it is on the whole safer to ascribe the wording of the ʿUthmān story to his one and only PCL Ibrāhīm b. Saʿd. And there are two other considerations to be taken into account for tentatively ascribing the wording of the story to Ibrāhīm.

Firstly, although the strand down from Ibrāhīm: Zuhrī / Anas / Prophet is a fairly common one[5], it appears that Zuhrī, upon closer inspection, is *not one single time* the CL in any of these bundles[6]. The only allegedly 'direct' pupils of Zuhrī who can be assumed to have been responsible for traditions supported by this strand are, apart from Ibrāhīm's (S)CL position in the tradition under discussion, Mālik (cf. his *tarjama* under the nos. 1527*, 1528*, 1529°, 1530*) and Sufyān b. ʿUyayna (cf. there under the nos. 1485 ff). But a few transmitters who lived at a much later time than those two do turn up frequently as CLs in bundles ending in this strand and testify to its popularity with them, to wit Ibrāhīm's son Yaʿqūb and Qutayba b. Saʿīd. Moreover, the vast majority of traditions supported by this strand appear to be SS-supported, with the occasional spidery formation thrown in. This observation undermines one more time the tenability of Zuhrī as the CL of this bundle as proposed by some.

And secondly, Yaḥyā b. Maʿīn is quoted as having said: 'No one transmitted the story of ʿUthmān's Qurʾān collection better than Ibrāhīm,' at which point it must be added that Ibn Maʿīn, although

1. Curiously, those sheets in Ḥafṣa's house were referred to in a different context by the term *ruqʿa*, lit. 'patch', cf. IḤj., *Fatḥ*, X, p. 393, 12.

2. ʿAbd Allāh b. az-Zubayr was from the Banū Asad, Saʿīd was from the Banū Umayya, and ʿAbd ar-Raḥmān was a Makhzūmī, all three clans from Quraysh; Zayd was the only Anṣārī, but he had allegedly been one of the Prophet's scribes. Although Saʿīd was only nine years old when the Prophet died, he was called upon on this occasion for it was said that his way of speaking Arabic resembled the Arabic of the Prophet most of all companions. Muʿāwiya called him 'the noble one' (*karīm*) of the people, cf. IḤj., *Fatḥ*, X, p. 393, 21. He is said to have died between 57/677 and 59/679.

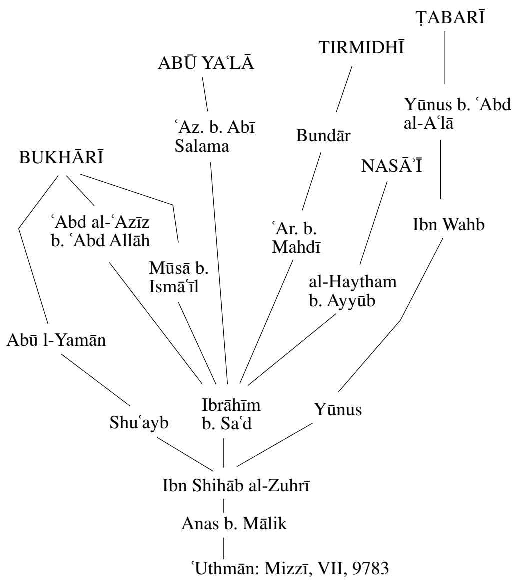
3. In Arabic *ufq* or *jund*. The number of provinces where *muṣḥaf*s were dispatched to is given variously: four or five, but the number seven is mentioned by Abū Ḥātim Sahl b. Muḥammad as-Sijistānī (d. 250/864): Mecca, Syria, Yemen, Baḥrayn, Baṣra, Kūfa, and one ʿUthmān kept for himself in Medina, cf. IḤj., *Fatḥ*, X, p. 395, 11.

4. In a variant *kharaqa*, to tear up, instead of *ḥaraqa*, to burn. The *ṣuḥuf* in the possession of Ḥafṣa were not destroyed during her lifetime, but after her death the then governor of Medina Marwān b. al-Ḥakam had them torn up (*shuqqiqa*) and, after washing the pieces(!), had them burnt, cf. IḤj., *Fatḥ*, X, p. 394, -7, -2, 395, 5 f. Also the variant *maḥā*, to wipe clean, is found, ibidem, p. 395, 16, 22. Qāḍī ʿIyāḍ asserted that washing *ṣaḥīfa*s before finally burning them was carried out in order to make absolutely sure that the sheets were destroyed (*mubālaghatan fī idhhābihā*), cf. ibidem, p. 395, -7. Burning writing which contained the name of God seemed to have been a moot point: burning meant honouring God's name and protecting it from being trampled upon, cf. ibidem, p. 395, -6, but ʿAzq. has some contradictory opinions on the issue, cf. his *Muṣannaf*, XI, p. 425. IḤj. concludes the debate by pointing out that in his days washing the writing off was the more usual procedure, cf. ibidem, p. 395, - 4 f.

5. Mz. enumerates in all ninety-nine numbers in the collections.

6. For a general assessment of Anas in *isnād* strands, cf. his *tarjama* above.

aware of Ibrāhīm's *madār* position, must of course have upheld the historicity of the gist of the ʿUthmān story which, with most sceptics, is no more than legendary. It is, by the way, striking that this story, in spite of its later impact, is found in so few of Islam's early historical sources.



For his (S)CL position in Mz., VIII, no. **10479**, see Shuʿba under no. 5171.

With a strand on the authority of Zuhrī—Saʿīd b. al-Musayyab—Abū Hurayra:

- "The Prophet was asked what action is the most meritorious. 'Believing in God and His Messenger', was the answer. 'Then what?' 'Holy war in the path of God.' 'Then what?' 'An impeccably executed *ḥajj*'",

cf. Mz., X, no. **13101** (*kh*, 25/4, *m*, I, p. 88, *s*, IḤ., II, p. 264, Dārimī, II, p. 264, Fākihī, I, no. 929). Ibrāhīm is CL of this version which is one of several within a large MC on the respective merits of human actions and which is at the same time a composite. For another, richer composite from this MC, see Hishām b. ʿUrwa under no. 12004.

With the same strand:

- "When you see the crescent, begin your fast and when you see it again (sc. after a month), you may break your fast, and when it is cloudy, fast thirty days (in all)",

cf. Mz., X, no. **13102** (*m*, II, p. 762, *s*, *q*, IḤ., II, p. 263). This is Ibrāhīm's late version of a report which is part of an extensive MC with various CLs, such as Shuʿba (no. 6668) and Mālik (no. 8362°).

With a strand on the authority of Ṣāliḥ b. Kaysān—Zuhrī—Saʿīd b. al-Musayyab:

- "(In respect of the terms occurring in Q. V: 103: 'God has not instituted that animals marked as *baḥīra*, *sāʾiba*, *waṣīla*[1], or *ḥāmī*[2] be dedicated'), a *baḥīra* is a she-camel (which has its ears slit and which is allowed to pasture freely and) whose milk is left to the idols and which nobody (i.e. from the pre-Islamic Arabs) is allowed to milk; as for a *sāʾiba*, that is a camel which they used to let wander freely for their gods and which is no longer required to carry anything. And Abū Hurayra related the Prophet's words: '(In a vision I had) I saw ʿAmr b. ʿĀmir b. Luḥayy al-Khuzāʿī trailing his guts in Hell-fire; he was the first to lay down the custom of letting certain camels pasture freely[3]'",

1. This is a sheep that has born female twins six times after which it gives birth the seventh time to a male and a female; its milk is allowed for men but not for women. For yet other interpretations, see Ibn al-Athīr, *Nihāya*, V, p. 192, Ṭabarī, *Tafsīr*, VII, pp. 88 f, cf. also Wellhausen, *Reste arabischen Heidentums*, 2nd impr., Berlin 1897, pp. 112 f.
2. A stallion-camel that may no longer be ridden because of exemplary services to man.
3. For the pre-Islamic ʿAmr b. Luḥayy, see *EI* 2, s.n. (J.

cf. Mz., X, no. **13177** (*kh*, 65/5, 13, *Fatḥ*, IX, pp. 352 f, *m*, IV, p. 2192, *s*). Ibrāhīm is the (S)CL of the wording but the issue is surely a lot older, inasmuch as there are many early *aqwāl* of first/seventh century *fuqahāʾ* that deal with one or more features in the various interpretations of the terms. Besides, there are a host of SSs converging in Zuhrī supporting similar texts, but these indicate no more than that Zuhrī is in any case SCL. Animals marked by their slit ears and left to pasture freely which no longer benefited their owners constituted in Qatāda's eyes a terrible imposition upon man's property instituted by the Devil[1]. Seen in this light the Qurʾānic verse could be interpreted as an alleviation of a facet of pagan life. Formerly, the milk of the animals left to pasture freely was solely given to guests and the poor. The meat of these animals was shared by men and women alike[2]. However, the definitions of the animals and the rules pertaining to them were far more complex than sketched here and for a more complete survey of those, see *Sīra*, I, pp. 91 f, Lane, s.v. *baḥīra*, I, pp. 91-4, Wellhausen, *Reste*, pp. 212 ff, and *EI* 2, s.v. *baḥīra* (Wensinck).

With the same strand and a strand on the authority of Ṣāliḥ—Zuhrī—Abū Bakr b. ʿAbd ar-Raḥmān—ʿAbd ar-Raḥmān b. Muṭīʿ b. al-Aswad—Nawfal b. Muʿāwiya and a strand on the authority of his father Saʿd b. Ibrāhīm—Abū Salama—Abū Hurayra, who related the Prophet's words (paraphrase of various different wordings):

- "(In the time to come) there will be disturbances (*fitan*, v.l. a *fitna*). During those it is better for a person to sleep than to be awake, v.l. to sit than to stand, and to stand still is for him better than to walk, and to walk is better for him than to run. He who has a vantage point (from where he can oversee the situation), let him repair to it and he who has a place to be safe, let him seek refuge there",

cf. Mz., X, nos. **13179**, 14953 and IX, no. 11716 (*kh*, 92/9, *m,* IV, pp. 2211 f, confirmed in Ṭay., no. 2344). Zuhrī is SCL in this famous MC on the Prophet's predictions of turbulent times ahead. Within this MC Ibrāhīm is the first (S)CL to whom this particular wording may be attributed. All the other strands are intertwined to the extent that other, earlier (S)CLs if any, cannot be identified. But the tradition is probably an early reflection of gradually held political convictions and it is clearly mindful of the adage that where two Muslims face one another on the battlefield, both killer and victim may end up in Hell, cf. Shuʿba under no. 11672, and Ḥammād b. Zayd under no. 11655. In a word, steer clear of troubles and do not take sides in political conflicts. These views may have their historical origins ever since the time the first political upheavals around the succession to the Prophet's authority began to be sorted out.

With a strand on the authority of Zuhrī—Abū Salama b. ʿAbd ar-Raḥmān and ʿAbd ar-Raḥmān al-Aʿraj—Abū Hurayra:

- "(During an altercation concerning a commercial transaction) a Jew and a Muslim vilified each other. (Swearing an oath) the Muslim said: 'By Him who chose Muḥammad (as messenger) for all people …' And the Jew said: 'By Him who chose Mūsā (as messenger) for all people …' Thereupon the Muslim raised his hand and struck the Jew in the face. The latter went to the Messenger of God and told what had happened. The Prophet said: 'Do not favour me above Mūsā. On the Day of Resurrection all people will die and I'll be the first to regain consciousness and lo, there is Mūsā holding on to (one of the legs (*qawāʾim*), v.l. the side of) the throne. I do not know whether he was one of those who died and regained consciousness before me or whether he was one of those for whom God had made an exception'",

cf. Mz., X, no. **13956**, 15127 (*kh*, 81/43, *m*, IV, p. 1844, *d*, *s*, confirmed in IḤ., II, p. 264). Ibrāhīm is (S)CL.

With a strand on the authority of Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Abū Hurayra, who related the Prophet's words:

- "A man used to trade with the people on credit and he used to instruct his servant: 'When you come to a poor person (sc. to collect payment of money he owes me),

Fück), and ʿAbd Allāh b. Wahb under no. 16692.

1. Cf. Ṭabarī, *Tafsīr*, VII, p. 90, 16.

2. In Ṭabarī, *Tafsīr*, VII, p. 89, -8 ff, we read two *aqwāl* attributed to Shaʿbī and Mujāhid in which it is stated that, should one of these freely pasturing animals die—and since there is no question of slaughtering we might add 'a natural death' —, its meat is eaten by everyone. Are we right in inferring from these *aqwāl* that, among pre-Islamic Arabs, land animals which were found to have died of natural causes could and did serve as food for humans?

pass him by, maybe God will pass us by.' When he did meet God, He passed him by",

cf. Mz., X, no. **14108** (*kh*, 60/54, 14, *m*, III, p. 1196, confirmed in IḤ., II, pp. 263, 339). This may be Ibrāhīm's version of a tradition belonging to an on the whole late MC on the merit of granting delay of payment to one's debtors. Other (S)CLs are even less clear-cut because of multiple diving SSs. The traditions in this MC contain a sprinkle of statements attributed directly to God, i.e. *ḥadīth qudsī* (cf. *m*, III, pp. 1194 ff) which did find a place in Graham's book on that subject (p. 148). An earlier reference to the issue is found in Mālik°, II, p. 682, line 7.

With a strand on the authority of Zuhrī—ʿAṭāʾ b. Yazīd—Abū Hurayra (an extensive, but here somewhat shortened, account of the happenings on the Day of Resurrection containing a few instances of divine speech, i.e. *qudsī* elements):

- "Certain people asked the Prophet: 'Messenger of God, shall we see our Lord on the Day of Resurrection?' The Prophet answered: 'Do you dispute[1] seeing the moon when it is full?' 'No', they said. 'Do you dispute seeing the sun when there are no clouds?', he went on. 'No', they said. 'Thus you will see Him, 'the Prophet said. 'God will assemble the people on the Day of Resurrection and He will say:

  'Those who worshiped something, let them continue to do so, those who worshiped the sun should worship the sun, those who worshiped the moon, … those who worshiped idols … This community will always have its hypocrites[2].' (The Prophet went on:) God will come to them in a form they do not recognize as such and He will say: 'I am your Lord.' They will say: 'We seek refuge from you with God, we will stay in this spot until our Lord comes to us, when our Lord comes to us we will recognize Him.' Thereupon God will come to them in the form which they do recognize as such and He will say again: 'I am your Lord', upon which they will say: 'You are indeed our Lord', and they will follow Him.

  A Bridge (*ṣirāṭ*) is laid across the reaches of Hell, and I and my community will be the first to cross it. Nobody will utter a word on that day except the messengers, their prayer being: 'God, grant security!' In Hell (along the bridge) there are meat hooks resembling the prickles of the *saʿdān* tree … but no one except God knows how big they are. The hooks will snatch up[3] the people together with their deeds, some will perish because of their deeds, and others will be dragged along for some time and then torn loose as they reach the other side of the Bridge. In the end God concludes His judgement among His servants. When He wishes to release from Hell all those who testified that there is no god but God, He orders the angels to bring them out. They will be recognized by their prostration marks, for God forbade the fire to obliterate those marks[4]. They will come out severely burnt, but then some water of life will be splashed over them, so-called for they will sprout like seed in the muddy bed of a flash flood.

  When God has thus passed judgement, one man remains facing Hell. He is the last to enter Paradise. He says: 'Lord, turn my face away from Hell, for its smell poisons me and its blaze scalds me.' Thus he prays for some time, whereupon God says: 'If I grant him what he asks, he will probably ask Me for something else.' But the man says: 'No, by Your magnificence, I shall not beg You for something else.' Then God turns the man's face away from the fire. After some time this man says: 'Lord, please draw me closer to the gate of Par-

1. For this word and the transmitted variants, see Lane, p. 1775, right column, lower half.
2. Instead of this a variant has *shāfiʿūhā*, its intercessors.
3. One of the commentators says that the fiery hooks are wielded by angels standing alongside the Bridge who are ordered to snatch up the people passing by. The Bridge is described as thinner than a hair and sharper than a sword. It comprises five thousand steps ascending, five thousand steps descending and five thousand level steps, all of which take 15.000 years to cross.
4. A commentator emphasizes that this passage clarifies how the punishment of an otherwise sinful believer is distinguished from that of an unbeliever: those parts of the body like forehead and knees that are closely linked to someone's humbling himself before God are spared total incineration.

adise.' God says: 'Did you not state that you would not ask Me for something else? Woe unto you, son of Ādam, how unreliable you are!' But the creature goes on supplicating. God says: 'If I grant you this, you will perhaps ask Me for something else.' 'No, Lord, by Your magnificence', the man will say, 'I shall not ask You for anything else', and he gives God reassurances and pledges that he will not ask Him for anything else. Thereupon God draws him closer to the gate of Paradise. When the man sees what is inside, he will be silent for a while, but then he says: 'My Lord, let me enter.' God says: 'Did you not say that you would not ask Me for anything more? How treacherous you are!' But the man says: 'Lord, do not turn me into the most wretched of Your creatures', and he never ceases pleading with Him. Finally, God laughs[1] and lets him step inside. When he has entered Paradise, God says: 'Make a wish', whereupon the man voices his wishes. Finally God reminds him of all sorts of wishes he could add. In the end after voicing all those wishes God says: 'All that will be yours and similar things as well.' … Abū Hurayra concluded his account by saying that that man will be the last to enter Paradise[2]",

cf. Mz., X, no. **14213** (*kh*, 97/24, 4, *m*, I, pp. 163-7, *s*, confirmed in Ṭay., no. 2383 (only the very first part), IḤ., II, p. 293, Abū Yaʿlā, XI, pp. 241, Abū ʿAwāna, *Musnad*, I, pp. 159 ff, 162; in Muqātil's *Tafsīr*, IV, pp. 247, 532, 535, the *ṣirāṭ* is also referred to, and cf. p. 689 for a reference to the meat hooks). With two PCLs Ibrāhīm is the plausible (S)CL of this tradition from the MC on the *visio beatifica* on Judgement Day. This bundle is made extra complex by what look like superimposed SSs and spiders, in which, next to the SCL Zuhrī, also Maʿmar is SCL, but to attribute it to either one of these two is not safe. The text as presented here is a digest of the ones found in *kh* and *m*. It is impossible to say whether Ibrāhīm b. Saʿd can be held responsible for the wording of the entire tradition. We find the long versions in all the sources other than Ṭay. Moreover, Abū Yaʿlā's version is interspersed with short remarks that Ibrāhīm b. Saʿd did not know whether a certain word fitted in the present context or not, thus creating the impression that he was indeed the originator of this version. The *ḥadīth qudsī* elements, i.e. God's recorded direct speech fragments, are all duly recorded in Graham's monograph, cf. pp. 133 f. For an earlier eschatological tradition, see Ismāʿīl b. Abī Khālid under no. 3223. For an older tradition in which the *ṣirāṭ* is mentioned, see Dāwūd b. Abī Hind under no. 17617.

With a strand on the authority of his father Saʿd b. Ibrāhīm—Abū Salama—Abū Hurayra and with the same strand but this time going back to ʿĀʾisha the Prophet's words:

- "Among the people who lived before your time there were those who were 'inspired'. If such a person will also emerge in this my community, it will be ʿUmar b. al-Khaṭṭāb",

cf. Mz., X, no. **14954**, XII, no. 17717 (*kh*, 62/6, 11, *m*, IV, p. 1864, *s*, confirmed in Ṭay., no. 2348). The two bundles are rendered extra complex because of a superimposed spider with Muḥammad b. ʿAjlān as key figure. But Ibrāhīm is (S)CL. This can be inferred all the more readily from his other traditions bespeaking his distinct predilection for *faḍāʾil* of ʿUmar. The term for 'inspired', *muḥaddathūn*, has to be understood as those people who are addressed by the highest order of angels (*al-malaʾ al-aʿlā*) who talk to them (e.g. through dreams) and plant in their hearts ideas that just fall short of being equivalent to divine inspiration, or *waḥy*. In contradistinction to Judaism which brought forth many prophets, Islam has only one Prophet who is defined as *khātam an-nabiyyīn* (the 'seal of the Prophets', cf. Q. XXXIII: 40) and who is at the same time the very last prophet, with a definitive, unalterable message for mankind. IḤj. says in his commentary of the tradition that it is as if the Muslim community is compensated (*ʿuwiḍa*) for having no more than one Prophet through the occasional occurrence of a certain number of *muḥaddathūn*, cf. *Fatḥ*, VIII, pp. 49 ff. Other terms for *muḥaddath*, which we find in variant versions, are *mulhamūn* (lit. inspired) or *mukallamūn*: (lit. who are spoken to). Within the theology of the Shīʿa the occurrence of *muḥaddathūn* plays a particularly important role. With ʿAlī

1. 'Laughing' is here not interpreted as caused by satisfaction (*riḍā*), but rather as the usual concomitant of 'mocking' (*istihzāʾ*), cf. IḤj., *Fatḥ*, XIV, p. 239.
2. In Mz., VII, no. 9405, there is a late, spider-supported tradition with the *mawlā* ʿUthmān b. Abī Shayba (d. 239/853) as SCL on the last person to leave Hell and the last one to enter Paradise.

b. Abī Ṭālib as most illustrious example, the eleven following *imām*s are also often described as *muḥaddathūn*. It is therefore not astonishing that there developed between Shīʿīs and Sunnites a polemic on the existence of *muḥaddathūn*, whereby the earliest Sunnites produced the tradition about ʿUmar translated above as sunnite counterweight against Shīʿite arguments. For all this and further analysis, see E. Kohlberg's contribution to the Baneth memorial volume, pp. 39-47, and Van Ess, *TG*, I, pp. 4 f, 280.

With a strand on the authority of Ṣāliḥ b. Kaysān—Zuhrī—Abū Salama—Abū Hurayra:

- "The Prophet once said: 'There is no contagion, no bad omen, no stomach worm, and no owl', whereupon a bedouin said: 'How would you then explain that camels roaming in the desert, (healthy) as gazelles, all become scabby when one mangy camel joins them?' The Prophet answered: 'But who was it who infected the first camel?' (And in an alternative sequel:) 'Do not let a sick camel pasture with healthy (ones)'",

cf. Mz., XI, no. **15189** (*kh*, 76/25, *m*, IV, pp. 1743 f). Ibrāhīm is, admittedly, a little-convincing CL in this bundle for he looks more like a transmitter whom two SSs happen to have in common. But to consider Zuhrī as the CL, in whom Ibrāhīm's strand and three other spidery dives come together, one from ʿAbd Allāh b. Wahb (d. 197/813, cf. Mz., XI, no. 15327), one from ʿAzq. (d. 211/826, cf. Mz., XI, no. 15273), and one from Abū 'l-Yamān al-Ḥakam b. Nāfiʿ (d. 211-2/826-7, cf. Mz., X, nos. 13489, 15161), is even more hazardous[1]. For the contagion (*ʿadwā*) and the bad omen (*ṭiyara*), see Shuʿba under no. 1259. The stomach worm or stomach snake is an animal that pre-Islamic Arabs thought caused hungry people to feel pain in their bellies, cf. Lane, s.v. *ṣafar*[2]. The owl (*hām* or *hāma*) refers to a nocturnal bird found in the neighbourhood of cemeteries, or heard hooting at night on the roof of a house belonging to a person recently killed, whose death has not yet been properly revenged. The bird was thought to be the transmuted bones or ghost of the dead person[3] and it was believed that it called for vengeance by screeching: 'Give me to drink (*isqūnī*)!' The two contradictory sequels which pertain solely to the *ʿadwā* bit, the first emphasizing that God is alone responsible for illness to spread from one animal to another, and the second urging caution when sick animals are left to pasture freely with healthy ones, have both grown out of the Islamic abolition of the belief in the danger of contagion, a belief that, apparently, is seen here to die hard. It may be assumed that the birth of sequel one is earlier than that of sequel two, as presented in the tradition above[4]. The addition of other bans formulated with *lā* + accusative, thus forming ever-growing composites, such as *lā ghūl* ('there is no ghool, i.e. an evil spirit[5]) and *lā nawʾ* ('there is no rain bringing star'), only occur supported by SSs.

With a strand on the authority of his father Saʿd b. Ibrāhīm—al-Qāsim b. Muḥammad b. Abī Bakr—ʿĀʾisha, who related the Prophet's words:

- "He who introduces into my religion something which does not belong to it (sc. on the basis of Qurʾān and a Prophetic example), will see it rejected",

cf. Mz., XII, no. **17455** (*kh*, 53/5, 2, *m*, III, p. 1343, *d*, *ʿAwn al-maʿbūd*, XII, p. 233, *q*, confirmed in Ṭay., no. 1422, IḤ., VI, pp. 240, 270, Abū Yaʿlā, VIII, p. 70, Ibn Ḥibbān, I, pp. 115## f, Bay., X, pp. 119, 150, Ibn ʿAdī[3], I, p. 248). Ibrāhīm is the clear CL of this important tradition. The commentaries state that it should be memorized by everybody and it is to be considered fundamental, comparable in weight with *innamā 'l-aʿmāl bi'n-niyyāt*[6].

Ibrāhīm b. Yazīd an-Nakhaʿī, the well-known early Kūfan *faqīh*, who died in 96/715 at the age of 49 or 58 years. He is said to have met some younger companions but he allegedly never transmitted any traditions from any of them directly, only via successors. He is often identified with the so-called circle of Ibn Masʿūd and he assiduously spread that

1. Besides, Mālik lists only a part of it (II, p. 946) supported by a strand, which is so deficient that one of its transmitters does not even receive mention in Suyūṭī's *Isʿāf*.
2. Another interpretation of *ṣafar* is the postponing (cf. also Lane, s.v. *nasīʾ*) of the (sacredness of) the month Muḥarram to the following month, *Ṣafar*, cf. Q. IX: 37, and *Sīra*, IV, p. 193.
3. Cf. also *EI* 2, s.v. *ṣadā* (T. Fahd).
4. *Lā ʿadwā* and its sequels have also played a role in twentieth century discussions among Muslim scholars on the validity of medical traditions attributed to Muḥammad, cf. *Authenticity*, pp. 140 f.
5. The existence of these desert spirits is hereby not denied, but only their alleged capacity to lead travelers astray.
6. Cf. Yaḥyā b. Saʿīd al-Anṣārī under no. 10612.

companion's legal opinions, but he could never have heard anything from him. On the whole he avoided advertising his expertise by not taking a seat at the foot of a pillar in the mosque (cf. *Ḥilya*, IV, p. 219). Ibrāhīm's dealings with Ḥajjāj b. Yūsuf seemed to have been problematic and he is said to have lived in fear of that governor. He wept for joy when news of Ḥajjāj's death reached him a few months prior to his own demise (Dhahabī, *Siyar*, IV, p. 524). To IḤ. is attributed the opinion that Ibrāhīm was a *ṣāḥib sunna* (Dhahabī, p. 529), one of the earliest exponents of that grouping in fact[1].

With a strand on the authority of ʿAbīda (b. Qays) b. ʿAmr as-Salmānī[2]—ʿAbd Allāh b. Masʿūd, who related the Prophet's words:

- "The best people of my community are those who come after me (v.l. the best people are those of my generation), then those who come after these, then those who come after these. Then there will be people whose testimonies precede their oaths and whose oaths precede their testimonies[3]",

cf. Mz., VII, no. **9403** (*kh*, 52/9, 3, *m*, IV, pp. 1962 f, *s*, *q*, confirmed in Ṭay., no. 299, IASh., XII, p. 175, IḤ., I, pp. I, pp. 378, 434, 438, 442). This tradition presents a particularly far-reaching tenet of early Islam: with it the classification of merit of the first Muslim generations is established. Ibrāhīm b. Yazīd an-Nakhaʿī is CL in this bundle, but whether he is responsible for the saying is doubtful. Classification attempts may have occupied the early Islamic community from the time the first companions settled in the conquered territories and some sort of social order laying down the rights and privileges of each generation had to be formulated. That time may well have preceded Ibrāhīm's lifetime who was born sometime in the forties/the 660-s and who supposedly never met one companion. In any case, this ties in with his interest in the matter. But he is probably responsible for this wording with, apart from an assortment of SSs, his two firm PCLs, Manṣūr and Aʿmash who themselves have a number of PCLs: Shuʿba, Abū 'l-Aḥwaṣ, Thawrī, Jarīr b. ʿAbd al-Ḥamīd and Abū Muʿāwiya. What further substantiates Ibrāhīm as the CL of this wording is his private remark appended to the *matn*: 'When we were kids, we used to be forbidden to swear oaths and invoke God's name all the time.' Ibrāhīm's fellow-*faqīh* Qatāda is found with two believable PCLs, Hishām ad-Dastuwāʾī and Abū ʿAwāna, as (S)CL in a bundle supporting a slightly different version, cf. Mz., VIII, no. 10824 (*m*, IV, p. 1965, *d*, *t*, confirmed in Ṭay., no. 852, IḤ., IV, pp. 426, 440). Ibrāhīm's PCL Aʿmash is, furthermore, the target of the (S)CL Wakīʿ in a spidery bundle supporting the same *matn* but without the final sentence, cf. Mz., VIII, no. 10866 (*t*, IASh., XII, p. 176, IḤ., IV, p. 426). Another PCL mentioned above, Shuʿba, moulded his own strand back to the Prophet in order to support his own version plus variants, see his *tarjama* under no. 10827.

With a strand on the authority of ʿAlqama b. Qays—ʿAbd Allāh b. Masʿūd:

- "In his *ṣalāt* the Prophet performed (sometimes) a *rakʿa* more or a *rakʿa* less (than the usual number). When he had finished, he was asked: 'Messenger of God, has something new been introduced in the *ṣalāt*?' 'Why do you ask?', he replied. 'Well, you have not performed the usual number of *rakʿa*s', they said. Then he folded his legs under himself and, facing the *qibla*, he performed two prostrations. He formulated the final greeting and then he came to us saying: 'If anything new had been introduced in the *ṣalāt*, I would have told you, but I am only human, I forget sometimes, just like you. Thus when I am mistaken (in my number of *rakʿa*s), remind me. When anyone has similar doubts while performing his *ṣalāt*, let him try to perform that *ṣalāt* as it should be and complete its ritual prescriptions. After that he should prostrate himself twice (making up for anything he might have done wrong)'",

1. For that qualification, cf. *Islam* (II), pp. 319 ff.
2. One of the important early *fuqahāʾ* of Kūfa. He died in 72-4/691-3. He is recorded to have embraced Islam two years before the Prophet's demise, but he never set eyes on him. He belonged to Ibn Masʿūd's so-called 'circle'. He allegedly hailed from the pre-Islamic era, for he is called Jāhilī, cf. IḤj., *Tahdhīb*, VII, p. 84.
3. According to Nawawī, XVI, pp. 85 f, a testimony should automatically comprise an oath and vice versa, they should not be expressed in tandem. IḤj. gives a range of different interpretations for these last words, *Fatḥ*, VI, p. 189, among others Ibn al-Jawzī's explanation that the sentence is meant as censuring those people who bear witness and swear oaths too lightly. Apparently, people had developed the reprehensible habit to say constantly: *ashhadu bi'llāhi* and *ʿalayya ʿahdu 'llāhi* ('I swear by God') without there being a proper reason for this.

cf. Mz., VII, no. **9451** (*kh*, 8/31, 3, *m*, I, p. 400, *d*, *s*, *q*, confirmed in Ṭay., no. 271, IASh., II, p. 25, IḤ., I, pp. 379, 419, 438, 455). Ibrāhīm an-Nakhaʿī has two well-established pupils, Manṣūr and Aʿmash, so he may be held responsible for the gist of this tradition. The text presented here is due to Manṣūr, who has four believable PCLs, while Aʿmash is responsible for two different wordings within the MC which are more concise than that of Manṣūr, cf. Mz., VII, no. 9424 and 9426 (*m*, I, pp. 402 f, the numbers 94-6, *d*, *s*, confirmed in IḤ., I, p. 424). In both of the wordings of Manṣūr and Aʿmash, Ibrāhīm was allegedly not sure whether the recorded case of uncertainty on the part of the Prophet indicated one *rakʿa* short or one too many. An even more concise wording, without this added uncertainty, is due to Shuʿba who produces a Ḥakam / Ibrāhīm strand, cf. his *tarjama* under Mz., VII, no. 9411. The discussion on *sahw*, i.e. the momentary forgetfulness which people performing a *ṣalāt* may befall, is much older than Ibrāhīm and may well stretch back to the first half of the first/seventh century in view of the numerous *aqwāl* of *fuqahā*ʾ and the *mawqūfāt* of several companions. For a survey of these ancient reports, see ʿAzq., II, pp. 300-9, IASh., II, pp. 25-34. Abū Usāma Ḥammād b. Usāma is (S)CL in a spidery bundle on *sahw*, cf. Mz., VI, no. 7838.

With a strand on the authority of ʿAbd ar-Raḥmān b. Yazīd an-Nakhaʿī—(ʿAlqama —) Abū Masʿūd ʿUqba b. ʿAmr, who related the Prophet's words:

- "It suffices when one recites in the night the last two verses of *sūrat al-baqara*",

cf. Mz., VII, no. **9999** and 10000 (the Six, *kh*, 66/34, *m*, I, p. 555, confirmed in Ṭay., no. 614, ʿAzq., III, p. 377, Ḥum., no. 452, IḤ., IV, pp. 121, 122). In this bundle Ibrāhīm an-Nakhaʿī has two clear pupils, Aʿmash and Manṣūr, who have several of their pupils in common. It is impossible to say whether Ibrāhīm is CL or just (S)CL. The issue of how many verses had to be recited to meet the current requirements in a certain *ṣalāt* or at night gave rise to a wide range of widely differing opinions and customs, eventually laid down in traditions, from just a few verses to a couple of lengthy *sūra*s in their entirety. The debate is probably to be traced back to early times, when obligatory and supererogatory Qurʾān recitation were in the process of being quantified for specific occasions. It is doubtful whether a precise chronology of the development of recitation in *ṣalāt*s can be arrived at, because *isnād* structures which are meant to authenticate this, that, or the other opinion or prescription were constantly exposed to newly found SSs and spiders, which obscured the first discernible CLs. Ibrāhīm may, or may not, have had a hand in highlighting *sūrat al-baqara* in this respect.

With a strand on the authority of his mother's brother al-Aswad b. Yazīd an-Nakhaʿī—ʿĀʾisha (after a preamble):

- "The Prophet forbade his household to make *nabīdh* (i.e. a beverage made of water in which certain fruits are steeped and allowed for some time to ferment) in a gourd (*dubbā*ʾ) or a vessel smeared with pitch (*muzaffat*)",

cf. Mz., XI, no. **15936**, 15955 and 15989 (*kh*, 74/8, 4, *m*, III, p. 1578, *s*, confirmed in Ṭay., no. 1376, IASh., VII, p. 481, IḤ., VI, pp. 115, 133, 172, 278). This tradition is one of the oldest versions from a huge MC on vessels forbidden for making *nabīdh* and, with his believable PCLs Manṣūr b. al-Muʿtamir, Aʿmash and Ḥammād b. Abī Sulaymān, Ibrāhīm an-Nakhaʿī is its plausible CL. Aʿmash is, furthermore, CL in a slightly different version with another strand back to the Prophet via Ibrāhīm an-Nakhaʿī's namesake Ibrāhīm b. Yazīd at-Taymī (with whom he often was confused) and ʿAlī b. Abī Ṭālib, cf. Mz., VII, no. 10032 (*kh*, 74/8, 3, *m*, III, p. 1578, *s*, IḤ., I, pp. 83, 140). The issue of which vessels were forbidden is an ancient one and there are numerous *mursalāt* and *mawqūfāt* with one or more types of vessels identified as unsuitable, the oldest of which may have been the ban of *nabīdh* in the common earthenware pot, the *jarra* (or the collective: *jarr*), cf. ʿAzq., IX, pp. 199-210, IASh., VII, pp. 472-81. One of Ibrāhīm's peers, Ṭāwūs b. Kaysān, has beside a *mawqūf* in ʿAzq., IX, p. 202, also in a certain bundle several believable PCLs which establish his position as CL, cf. Mz., V, no. 7098 (*m*, III, p. 1582, *t*, *s*, ʿAzq., IX, pp. 202 f, Ḥum., no. 707, IḤ., II, pp. 29, 56, 115). Ṭāwūs' repeated insistence that he had heard about the prohibition from Ibn ʿUmar is perhaps historical, but whether or not this companion had heard the Prophet express himself in this manner depends on whether or not one grants credence to any account of his alleged contacts with Muḥammad. For a tentative assessment of Ibn ʿUmar and his position among the companions of the Prophet, see his own *tarjama* above. Although covering some thirty-three pages, his *tarjama* in IS presents precious few Prophetic traditions and does not contain references to forbidden drinking vessels traditions he is supposed

to have transmitted from the Prophet. The bundles supporting such traditions and figuring later CLs such as Shuʿba (see there the nos. 6524, 6670 and 6716) and al-Qāsim b. al-Faḍl (see there no. 16046) are, furthermore, obscured by numerous spiders and SSs, conveniently brought together by *m* in III, pp. 1577-85. Among these we also find the famous Mālik / Nāfiʿ / Ibn ʿUmar strand plus the usual, unconvincing dives down upon Nāfiʿ, cf. Mālik, II, p. 843* (*m*, III, p. 1581). In sum, the prohibition to make *nabīdh*, known to have an intoxicating effect sometimes, may be taken as having emerged at the hands of Islam's earliest *fuqahāʾ* as a reaction to the Qurʾānic wine prohibition, for which see *EI* 2, s.v. *khamr* (Wensinck). For convenience's sake they are listed in their *tarjama*s rather than in those of their spokesmen among the companions.

With a strand on the authority of his mother's brother al-Aswad b. Yazīd an-Nakhaʿī—ʿĀʾisha (paraphrase):

- "Once the Prophet brought sheep along to Mecca as sacrificial animals adorned with necklaces",

cf. Mz., XI, nos. **15944**, 15931, 15995, (*kh*, 25/110, 1 f, *m*, II, p. 958, *d*, *s*, *q*, confirmed in Ḥum., no. 217, IḤ., VI, pp. 41, 42, 102, 190, 208, 218, 236). Ibrāhīm b. Yazīd an-Nakhaʿī is CL with Aʿmash and Manṣūr both reliable PCLs. One other tradition from this what is in fact a MC can be found in ʿĀʾisha's own *tarjama*.

With the same strand from ʿĀʾisha and another from ʿUmāra b. ʿUmayr—his aunt (or his mother)—ʿĀʾisha, who related the Prophet's words (in a variant after a preamble):

- "The best food that man can eat is from what he has acquired and his children are considered part of what he has acquired",

cf. Mz., XI, no. **15961**, 17992 (*d*, *ʿAwn al-maʿbūd*, IX, p. 323, *s*, *q*, confirmed in ʿAzq., IX, p. 133, IASh., VII, p. 157, Ḥum., no. 246, IḤ., VI, pp. 31, 127, 193, 220, Dārimī, II, p. 321, Ibn Ḥibbān, VI, p. 226). The wording of this maxim-like tradition may be attributed to Ibrāhīm an-Nakhaʿī, but the issue is an old one and may go back to the earliest times: when a father is in need, he is entitled to live on what his son has acquired. The casuistry around this issue goes as far as to prescribe that a man who is so poor that he himself is unable to support his destitute father may sustain the latter with the help of the earnings of his own children.

ʿIkrima b. ʿAmmār (d. 159/776), an Arab transmitter from Yamāma, who was not particularly important, but whose traditions were labelled 'straightforward' (*mustaqīm*) on the whole. Only those he is reported to have received from Yaḥyā b. Abī Kathīr met with negative criticism. Asked who was to blame for these, IḤ. said he held ʿIkrima responsible, not Yaḥyā, cf. Ibn ʿAdī[3], V, p. 272.

With a strand on the authority of Yaḥyā b. Abī Kathīr—Hilāl b. ʿIyāḍ[1] (—Abū Saʿīd al-Khudrī), who related the Prophet's words:

- "Two men who go out to defecate should not talk to one another, exposing their private parts, for God disapproves of that",

cf. Mz., III, no. **4397** (*d*, *ʿAwn al-maʿbūd*, I, p. 19, *s*, *Kubrā*, I, p. 70, *q*, confirmed in IḤ., III, p. 36, Bayhaqī, I, pp. 99 f[#]). ʿIkrima is (S)CL, being a more likely candidate for the authorship of this tradition than his alleged master Yaḥyā b. Abī Kathīr. The tradition occurs also in *s* with a SS via ʿIkrima back to Abū Hurayra, cf. Mz., XI, no. 15404.

With a strand on the authority of Iyās b. Salama:

- "His father Salama b. al-Akwaʿ heard, when someone sneezed, how the Prophet said to him: 'May God have mercy upon you.' Then the man sneezed a second time, whereupon the Prophet said: 'The man has a cold'",

cf. Mz., IV, no. **4513** (*m*, IV, pp. 2292 f, *d*, *t*, *s*, *q*, confirmed in IASh., VIII, p. 497, IḤ., IV, pp. 45, 50). ʿIkrima is (S)CL. Sneezing and the etiquette to be observed in connection with it constitute a relatively late subject in ḥadīth. This tradition may be one of the first to be circulated, especially inasmuch as what later came to be called the *tashmīt* procedure is not yet spelled out. A late SS-supported one has the Prophet say that one need not utter the formula more than three times, because that points to a cold, cf. also ʿAzq., X, p. 453. Another tradition with a strand on the authority of Anas b. Mālik has at first sight an early CL, Sulaymān b. Ṭarkhān at-Taymī, but after close scrutiny it appeared safer to mark it as an undatable tangle of superimposed spiders and SSs:

1. For this obscure transmitter, see the *isnād* strand of no. 4396 in the *tarjama* of Yaḥyā b. Abī Kathīr. Abū Saʿīd's name is in brackets, because the tradition is also known as a *mursal*, cf. Mz., XIII, no. 19541.

- "In the presence of the Prophet two men sneezed. One of them he wished well with the *tashmīt* formula (i.e. 'May God have mercy on you'), but not the other. This man asked the Prophet: "Messenger of God, you wished so-and-so well and not me!' The Prophet said: 'He praised God with the *alḥamdu lillāhi* formula, but you did not'",

cf. Mz., I, no. 872 (the Six, *kh*, 78/123, *m*, IV, p. 2292, confirmed in Ṭay., no. 2065, ʿAzq., X, p. 452, IASh., VIII, p. 495, Ḥum., no. 1208, IḤ., III, pp. 100, 117, 176, *Ḥilya*, III, p. 34). Next to two seemingly credible PCLs, Shuʿba and Sufyān b. ʿUyayna, we find a few less convincing PCLs and a number of SSs[1] all sprouting forth from SCL Sulaymān, but his alleged ascription of it to the companion Anas is not safe, this in view of the observation that Anas has no demonstrable, direct pupils who are ever found to be CL in the entire canonical tradition literature. For more on Anas and his position in tradition literature, see his own *tarjama*. For another tradition on sneezing, see Ibn Abī Dhiʾb who is CL in no. 14322.

With a strand on the authority of Yaḥyā b. Abī Kathīr—Abū Salama b. ʿAbd ar-Raḥmān:

- "I asked ʿĀʾisha with what recitation the Prophet began his night *ṣalāt*. She said: 'When he got up to perform his night *ṣalāt*, he said: 'God, Lord of Jibrīl (also spelt: Jabrāʾīl), Mīkāʾīl, and Isrāfīl, Creator of heaven and earth, who knows what is hidden and what is evident, You judge among Your subjects where they disagree, guide me with Your consent to the truth about which they disagree, You guide whom You want onto the straight path'",

cf. Mz., XII, no. **17779** (*m*, I, p. 534, *d*, *ʿAwn al-maʿbūd*, II, p. 334, *t*, *s*, *q*, confirmed in IḤ., VI, p. 156, Ibn Ḥibbān, IV, p. 130). ʿIkrima is the (S)CL of this tradition and Ibn ʿAdī[3], V, p. 274, seems to identify him with it.

ʿIkrima al-Barbarī, a *mawlā* who was presented to Ibn ʿAbbās when he became governor of Baṣra. The following tradition was arranged here under his name for convenience's sake. It dates in any case to his lifetime.

With a strand on the authority of ʿAlī b. Abī Ṭālib and one on the authority of ʿAbd Allāh b. ʿAbbās, who both related two closely linked ordinances of the Prophet (paraphrase):

- "(1) When a *mukātab* slave becomes entitled to blood-money or inherits a legacy, he may take possession of the amount in proportion to the degree in which he has acquired his freedom (in other words: what remains goes to his patron). (2) When a *mukātab* slave is killed, his relatives will be compensated with the blood-money of a free person in proportion to the degree in which he had settled his *mukātaba* contract and with the blood-money of a slave in proportion to the degree in which he still remained a slave",

cf. Mz., V, nos. **5993**, 6242, VII, no. 10244, XIII, no. 19106 (*d*, *ʿAwn al-maʿbūd*, XII, p. 209 f, *t*, *s*, confirmed in IḤ., I, pp. 94, 104, 260, 292, 363, 369). A *mukātab* slave is a slave who is under contract (*mukātaba*) to pay his owner an agreed amount in order to acquire his freedom; as long as there remains anything to be paid, he remains a slave. ʿIkrima may be responsible for the gist of the above through a personal opinion and a *mursal* as well as a *marfūʿ* tradition. He probably expressed himself in this vein participating, as most of his contemporaries did, in a wide-ranging discussion on *mukātaba* contracts initiated in a Qurʾānic verse (XXIV: 33), which runs: '… and those in your household who wish a contract (sc. in order to acquire their freedom), conclude such a contract with them, if you know them to be good and give them of God's riches (to wit the alms submitted to the treasury) which He has brought you.' The legal schools variously interpret the tone of this verse as a plain order or just an exhortation, cf. Ṭabarī, *Tafsīr*, XVIII, pp. 126 f. The words 'if you know them to be good' are interpreted as professional skill, cunning, veracity, honesty or, simply, riches—whatever their moral qualities, cf. Ṭabarī, *Tafsīr*, XVIII, pp. 127 ff. Furthermore, see Schacht, *Origins*, pp. 279 f, and also p. 221, for a thorough treatment of the contract.

ʿImrān b. Ḥuṣayn (d. 52/672 or 53/673) is one of those relatively young companions in whom appear to be centred a host of late spiders and SSs supporting traditions which are meant to be the final

1. In the *Ḥilya* no less than twenty-one of such alleged pupils are enumerated.

word in a certain controversial issue. These traditions refer for instance to a Qurʾānic verse which abrogates a particular ruling or, the case so being, the absence of such a verse, something which then decides in favour of a certain tradition considered to be the final ruling on a given problem. A case in point is the *tamattuʿ* issue[1]: did the Prophet resort to the *tamattuʿ* intention during his final pilgrimage or did he not? All the spiders and SSs supporting *matn*s on this question can be conveniently surveyed in *m*, II, pp. 898 ff, nos. 165-73, cf. Mz., VIII, nos. 10846, 10850, 10851, 10853, 10856, 10872. None of these *matn*s can be dated with accuracy but they are all late. However, it is tempting to consider this conglomerate of *matn*s as a late Baṣran reply to Mālik's insistence that Muḥammad himself did not resort to a combination of intentions for *ḥajj* and *ʿumra* during his farewell pilgrimage but followed his *ifrād* resolution, a procedure which was not even hinted at in earlier Baṣra-based traditions which made it clear that he had resorted to *tamattuʿ*, cf. the *tarjama* of Shuʿba under nos. 6387, 6462, 6527, and that of Mālik under nos. 16389°, 17517°.

ʿĪsā b. Ḥafṣ b. ʿĀṣim b. ʿUmar b. al-Khaṭṭāb, a little-known Medinese transmitter who is said to have died in 157/774. He is credited with only a few traditions.

With a strand on the authority of his father Ḥafṣ b. ʿĀṣim—his uncle ʿAbd Allāh b. ʿUmar (after a preamble):

- "I accompanied the Prophet on journeys until he died and he never performed more than two *rakʿa*s (per *ṣalāt*). I accompanied Abū Bakr on journeys until he died and he never performed more than two *rakʿa*s (per *ṣalāt*) and the same with ʿUmar and ʿUthmān. God has said: 'You have in the Messenger of God an excellent example (XXXIII: 21)'",

cf. Mz., V, no. **6693** (*kh*, 18/11, 2, *m*, I, pp. 479 f, *d*, *s*, *q*, confirmed in IḤ., II, p. 56). ʿĪsā is the (S)CL of this late *matn* from the MC on the permissibility of shortening the *ṣalāt* when one is outside the home. His position as (S)CL in this bundle is substantiated by the fact that IḤj., in *Tahdhīb*, VIII, p. 208, associates him with this particular tradition. The bundle shows up a diving spider, but ʿĪsā's position is sufficiently clear to ascribe this *matn* to him. Besides, the absence of ʿAlī from the enumeration of *khulafāʾ rāshidūn* tallies neatly with the relatively late introduction of ʿAlī's name among the four, whenever the first caliphs are mentioned in a row. If the (S)CL of this bundle had been someone who died some thirty years later than ʿĪsā, it is likely that ʿAlī's name would have been included in this enumeration. For an earlier *matn* from this MC, see Ibn Jurayj under no. 10659.

For another tradition, see Mālik under no. **8561***.

ʿĪsā b. Yūnus (d. 187-8/803-4) is the grandson of Abū Isḥāq ʿAmr b. ʿAbd Allāh as-Sabīʿī, who is himself a CL or (S)CL in his own right, see his *tarjama* above.

For an exegetical tradition which ʿĪsā probably modelled on one of Mālik, see there under no. **8379***.

With a strand on the authority of Hishām b. Ḥassān—Muḥammad b. Sīrīn—Abū Hurayra, who related the Prophet's words:

- "He who suddenly has to vomit while he is fasting need not make up (for that day), but he who makes himself vomit, (automatically breaks his fast and) he must make up for it (i.e. the day lost)",

cf. Mz., X, no. **14542** (*d*, *ʿAwn al-maʿbūd*, VI, p. 5, *t*, *s*, *q*, confirmed in IḤ., II, p. 498, Dārimī, II, p. 24). ʿĪsā is the unmistakable CL and as such is identified in a note covering pp. 483 f of Abū Yaʿlā, vol. XI. Mālik has a tradition conveying a similar message, but he supports it by a *mawqūf* Nāfiʿ / Ibn ʿUmar strand, cf. I, p. 304°. For what seems an earlier tradition on vomiting during the fast, see Yaḥyā b. Abī Kathīr under no. 10964.

With a strand on the authority of Hishām b. ʿUrwa—his father ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "The Prophet used to accept gifts and to give something in return",

1. *Tamattuʿ*, *ifrād*, and *qirān* are the technical terms for three different *niyyāt* = 'intentions' formulated by pilgrims about to assume the *iḥrām* status before embarking on the performance of the pilgrimage rituals. For a clear survey of these intentions, see Th.W. Juynboll, *Handbuch des islamischen Gesetzes*, p. 146. For a special study of *tamattuʿ* where this concept touches on, and becomes confused with, *mutʿat an-nisāʾ*, enjoying a temporal relationship with a woman during the pilgrimage season, see A. Gribetz, *Strange Bedfellows*: mutʿat al-nisāʾ *and* mutʿat al-ḥajj. *A study based on sunnī and shīʿī sources of* tafsīr, ḥadīth *and* fiqh, Berlin 1994, and our review of this book in *BiOr*, LIII, pp. 867 ff.

cf. Mz., XII, no. **17133** (*kh*, 51/11, *d*, *ʿAwn al-maʿbūd*, IX, p. 328, *t*, confirmed in IḤ., VI, p. 90, Bay., VI, p. 180). The least that is given in return should equal the gift in value. In the case when the donee is wealthier than the donor, the return gift should preferably be worth more. Apart from the above wording for which ʿĪsā b. Yūnus is the (S)CL, he is also solely responsible for the strand down to ʿĀʾisha via Hishām and ʿUrwa. With the exception of this ʿĪsā supported version, the tradition is listed as a *mursal* in all the other sources, as it says in IḤj., *Fatḥ*, VI, p. 137.

Isḥāq b. Yūsuf b. Mirdās al-Makhzūmī, known as **al-Azraq**, an Arab who died in 195/811. He settled in Wāsiṭ.

With a strand on the authority of Thawrī—ʿAbd al-ʿAzīz b. Rufayʿ:

- "I asked Anas b. Mālik: 'Tell me something you may have retained from the Messenger of God. Where did he perform the *ẓuhr ṣalāt* on the *tarwiya* day?' 'In Minā, Anas said. 'And where did he perform the *ʿaṣr ṣalāt* on the day of *nafr*?' 'In al-Abṭaḥ, he said, 'follow your leaders' example,'"

cf. Mz., I, no. **988** (*kh*, 25/147, *m*, II, p. 950, *d*, *t*, confirmed in IḤ., III, p. 100). Isḥāq al-Azraq is the clear CL. The *tarwiya* day is the one during which the pilgrims take in provisions for their journey out of Mecca into the desert toward ʿArafa. The day of *nafr*, which supposedly means something like 'withdrawal', is the second of the days known as the *tashrīq* days which conclude the pilgrimage rituals, cf. *EI* 2, s.v. *tas̲h̲rīḳ*. Al-Abṭaḥ is the name of the wadi between Minā and Mecca, where the pilgrims collect the pebbles for the stone throwing ceremony, cf. Yāqūt, *Buldān*, I, pp. 92 f. It is also called al-Muḥaṣṣab, cf. IḤj., *Fatḥ* IV, pp. 339 f.

For his position in a bundle supporting a tradition on a daughter performing religious duties on behalf of her deceased mother, see Thawrī under no. 1980.

Ismāʿīl b. Abī Khālid, a *mawlā* of the Aḥmas clan of the Bajīla tribe. In what follows we will see that the *nisba*s al-Aḥmasī and al-Bajalī turn up often in his *isnād* strands, and we will also find references to that clan and tribe in certain *matn*s in Ismāʿīl-related traditions. He was an active traditionist in Kūfa where he died in 145 or 146/762-3[1] and he is said to have begun collecting traditions two years before his fellow-Kūfan and contemporary Aʿmash[2]. He even seems associated with a book on history, a *Kitāb ṣaḥīḥ at-taʾrīkh*, cf. IḤj., *Fatḥ*, IX, p. 136, line 12, but whether it was his does not become clear from the context. He was a second generation successor: among the late companions from whom he is said to have transmitted traditions were several of the longest living of Kūfa: ʿAbd Allāh b. Abī Awfa, who was the last companion to die in Kūfa in 86-7/705-6, ʿAmr b. Ḥurayth (d. 85/704) and Abū Juḥayfa Wahb b. ʿAbd Allāh (d. 74/693). Alongside these companions Ismāʿīl made frequent use, like Aʿmash, of some especially longeval successors, the *muʿammarūn* and, again like Aʿmash, he 'monopolized[3]' one *muʿammar* in particular, Qays b. Abī Ḥāzim, said to have died some time between 84/703 and 98/716, whose persona, in spite of copious biographical data found about him in the *rijāl* works, is so obscure that the well-nigh inescapable conclusion presents itself that he was an invention of Ismāʿīl[4]. It is said that Qays was from the Aḥmas clan of Bajīla, bearing in fact the same *nisba*s as Ismāʿīl. Apart from these long-living authorities, Ismāʿīl is particularly well-known for numerous traditions which he is said to have received from Shaʿbī. His role as CL is perhaps also reflected in his being labelled as *ṣāḥib sunna*. Two figures of his overall tradition output are preserved: 300 and 500, but the historicity of such figures is hard to maintain. In the canonical collections Ismāʿīl emerges as a CL responsible for a good number of traditions. In historical works such as Ṭabarī's *Annales* Ismāʿīl is the frequent purveyor of *akhbār*. His fame led with later traditionists to the invention of innumerable SSs featuring Ismāʿīl, more often than not with Qays b. Abī Ḥāzim and/or other Aḥmasīs and Bajalīs in the strand down to the Prophet, which are discernible superimposed upon

1. Cf. IḤj., *Tahdhīb*, I, pp. 291 f.

2. Cf. Bagh., I, p. 222.

3. This is indicated in Arabic by the words *akthara ʿanhu*, which we occasionally find in certain master/pupil 'relationships'.

4. For a study of Ismāʿīl's handling of *muʿammarūn* complete with these *nisba*s, see *WZKM* (I), p. 165. Curiously, although it is implied in most *tarjama*s that he was an Arab, Sufyān b. ʿUyayna is quoted in IḤj., *Fatḥ*, VII, pp. 420 f, claiming that Qays was in fact a *mawlā* of the Aḥmas clan. Occasionally Qays' position in an Ismāʿīl strand seems to have been exchanged for someone else, a *mawlā*, see Ibn al-Mubārak, *Jihād*, no. 107. The *rijāl* expert ʿAlī ibn al-Madīnī thought absolutely nothing of Qays and qualified him as a nomad who urinates on his heels, a truly derogatory expression, cf. *TB*, XI, p. 466.

bundles with other CLs or standing quite alone by themselves[1].

With a strand on the authority of Ḥakīm b. Jābir al-Aḥmasī—his father Jābir b. Ṭāriq al-Aḥmasī:

- "I entered the living quarters of the Prophet and saw that he had (v.l. was busy with) a gourd. I asked: 'What is this?' 'That', he said, 'is a gourd in which we often[2] keep our food'",

cf. Mz., II, no. **2211** (*tm*, *s*, *q*, II, p. 1098, confirmed in IḤ., IV, p. 352#). Ismāʿīl is with his two PCLs and one SS no more than the (S)CL, but the reason why this bundle is not simply skipped here lies in the observation that his strand down to the Prophet is peopled by two members of the clan of Aḥmas of which he was a *mawlā*, a clear sign that it is probably due to Ismāʿīl. He had a predilection for strands back to the Prophet with Aḥmasīs and Bajalīs, a favourite device of his, as could be illustrated with numerous examples in what follows below. The *matn* of the tradition belongs to the large MC on vessels in which, for fear of fermentation, it is forbidden to keep fruit juices.

With a strand on the authority of Qays b. Abī Ḥāzim:

- "(One night when the moon was full), I heard Jarīr b. ʿAbd Allāh al-Bajalī say: 'When we were seated with the Prophet, he looked up to the moon and said: 'Verily, you will see your Lord as you see this moon, without you disputing[3] seeing Him. If you can, do not let yourselves be preceded (by others) in performing a *ṣalāt* before sunrise or sunset (i.e. the *ʿaṣr* and the *fajr ṣalāt*).' Then Jarīr recited (XX: 130): 'Glorify God before sunrise and sunset'",

cf. Mz., II, no. **3223** (the Six, *kh*, 9/16, *m*, I, p. 439, confirmed in Ḥum., no. 799, IḤ., IV, pp. 360, 362, 365, Abū ʿAwāna, I, p. 376, *TB*, XI, p. 466). With a number of firm PCLs Ismāʿīl is the convincing CL of this tradition. It consists of two elements, one dealing with the *visio beatifica*, the question of whether or not the believer will see God in the afterlife, and one with the special merit that lies in the faithful performance of the *fajr* and *ʿaṣr ṣalāt*s, which also gave rise to a MC. The bundle shows up one SS with, instead of Ismāʿīl, the obscure Bayān b. Bishr, a man who is reported to have had the same *nisba*s as Ismāʿīl. As we shall see, in spite of his probable fictitiousness, he is depicted as playing a prominent role in Ismāʿīl bundles and we will encounter his name time and again, especially in strands of Wāsiṭī origin. But in this bundle the Bayān SS is predominantly Kūfan. Cf. ʿAbd Allāh b. Aḥmad ibn Ḥanbal, *Kitāb as-sunna*, ed. Cairo 1349, p. 38, for another alternative figure whom we may encounter, like Bayān b. Bishr, in the slot of Ismāʿīl: Mujālid b. Saʿīd (d. 144/761). This man was generally considered a weak transmitter, combining in the *tarjama* devoted to him a number of the seemingly contradictory qualifications we so often find, e.g. *ḍaʿīf*, *laysa bi 'l-qawī*, *lā yuʿtabaru bihi* etc. next to *ṣāliḥ*, *ṣadūq*, and *jāʾiz al-ḥadīth*, cf. IḤj., *Tahdhīb*, X, pp. 39 ff. Furthermore, see below no. 10378 for another tradition of Ismāʿīl from the *ṣalāt* MC. Mālik is responsible for a tradition of his own emphasizing the merits of the morning and afternoon *ṣalāt*s, see there under no. 13809*. And Sufyān b. ʿUyayna is key figure in a spider supporting another *visio beatifica* tradition, cf. Mz., IX, no. 12666. One more such late spider, this time without a discernible key figure, is listed in Mz., III, no. 4172.

With the same strand on the authority of Jarīr b. ʿAbd Allāh:

- "Since I embraced Islam, the Prophet never barred me from entering his house. Every time he saw me, he smiled at me. Once I complained to him that I did not feel safe on horseback. He struck my chest with his hand and said: 'God, tighten his grip and make him a guide who is rightly-guided'",

cf. Mz., II, no. **3224** (*kh*, 56/162, *m*, IV, p. 1925, *s*, *q*, confirmed in Ḥum., no. 800, IḤ., IV, pp. 362, 365, Fasawī, III, p. 410). With several PCLs Ismāʿīl is the believable CL of this tradition. It deals with the *faḍāʾil* of Jarīr b. ʿAbd Allāh al-Bajalī, a prominent member of the tribe of Bajīla, of which Ismāʿīl was proud to be a *mawlā*, if that is how we have to interpret his preference of members of that tribe for his SSs back to the Prophet. Again the bundle shows up a superimposed spider through Bayān b. Bishr, this time of Wāsiṭī origin.

1. A salient example is *kh*'s three SSs coming together in Ismāʿīl, cf. Mz., IV, no. 4466.
2. The Arabic has a form of the verb *kaththara* or *akthara*. How it has to be interpreted exactly is not clear: it could be maintained that it simply means 'in which we let our food increase', but that is hard to visualize.
3. The transmission of the verb is problematic; all the variant readings with their respective meanings are listed by Lane, p. 1775, right column, lower half, p. 1776, left column upper half.

With the same strand:

- "One day the Prophet said to me: 'Jarīr, will you not rid me of Dhū 'l-Khalaṣa, that temple of the Khathʿam tribe which is called the southern[1] Kaʿba?' So I was about to depart amidst one hundred and fifty horsemen (of the Aḥmas clan), but I did not feel safe on horseback and I told the Prophet. He struck my chest with his hand and said: 'God, tighten his grip and make him a guide who is rightly-guided.' Thus Jarīr[2] set out and burnt the temple down. He sent someone called Abū Arṭāt Ḥuṣayn b. Rabīʿa to the Prophet to tell him the news. This man approached the Prophet and said: 'I finally came to you after we had abandoned it blackened like a mangy camel[3].' Five times the Prophet blessed the fighters of the Aḥmas clan and their horses",

cf. Mz., II, no. **3225** (*kh*, 56/154, *m*, IV, p. 1926, *d*, *s*, confirmed in Ḥum., no. 801, IḤ., IV, pp. 360, 362, 365). With four believable PCLs Ismāʿīl is the CL of this tradition. The temple in question was said to contain an idol worshipped by local tribesmen of Khathʿam, Daws, Bajīla and others, cf. Yāqūt, *Buldān*, II, pp. 461 f. The final statement attributed to Jarīr emerges also in no. 3224 above.

With the same strand:

- "I pledged allegiance to the Prophet that I would perform the *ṣalāt*, submit the *zakāt* and that I would show sincerity towards every Muslim",

cf. Mz., II, no. **3226** (*kh*, 9/3, *m*, I, p. 75, *t*, Ḥum., no. 795, IḤ., IV, pp. 361, 365). With several PCLs Ismāʿīl is the believable CL of this tradition. It is part of the huge *samʿ wa-ṭāʿa* cluster to which especially Shuʿba, who is in this bundle one of Ismāʿīl's PCLs, contributed greatly (cf. there under no. 1699). The final phrase about being sincere towards every Muslim is a double entendre: it can also be interpreted as: to give good counsel to every Muslim. The term *nuṣḥ* has two closely related meanings, counsel and sincerity.

With the same strand:

- "The Prophet sent an expedition against the Khathʿam tribe. Some members of that tribe had sought God's protection by prostrating themselves (i.e. had converted to Islam). But soon some of them got killed. When news of this reached the Prophet, he ordered that they (i.e. the victims' relatives) be given only half the amount of blood-money, saying: 'I wash my hands of every Muslim who resides among unbelievers.' People asked him: 'Why, Messenger of God?' 'Fires (of believers) should not see (i.e. may not be lighted opposite) those (of infidels)', he said",

cf. Mz., II, no. **3227**, XIII, no. 19233[4] (*d*, *ʿAwn al-maʿbūd*, VII, p. 218, *t*, *s*, VIII, p. 36, confirmed in Saʿīd b. Manṣūr, II 249, Dhahabī, *Siyar*, IX, p. 78, Bay., VIII, p. 131). Ismāʿīl is (S)CL of this tradition. The tradition is generally interpreted as an encouragement to make the Hijra. The Khathʿam tribe figures also in another, more solidly supported tradition of Ismāʿīl, see above no. 3225. This may be taken as additional evidence for the CL-ship of Ismāʿīl of no. 3227.

With a strand on the authority of Qays b. Abī Ḥāzim—Khālid b. al-Walīd:

- "At the battle of Muʾta[5] nine swords were struck from my hand and only one broad Yemenite sword remained",

cf. Mz., III, no. **3506** (*kh*, 64/44, 6 f, *Fatḥ*, IX, p. 57, confirmed in Ibn al-Mubārak, *Jihād*, no. 218, IS, IV 2, p. 2, Abū Yaʿlā, XIII, p. 142[6]). With Ibn al-Mubārak as his only believable PCL, Ismāʿīl is just the (S)CL of this *khabar*. IḤj., comments that this report is meant to emphasize that the Muslims, in spite of losing the battle, killed many enemies. The battle occurred in Jumāda I of the year 8/September

1. In Arabic *yamānī*; it is thus called to set it off against the Kaʿba Shāmiyya, i.e. the Kaʿba of Mecca or the Syrian/northern Kaʿba. Among other indications the location of this southern temple is said to have been near a locality called Tabāla at seven days travel south of Mecca, cf. Yāqūt, *Buldān*, II, p. 462 f.
2. Here is a change from first to third person.
3. The Arabs used to smear the manges of their camels with tar, hence the comparison of a scorched temple with a camel treated for scabs.
4. In some sources listed here the companion Jarīr is omitted from the strand supporting this tradition resulting in a *mursal* tradition.
5. For more on this important battle where the Muslim warriors suffered heavy losses at the hands of the Byzantines and during which Khālid only at a later stage assumed command, see *EI* 2, s.n. (F. Buhl).
6. The editor mentions a few additional SSs all converging in Ismāʿīl.

628. IḤj. intimates that Khālid's honorific Sword of God was inspired by this tradition. See furthermore no. 7112 below.

With a strand on the authority of Qays b. Abī Ḥāzim:

- "We entered the living quarters of Khabbāb b. al-Aratt (…) who had just been cauterized seven times in his belly. He said: 'If it had not been for the fact that the Prophet has forbidden us to pray to be dead, I would have done so'",

cf. Mz., III, no. **3518** (*kh*, 75/19, 2[1], *m*, IV, p. 2064, *s*, confirmed in Bagh., I, p. 219, Ḥum., no. 154, IASh., X, p. 427, IḤ., V, pp. 109, 110, 112, VI, p. 395). With four believable PCLs Ismāʿīl is the likely CL of this tradition. It is reported that the companion of this strand, Khabbāb b. al-Aratt, was captured during a raid in the Jāhiliyya and sold in Mecca where he became one of the first to embrace Islam, which he professed openly. After he had been manumitted he became a *mawlā* of Umm Anmār of the Khuzāʿa tribe and later a confederate of the Zuhra clan. It is further alleged that he was a blacksmith by profession who forged swords and he is said to have become fairly wealthy. But he is also described as having contracted a disease for which he was cauterized. Whether or not it was this that caused him such unbearable pain that he wished he were dead, as in fact the tradition above seems to indicate, is not certain. He is also reported to have suffered at the hands of the pagan Meccans who made life difficult for him on account of his new faith, cf. no. 3519 below. He is said to have died in 37/657-8 at the age of sixty-three or seventy-three, cf. IḤj., *Iṣāba*, II, pp. 258 f.

With the same strand on the authority of Khabbāb b. al-Aratt (paraphrase):

- "(One day) we went to the Prophet who was lying in the shade of the Kaʿba with a mantle folded under his head and we complained about the (harassment of the) unbelievers saying: 'Will you not implore God to help us, will you not pray to Him on our behalf?' Becoming red in the face[2] the Prophet sat up and said: 'In the past it came to pass that someone was captured, a hole was dug in the ground for him and a cleaver was put to his head in order to split it in halves, but that did not make him give up his religion. Some other time someone was combed with iron combs so that his flesh and sinews were scraped off his bones, but that did not make him give up his religion either. By God, may He fulfil the cause of His religion to the point that a rider may travel from Ṣanʿāʾ to Ḥaḍramawt without fear of anything except God, or a wolf (attacking) his sheep. But you will soon be freed (from the harassment of the infidels)'",

cf. Mz., III, no. **3519** (*kh*, 89/1, 3, *d*, *ʿAwn al-maʿbūd*, VII, pp. 221 f, *s*, confirmed in Ḥum., no. 157, IḤ., V, pp. 109-11#, VI, p. 395, Abū Yaʿlā, XIII, pp. 174 f, Fākihī, I, no. 677). With two PCLs and six SSs converging in him Ismāʿīl is in any case the (S)CL of this tradition, if not the CL. As usual, there is also one SS through Bayān b. Bishr, launched this time, it seems, by Ibn ʿUyayna.

With a strand on the authority of Qays b. Abī Ḥāzim—Dukayn b. Saʿīd (paraphrase):

- "(With 400 (v.l. 440) men) we came to the Prophet and asked for food. He said: 'ʿUmar, go and feed them.' ('Messenger of God, ' ʿUmar said, 'I have no more food (v.l. dates) left than what would last me and my children during the four hottest months of the year.' But the Prophet (v.l. Abū Bakr[3]) said: 'Hearken and obey', whereupon ʿUmar said: 'I shall do as you say.') So he went with us to his upper chamber and brought the key with him from his room (v.l. produced the key from his waistband) and opened it for us (saying: 'Enter.' We did and lo, there was a heap of dates not higher than a young camel sitting still on its chest. ʿUmar said: 'Take what you want.' So each of us took whatever he wanted, with me being one of the last men to help himself. When I finally turned

1. This version in *kh* adds a second sentence: 'Then we went to visit him another time when he was in the process of building a wall (or walled garden). He said: 'A Muslim is rewarded for every (exertion) he puts in except in what he expends in this dust (sc. which he uses in erecting a house or in building a wall around a palm grove).'

2. Interpreted as the result of his nap or because of a rising anger.

3. This variant is found in Ḥum. and *Ḥilya*, I, p. 365.

around, I found the pile looking as if we had not taken from it one single date')",

cf. Mz., III, no. **3540** (*d*, *ʿAwn al-maʿbūd*, XIV, p. 101, Ḥum., no. 893, IḤ., IV, p. 174#). All the text fragments in brackets were gleaned from a variety of *rijāl* sources, s.n. Dukayn b. Saʿīd. The text fragments outside the brackets constitute the shortened version preserved in *d*. The tradition records one of the Prophet's recognized miracles, as IḤj., points out, cf. *Tahdhīb*, III, p. 212, also Ibn Kathīr, *Shamāʾil ar-rasūl*, pp. 231 f. With only one PCL, Ibn ʿUyayna, and four SSs converging in him, Ismāʿīl is no more than the (S)CL of this tradition. But there is more to it than may seem obvious at first sight. The companion in this tradition presents a little problem. This Dukayn b. Saʿīd is said to have belonged to the tribe of Muzayna, with whom he took part in the first delegation (*wafd*) to the Prophet, cf. IS, I 2, p. 38. Other reports maintain that he was a member of the tribe of Khathʿam. He occurs only in this one tradition, which IḤj. (cf. *Iṣāba*, II, p. 390) describes as having solely been transmitted (*tafarrada bi-riwāyatihi ʿanhu*) by Abū Isḥāq as-Sabīʿī. That is, however, an obvious mistake on the part of ʿA. M. al-Bajāwī, the editor of the *Iṣāba* edition used here: in IḤj.'s *Tahdhīb*, III, p. 212, it is Qays b. Abī Ḥāzim, as in the tradition above, who is mentioned as having transmitted this single tradition. Also the other sources agree that it was Qays plus Ismāʿīl[1] who was responsible for it. In other words, Ismāʿīl is perhaps more than 'merely its (S)CL'.

With a strand on the authority of al-Ḥārith b. Shubayl al-Bajalī—Abū ʿAmr ash-Shaybānī, the *muʿammar*—Zayd b. Arqam:

- "We used to speak during the *ṣalāt*, with everyone talking to the man next to him, until the verse came down (II: 238): 'And stand up before God in submission[2] …' Then we were ordered to be quiet and we were forbidden to speak",

cf. Mz., III, no. **3661** (*kh*, 65/43, *m*, I, p. 383, *d*, *t*, *s*, confirmed in IḤ., IV, p. 368, Ṭabarī, *Tafsīr*, ed. Shākir, V, p. 232, Ibn Ḥibbān, IV, p. 11). With three PCLs and a number of SSs coming together in Ismāʿīl, he may be considered the CL of this tradition, which is part of a MC. Ismāʿīl may also be held responsible for inventing his spokesman who, judging by his *tarjama* in Mz.'s *Tahdhīb*, was indeed fictitious[3]. For another CL from this MC, see Aʿmash under Mz., VII, no. 9418.

With a strand on the authority of Qays b. Abī Ḥāzim—Saʿd b. Abī Waqqāṣ (paraphrase with most of the variants included in brackets):

- "By God, I was the first Arab to (shed blood[4] and) shoot an arrow in the path of God (1). I remember that when we were on a campaign with the Prophet, we ate nothing but the leaves (fruit) of the *ʿiḍāh* tree, that is the *samur*[5], so that we defecated single pellets[6] like sheep (goats or camels) (2). (At one time in Kūfa some of) the Banū Asad began to instruct me sternly in (matters of) religion, but things went wrong for me then and (subsequently) my governorship (of Kūfa) was terminated (3)",

cf. Mz., III, no. **3913** (*kh*, 62/15, 4, *m*, IV, pp. 2277 f, *t*, *s*, *q*, confirmed in Abū Isḥāq al-Fazārī, *Siyar*, no. 194, Ṭay., no. 212, Ḥum., no. 78, IḤ., I, pp. 174, 181, 186, Abū Hilāl al-ʿAskarī, *Awāʾil*, I, p. 310). With three PCLs and several SSs—with *t* including a Kūfan SS through the obscure but ubiquitous Bayān—, Ismāʿīl is the believable CL of the wording of this tradition. However, some of the different elements making up this *khabar* on Saʿd b. Abī Waqqāṣ' biography numbered here (1), (2) and (3) may well stem from an earlier period. The tradition is in need of some explanatory remarks because of the abrupt juxtaposition of these constituent elements. The campaign alluded to in element (1) was the second of such raids in the first year right after the Hijra. It stood under the command, not of

1. See *Ḥilya*, I, p. 365, Ibn ʿAbd al-Barr, *Istīʿāb*, ed. Bajāwī, II, p. 463, ʿIzz ad-Dīn Ibn al-Athīr, *Usd al-ghāba*, ed. M. Ibr. al-Bannā, Muḥ. A. ʿĀshūr and Maḥmūd ʿAbd al-Wahhāb Fāyid, II, pp. 161 f, Mz., *Tahdhīb*, VIII, pp. 492 f.
2. The Arabic word *qānitīn*, lit. 'being submissive', is interpreted in this tradition as 'in silence'.
3. A totally obscure figure, again with the *nisba*s al-Aḥmasī al-Bajalī(!), sometimes confused with a near namesake, cf. Mz., *Tahdhīb*, V, pp. 237 ff, and IḤj., *Tahdhīb*, II, pp. 143 f.
4. A reference to an incident whereby Saʿd allegedly wounded an unbeliever who had assaulted him while he was performing a *ṣalāt* in Mecca by hitting him over the head with the jawbone of a camel, cf. Abū Hilāl al-ʿAskarī, *Awāʾil*, I, p. 308.
5. For an approximation of the bean-like fruit or the trees meant here, see Lane, s.vv. *ḥubla*, *iḍāh*, and *samur*.
6. 'Single' pellets is our tentative rendering of the Arabic *mā lahu khilṭ … min shiddat jafāfihi wa-tafattutihi*, cf. IḤj.'s comments in *Fatḥ*, VIII, p. 86, 10 f.

the Prophet himself, but of ʿUbayda b. al-Ḥārith and ended in a brief skirmish with a Meccan caravan at the well of Aḥyāʾ[1] during which no sword blows were exchanged; they only shot some arrows at one another[2]. The campaign in element (2) is a general reference to such raids and the underlying message is that the fighters often had hardly anything to eat. In element (3) there is confusion as to who exactly were meant with the Banū Asad. According to IḤj., *Fatḥ*, VIII, p. 86, they were the Banū Asad b. Khuzayma b. Mudrika, in *Fatḥ*, II, p. 379, 12 f, IḤj. identified several of them by name, and in *Fatḥ*, XIV, pp. 68 f, he depicted how they came to settle in Kūfa, at the same time rejecting Nawawī's suggestion that relations of az-Zubayr b. al-ʿAwwām were meant. Their upbraiding Saʿd for, among other things, failing to perform the *ṣalāt* properly is in fact a reference to a point in time several years into ʿUmar's caliphate, when Saʿd, while he was governor of Kūfa, incited the wrath of certain people. They informed ʿUmar whereupon Saʿd was recalled[3]. For another tradition on Saʿd's dismissal from Kūfa and what led to it, see Shuʿba under no. 3847.

With a strand on the authority of Muḥammad b. Saʿd b. Abī Waqqāṣ—his father Saʿd b. Abī Waqqāṣ (paraphrase of two different wordings):

- "(1) The Prophet struck one hand against the other twice and said: 'A month equals this and this', and then he struck his hand against the other a third time but bending one finger against his palm. (2) The Prophet said: 'A month equals this, this and this', (stretching out) ten (fingers), and ten (fingers) and then nine (fingers)",

cf. Mz., III, no. **3920** (*m*, II, p. 764, *s*, *q*, confirmed in IASh., III, p. 84, IḤ., I, p. 184[##]). Ismāʿīl is in any case the (S)CL, if not the CL, of this tradition, which forms part of a MC on the exact number of days in the month. For another tradition from this MC, see Zuhrī under no. 16635.

With a strand on the authority of az-Zubayr b. ʿAdī—Muṣʿab b. Saʿd, who related something about his father:

- "I performed a *ṣalāt* next to my father Saʿd b. Abī Waqqāṣ and when I made the bow I held my fingers intertwined between my knees, but he struck my hands and after he had finished praying he said: 'We used to do that, but then we were ordered to raise them onto the knees'",

cf. Mz., III, no. **3929** (*m*, I, p. 380, *s*, *q*, confirmed in IḤ., I, pp. 181, 182). With just two PCLs and a few SSs, Ismāʿīl is no more than the (S)CL of this tradition. From IḤj., *Fatḥ*, II, p. 417, it appears that folding the hands between the knees was first the custom. But that was eventually abrogated in favour of keeping the hands apart, this in order not to resemble an established Jewish custom. A late spidery formation with Qutayba b. Saʿīd as SCL was superimposed upon this bundle (*m*, *t*, *s*) with the instruction to strike the knees with the hands during the bow.

With a strand on the authority of Qays b. Abī Ḥāzim—aṣ-Ṣunābiḥ(ī) al-Aḥmasī al-Bajalī[4], who related the Prophet's words:

- "I shall be your water scout at the Basin. Through you I shall surpass the other peoples in number, so do not fight one another after I have gone",

cf. Mz., IV, no. **4957** (*q*, II, pp. 1300 f, confirmed in Ḥum., no. 780, IASh., XI, pp. 438 f, IḤ., IV, p. 351[##], Ibn Ḥibbān, VIII, p. 121[#], Mz., *Tahdhīb*, XIII, p. 236). With a number of SSs converging in him Ismāʿīl is in any case the SCL of this tradition and his strand back to the Prophet consists again only of members of his adopted clan. It was modelled on the *matn* of another, older (S)CL, see ʿAbd al-Malik b. ʿUmayr under no. 3265. For much more on the Basin, see Shuʿba under no. 148.

With a strand on the authority of Qays b. Abī Ḥāzim:

- "I saw the disabled hand of Ṭalḥa b. ʿUbayd Allāh with which he had sought to shield the Prophet in the battle of Uḥud",

cf. Mz., IV, no. **5007** (*kh*, 62/14, 2, *Fatḥ*, VIII, p. 364, *q*, confirmed in IS III 1, p. 155, IASh., XII, p. 90, XIV, p. 396, IḤ., I, p. 161, Ibn Ḥibbān, IX, p. 63). Ismāʿīl is no more than the SCL of this tradition. In several variants it is alleged that Ṭalḥa lost

1. In the lower part of the Thaniyyat al-Mara, cf. Yāqūt, *Buldān*, I, pp. 157, 937. For another indication of its locality, namely the wadi of Rābigh, see IS, III 1, p. 35, 12.

2. Cf. Wāqidī, I, p. 2; al-Muṣʿab az-Zubayrī, *Nasab Quraysh*, ed. Lévi-Provençal, p. 94.

3. This incident was also recorded in Ṭabarī, *Annales*, I, pp. 2606 ff, in the year 21/642.

4. Again a strictly obscure companion with the two *nisbas*.

the use of his index (and middle finger), cf. IḤj., *Fatḥ*, VIII, p. 364.

With a strand on the authority of ʿAbd Allāh b. Abī Awfā:

- "The Prophet invoked God's curse upon the Confederates (*aḥzāb*[1]) saying: 'God, who reveals the Book and is quick in demanding the account (and who sets the clouds in motion), defeat the Confederates, God, defeat them and shake them",

cf. Mz., IV, no. **5154** (*kh*, 97/34, 2, *m*, III, p. 1363, *t*, *s*, *q*, confirmed in Ḥum., no. 719, IḤ., IV, pp. 353#). Ismāʿīl is in any case the (S)CL of this tradition. The language of this curse is purely Qurʾānic.

With the same strand:

- "The Prophet performed a *ʿumra*: he circumambulated the Kaʿba, (made the run between Ṣafā and Marwa) and performed a *ṣalāt* of two *rakʿa*s behind the Maqām Ibrāhīm. He had some people with him who shielded him. A man asked ʿAbd Allāh b. Abī Awfā: 'Did the Prophet at the time enter the Kaʿba?' 'No', he said",

cf. Mz., IV, no. **5155** (*kh*, 25/53, *Fatḥ*, IV, p. 213, *d*, *s*, *q*, confirmed in Ḥum., no. 721, IḤ., IV, pp. 353, 355, 381, Fākihī, I, no. 1012). With four PCLs and five SSs coming together in Ismāʿīl he is the undeniable CL of this tradition. Moreover, no. 5156, has *m* with one PCL, Hushaym (cf. IḤ., IV, p. 355), supporting a similar *matn*.

With the same strand:

- "The Prophet promised Khadīja that she would have a house in Paradise made of reed, in which there would never be clamour or hardship[2]",

cf. Mz., IV, no. **5157** (*kh*, 26/11, *m*, IV, pp. 1887 f, *s*, *Kubrā*, V, p. 94, confirmed in IASh., XII, p. 133, Ḥum., no. 720, IḤ., IV, 355#, 356, 381). Ismāʿīl is the believable CL in this tradition which is part of a MC on Khadīja *faḍāʾil*. In the version in *kh*, for which see *Fatḥ*, IV, p. 365, the *matn*s of nos. 5155 and 5156 above are combined with that of 5157. The commentaries make sure that the reed Khadīja's house is supposed to be made of should not be conceived of as ordinary reed but rather of reed on which pearls and precious stones are strung, cf. IḤj., *Fatḥ*, VIII, p. 138 apud *kh*, *manāqib al-anṣār* 20.

With a strand on the authority of Qays b. Abī Ḥāzim:

- "After he had praised God and extolled Him, Abū Bakr said: 'People, you recite the verse 'Believers, look after yourselves, he who errs cannot harm you when you are guided (V: 105)', but you do not apply it properly[3]. We heard the Prophet say: 'When people see a sinner and do not prevent him from sinning, God may include them in a punishment. (And in a variant:) I heard the Prophet say: 'All people among whom sins are committed while they, although they are capable thereto, do not change this state of affairs will be included in God's punishment'",

cf. Mz., V, no. **6615** (*d*, *ʿAwn al-maʿbūd*, XI, pp. 328 f, *t*, *s*, *q*, confirmed in IASh., XV, pp. 174 f, IḤ., I, pp. 2, 5, 7, 9, Ṭabarī, *Tafsīr*, VII, p. 98##). With three PCLs and a number of SSs Ismāʿīl is the believable CL of this tradition. Ṭabarī also lists various Bayān strands. Surely because of the immense time span between the first and the third transmitters, the strand from Ismāʿīl via Qays to Abū Bakr prompted Ibn al-Jawzī to sing its praises[4]. This is an important tradition in the discussion on *al-amr bi 'l-maʿrūf wa 'n-nahy ʿan al-munkar*. It is duly dealt with in Cook's book on *amr bi 'l-maʿrūf* (Cambridge 2000, pp. 35 f) in which its wording seems to have been attributed to Qays b. Abī Ḥāzim …!

With a strand on the authority of Abū Isḥāq as-Sabīʿī—Saʿīd b. Jubayr:

- "(Once at the end of a pilgrimage), we made our way back together with ʿAbd Allāh b. ʿUmar until we reached Jamʿ and there he performed the *maghrib* and the *ʿishāʾ ṣalāt*s, following one secondary call to prayer (*iqāma*). Then he left and said: 'Thus the Prophet performed the *ṣalāt* with us in this spot'",

cf. Mz., V, no. **7052** (*m*, II, p. 938, *d*, *t*, *s*, confirmed in IḤ., II, pp. 2, 3). Ismāʿīl is the (S)CL of this tradi-

1. For these hostile forces, see *EI* 2, s.n. *ḥizb*, III, p. 513 (D.B. MacDonald).
2. In the Arabic original the words reed, clamour, and hardship, rhyme.
3. Explained as: 'by not ordering what is appropriate and forbidding what is reprehensible'.
4. Cf. *Kitāb al-mawḍūʿāt*, I, p. 13.

tion but the issue surely predates him by as much as a century. For another CL in this complex bundle, see Shuʿba under the same number.

With a strand on the authority of Shaʿbī:

- "When Ibn ʿUmar greeted ʿAbd Allāh, the son of Jaʿfar b. Abī Ṭālib, he said to him: 'Peace be upon you, son of the man with the two wings!'",

cf. Mz., V, no. **7112** (*kh*, 64/41, 4, *s*). With just one PCL and one SS Ismāʿīl is no more than SCL, but this tradition is listed here because it obliquely refers to a famous incident in the course of the raid to Muʾta in Syria. The *akhbār* dealing with it are ubiquitous and may be seen as embellishing topoi. The background to the story is formed by a battle in the Syrian village Muʾta during which the Arabs were initially sustaining heavy losses. After the first carrier of the banner Zayd b. Ḥāritha, around whom the warriors were supposed to rally, was killed, ʿAlī b. Abī Ṭālib's brother Jaʿfar lifted up the banner. It fell on the gound when his right hand was cut off. After he had raised it with his left, also that hand was cut off. Thereupon he pressed the banner against his chest, but he could not hold his ground and he was killed. Ibn ʿUmar's way of addressing the son of this early martyr, as it says in the commentaries, was because of what the Prophet had told his companions that he had seen him in a dream fitted out with wings and flying together with the angels in Paradise. For good measure the commentators emphasize that those angels' wings may not be visualized as in any way resembling the wings of ordinary birds. For example, Jibrīl's wings numbered six hundred and were made of pearls, whereas Jaʿfar's wings were made of rubies with traces of blood remaining. Cf. IḤj., *Fatḥ*, VIII, p. 78, and IX, p. 57, IS, IV 1, pp. 25 ff[1].

With a strand on the authority of Qays b. Abī Ḥāzim—ʿAbd Allāh b. Masʿūd, who related the Prophet's words:

- "One should not envy (other people) except for two (types): he whom God gives riches which he spends entirely in righteous causes and he whom God gives wisdom with which he judges and which he teaches",

cf. Mz., VII, no. **9537** (*kh*, 3/15, *m*, I, p. 559, *s*, *q*, confirmed in Ḥum., no. 99, Ibn al-Mubārak, *Zuhd*, pp. 353, 424, IḤ., I, pp. 385, 432[#]). With four PCLs and several SSs Ismāʿīl is the plausible CL of this tradition. For two similar traditions from different (S)CLs, see Aʿmash under no. 12339 and Ibn ʿUyayna under no. 6815.

With the same strand:

- "I heard ʿAbd Allāh b. Masʿūd say one day: 'We were with the Prophet on a campaign and we had no women with us. So we asked: 'Shall we not castrate ourselves?' But he forbade it. After that he gave us leave to marry women temporarily in exchange for a garment.' Then Ibn Masʿūd recited: 'Believers, do not forbid yourselves the good things which God has allowed and do not exceed the limit, for God does not love those who exceed the limit (V: 87)'",

cf. Mz., VII, no. **9538** (*kh*, 67/6, *m*, II, p. 1022, *s*, confirmed in Ḥum., no. 100, IḤ., I, pp. 385, 390, 420, 432, 450, Abū Yaʿlā, IX, p. 260). With four PCLs, Ismāʿīl is the convincing CL of this tradition. Castration of humans is not allowed, only animals that serve as food for humans may be castrated, cf. IḤj., *Fatḥ*, XI, p. 18, -5, and p. 20, 11.

With a strand on the authority of Qays b. Abī Ḥāzim—ʿAdī b. ʿAmīra:

- "Once I heard the Prophet say: 'He from among you whom we employ as alms tax collector and he hides from us as much as a needle or more, that is tantamount to deceitfully acquired booty (*ghulūl*) (for which he is taken to task) on the Day of Resurrection, (v.l. that will be a collar of iron (*ghull*) around his neck) on the Day of Resurrection.' Then a black man from the Anṣār—I remember him well—approached the Prophet and said: 'Exempt me from the duty to be your alms tax collector.' 'Why do you say that?', the Prophet asked. 'I heard what you said about this', the man replied. Thereupon the Prophet said: 'And I repeat it today: he from among you whom we employ as alms tax collector, let him submit everything, be it little or much. What is (subsequently) given to him he may take, and what is denied him is forbidden'",

cf. Mz., VII, no. **9880** (*m*, III, p. 1465, *d*, *ʿAwn al-maʿbūd*, IX, pp. 360 f, confirmed in Abū Isḥāq al-

1. One report in IS (p. 26, 16 f) lists Ismāʿīl in the strand but (as yet) without Shaʿbī.

Fazārī, *Siyar*, no. 445, ʿAzq., IV, p. 57, IASh., VI, p. 548, IḤ., IV, p. 192#, Abū ʿUbayd al-Qāsim b. Sallām, *Amwāl*, ed. Muḥammad ʿAmāra, p. 358). Ismāʿīl is the CL of this tradition.

With a strand on the authority of Qays b. Abī Ḥāzim—ʿUqba b. ʿĀmir, who related the Prophet's words:

- "Verses the likes of which were never seen[1] have been revealed to me (this night): 'Say, I seek refuge with the Lord of the dawn (CXIII: 1)' and 'Say, I seek refuge with the Lord of men (CXIV: 1)', v.l. the *muʿawwidhatāni*",

cf. Mz., VII, no. **9948** (*m*, I, p. 558, *t*, *s*, confirmed in Ṭay., no. 1003, IḤ., IV, pp. 144#, 150, 152, Dārimī, II, p. 554). Ismāʿīl is in any case the SCL. In *m*, ibidem, and IḤ., IV, p. 151, a superimposed Wāsiṭī Bayān strand is preserved.

With a strand on the authority of Qays b. Abī Ḥāzim[2]—Abū Masʿūd ʿUqba b. ʿAmr:

- "(On the day Ibrāhīm died, the sun was darkened by an eclipse, which prompted the people to say that that was because of his death.) But the Prophet said: 'Sun and moon are two of God's signs with which He frightens His servants. Sun or moon is not darkened by an eclipse because of the death (v.l. death or birth[3]) of someone. When you see a frightening sign like that, perform a *ṣalāt* and pray to God until the eclipse has disappeared'",

cf. Mz., VII, no. **10003** (*kh*, 59/4, 6, *m*, II, p. 628, *s*, *q*, confirmed in Ḥum., no. 455, IASh., II, pp. 466 f, IḤ., IV, pp. 122#, Dārimī, I, p. 430). Although Ismāʿīl's position in this bundle is not as clear-cut as one might wish, he is in any case the (S)CL of this wording. The tradition is part of a huge MC on eclipses. The different versions from this MC show up one or more features with which such phenomena are often associated. See the introductory remarks to another version attributable to Yaḥyā b. Saʿīd al-Anṣārī under no. 17936. Ismāʿīl is himself not responsible for linking his version with the death of Ibrāhīm, Muḥammad's son, which his Coptic slave girl Māriya had born him. This addition has rather to be ascribed to either one of Ismāʿīl's PCLs Wakīʿ or Sufyān b. ʿUyayna, the one probably copying the other. In other versions contemporaneous with this one of Ismāʿīl, the connection with Ibrāhīm is not yet discernible. A concise version of this tradition is supported by a late bundle with Ibn Wahb as (S)CL, cf. Mz., VI, no. 7373 (*kh*, 59/4, 3, *m*, *s*, IḤ., I, pp. 109, 118, Ibn Ḥibbān, IV, p. 211).

With the same strand:

- "A man came to the Prophet and said: 'I usually delay performing my morning *ṣalāt* because of so and so who leads us in an excessively protracted prayer[4].' Never have I seen the Prophet angrier than while he delivered his sermon that day: 'Verily, among you are those who deter the people (from performing the *ṣalāt* in congregation by protracting the ritual excessively). Anyone who leads the *ṣalāt* in congregation should go purposefully through the motions, for among them there are infirm, old, and needy people'",

cf. Mz., VII, no. **10004** (*kh*, 3/28, *m*, I, p. 340, *s*, *q*, confirmed in Ṭay., no. 607, ʿAzq., II, p. 366, Ḥum., no. 453, IḤ., III, p. 118, V, p. 273). Ismāʿīl is the undeniable CL with his four firm PCLs and several SSs. It is an early tradition in a MC. One other, less well-attested CL is Awzāʿī, see there under no. 12110.

With the same strand:

- "The Prophet pointed with his hand towards Yemen and said: 'Belief is found there[5], but harshness and grimness of heart we find among the loud-mouthed (nomads) who hold on to the base of the tails of their camels, where the sides of the Devil's head emerge among (the tribes of) Rabīʿa and Muḍar'",

1. One would have expected to find the verb 'hearing' here rather than 'seeing' (*raʾā*).
2. According to *m*, I, 34, the three following traditions, nos. 10003, 10004 and 10005, are actually controversial *muʿanʿan* traditions of Qays, inasmuch as he is said not to have mentioned expressis verbis that he had received them personally from the companion. Cf. *JSAI* (I), p. 301.
3. Lit. 'life.'
4. Because of his protracted Qurʾān recitation. For a survey of variant wordings with their respective interpretations, see IḤj., *Fatḥ*, I, pp. 196 f, apud *ʿilm*, 28, II, pp. 339 ff, apud *adhān* 61, 63.
5. In a variant Yemen and the south are not mentioned, only the Prophet's statement that tribulations (*fitan*) will originate in the east.

cf. Mz., VII, no. **10005** (*kh*, 59/15, 3, *m*, I, p. 71, confirmed in Ḥum., no. 458, IḤ., IV, p. 118#, V, p. 273). Ismāʿīl is in any case the (S)CL, if not the CL, of this *faḍā'il* tradition. The abstruseness of the language has given rise to a host of comments: Pointing south has to be associated with the Anṣār who originally all came from Yemen; they are praised because they so readily embraced Islam. Another commentator says that the Prophet made the statement while he was on campaign in Tabūk; pointing south towards Yemen, he meant to say: belief is there in Mecca and Medina. The 'harshness and grimness of heart' is to be taken as an allusion to the unwillingness of those nomadic tribesmen who initially refused to embrace Islam as well as to their incapacity to understand. The 'sides of the Devil's head' is apparently an expression for anything pernicious[1]. See also Mālik b. Anas under no. 13823° for a related tradition.

With a strand on the authority of Abū Bakr b. ʿUmāra—his father ʿUmāra b. Ruʾayba, who related the Prophet's words:

- "No one will go to Hell who always performs a *ṣalāt* before sunrise and one before sunset",

cf. Mz., VII, no. **10378** (*m*, I, p. 440, *d*, *s*, confirmed in Ḥum., no. 862, IASh., II, p. 386, IḤ., IV, p. 261#). This tradition, which is part of a MC, has Ismāʿīl as (S)CL. This is substantiated by his being the undeniable CL in a bundle supporting a similar tradition, see above no. 3223. Another key figure discernible in this bundle is ʿAbd al-Malik b. ʿUmayr. It is hard to tell who is ultimately responsible and who copied from whom. In *ʿAwn al-maʿbūd*, II, p. 68, we read an explanation for the preference for these two *ṣalāt*s expressed in this tradition: to wake up from one's sleep in the early morning and to abandon one's trade at the end of the day in order to perform a *ṣalāt* is considered to be a guarantee that one is capable to grapple also with other duties in life. Besides, the angels of the night and the angels of the day bear witness to man's good deeds such as the faithful performance of these particular *ṣalāt*s, cf. Mālik under no. 13809*.

With a strand on the authority of Qays b. Abī Ḥāzim—al-Mustawrid b. Shaddād al-Fihrī, who related the Prophet's words:

- "In comparison with the hereafter this world is nothing more than when you dip your finger in the sea and you look how much water you draw up with it",

cf. Mz., VIII, no. **11255** (*m*, IV, p. 2193, *t*, *s*, *q*, confirmed in Ibn al-Mubārak, *Zuhd*, no. 496 on p. 170, Ḥum., no. 855, IḤ., IV, pp. 228 f##). With no less than four PCLs, Ismāʿīl is the convincing CL of this tradition. The commentator Nawawī explains the comparison between the hereafter and this world in terms of this world's short life span and exhaustion of pleasures vis-à-vis the eternity of such in the hereafter.

With a strand on the authority of Qays b. Abī Ḥāzim—al-Mughīra b. Shuʿba:

- "Nobody asked the Prophet more about the Dajjāl than I. 'What moves you to ask me so much about him, my son[2]?', he asked one day, 'he won't harm you.' I said: 'People claim that there is a Paradise and a Hell, v.l. mountain(s) of bread and meat, v.l. food and river(s) of water, with the Dajjāl.' 'No, ' the Prophet said, 'he is far too insignificant for that[3]'",

cf. Mz., VIII, no. **11523** (*kh*, 92/26, *m*, IV, pp. 2257 f, *q*, confirmed in Ḥum., no. 764, IASh., IX, p. 82, IḤ., IV, pp. 246, 248, 252). With four PCLs Ismāʿīl is the believable CL of the gist of this tradition. Those PCLs, and possibly also several SSs, are variously responsible for the numerous variants listed. But it is safe to state that Ismāʿīl appears here to be among the first CLs to enrich the corpus with a ḥadīth on the Dajjāl. An early figure, who is said to have lived during the lifetime of the Prophet and who is often identified with the Dajjāl, is Ibn Ṣayyād, also called Ibn Ṣāʾid, but there is a lot of controversy concerning this point which cannot occupy us here[4]. There is no tradition on him supported by an *isnād* bundle with a discernible CL who is relatively early. All

1. Cf. IḤj., *Fatḥ*, VII, pp. 161, 342 f; Nawawī, II, pp. 29-34.

2. Adressing someone as 'my son' (*yā bunayya*) who is not the speaker's son is expressly recommended in Islam, as is laid down in an otherwise poorly attested, spider supported tradition with Abū ʿAwāna as SCL, cf. Mz., I, no. 514 (*m*, III, p. 1693, *d*, *ʿAwn al-maʿbūd*, XIII, p. 207, *s*). This way of addressing is called in Arabic *mulāṭafa* or *talaṭṭuf*.

3. This is to be interpreted as indicating that God would never create in connection with the Dajjāl anything that would lead believers astray or sow doubt in their hearts, but only that which increases their faith or corroborates their arguments against unbelievers and hypocrites.

4. Cf. Ṭabarī, *Annales*, I, p. 2565. Ibn Ṣayyād denies vigorously that he is the Dajjāl in IḤj., *Iṣāba*, V, p. 194.

the traditions around this figure are supported by SSs and late spiders partly superimposed upon one another; *m* and *t* are comparatively rich in these traditions. The earliest recognizable CL found in a bundle supporting an Ibn Ṣayyād tradition is ʿAzq., cf. there under no. 6932.

With the same strand the Prophet's words:

- "There is a certain group of people in my community which will always be victorious over the other people to the point that, on the Day of Judgement[1], they have the upperhand",

cf. Mz., VIII, no. **11524** (*kh*, 96/10, *m*, III, p. 1523, confirmed in IḤ., IV, pp. 244, 248, 252). With only one PCL and a number of SSs, Ismāʿīl is no more than the SCL of this tradition. In Ḥākim an-Naysābūrī's *Maʿrifat ʿulūm al-ḥadīth* IḤ. is recorded as exclaiming: 'If the tradition collectors are *not* meant with this group of people, I do not know who they are!', cf. IḤj., *Fatḥ*, XVII, p. 56, line 8. 'Being victorious' and 'having the upperhand' is expressed in Arabic by a form of the verb *ẓahara*. Significantly, this verb also has the connotation 'becoming visible', 'coming into the open'. To this other connotation there is a reference in IḤj. who glosses *ẓahara* as 'not hiding themselves but rather exposing themselves in the open', ibidem, lines -9 f. One is justified in being reminded of the important remark al-Barbahārī makes when describing the first adherents of the *sunna* as 'people hiding themselves as strangers in their own houses' for their adversaries among the theologians (*ahl al-kalām*) who outnumbered them and against whom they were initially at a loss for words, cf. Ibn Abī Yaʿlā, *Ṭabaqāt al-Ḥanābila*, II, p. 29, lines 2-6. If we assume that Ismāʿīl b. Abī Khālid is not merely the SCL of its bundle but indeed responsible for the wording of this tradition, than we may infer that it is a rather early and covert allusion of a *ṣāḥib sunna*, as Ismāʿīl is characterized in the *rijāl* works, to the *sunna* people whose main arguments were distilled from ḥadīth which they had brought into circulation. They are mentioned as an anonymous group, who are as it were at war with their adversaries from among the theologians, the *ahl al-kalām*, dubbed by the ḥadīth people as mere 'innovators' (*mubtadiʿūn*) whom they have to defeat. Perhaps the tradition demonstrates the wishful thinking on the part of an early adherent of the *sunna* party who has as yet not witnessed, but in his heart craves for, his party's victory over its enemies, early Islam's most numerous grouping, the theologians-cum-speculators, or in Arabic: the *ahl al-kalām* and *ārāʾiyyūn*.

With a strand on the authority of Abū Juḥayfa Wahb b. ʿAbd Allāh[2] (paraphrase incorporating some variants)

- "I saw that the Prophet had become grizzled … Al-Ḥasan b. ʿAlī closely resembled him. The Prophet ordered that thirteen young she-camels (*qalūṣ*) be given to us, but when he died, we had not yet taken possession of them",

cf. Mz., IX, no. **11798** (*kh*, 61/23, 2, 3, *m*, IV, p. 1822, *t*, *s*, confirmed in Ḥum., no. 890, IḤ., IV, p. 307, Abū Yaʿlā, II, p. 187). With four PCLs Ismāʿīl is the believable CL of this tradition. It is part of the extensive cluster on dyeing practices in early Islam and the way in which the Prophet participated therein[3]. In view of the ca. seventy years that had elapsed between the death of his alleged spokesman and his own death, Ismāʿīl cannot have been more than a little boy, if he indeed heard this information about the Prophet directly from his mouth. But the *rijāl* sources do not seem to question the relations Ismāʿīl is supposed to have had with Abū Juḥayfa. A SS-supported tradition in *m*, IV, p. 1822, no. 105, contains the statement that God did not dishonour His Messenger with hoariness. According to a spider-supported tradition it is alleged that the Prophet had a line of white hairs under his lower lip, a part of the chin called *ʿanfaqa*, cf. Mz., IX, no. 11802.

With a strand on the authority of Qays b. Abī Ḥāzim:

- "His father Abū Ḥāzim al-Bajalī came to the Prophet one day just when he was delivering a sermon. Abū Ḥāzim stood in the sun (to listen), but the Prophet ordered that he be moved into the shade",

cf. Mz., IX, no. **11888** (*d*, *ʿAwn al-maʿbūd*, XIII, p. 118, confirmed in Ṭay., no. 1298, IḤ., III, p. 426[#], IV, p. 262, Ibn Ḥibbān, IV, p. 202). With two clear PCLs and two SSs Ismāʿīl is the likely CL of this

1. It says in Arabic *ḥattā yaʾtiyahum amru 'llāh*, which means literally 'until God's command reaches them'. The word *amr* is glossed in IḤj., *Fatḥ*, XVII, p. 57, line 8, as the heavenly storm wind which will sweep up the people on the Day of Reckoning.

2. One of the last companions to die (d. 74/693). He had settled in Kūfa and was enrolled in ʿAlī's police force where he earned for himself the honorific Wahb the Good, cf. IḤj., *Tahdhīb*, XI, pp. 164 f.

3. Cf. *Arabica* (I), pp. 49-75.

tradition. And this regardless of the observation that, for his strand back to the Prophet, he again made use of another—probably fictitious—Bajalī. Besides, IḤj. as much as identifies Ismāʿīl as the CL, cf. *Iṣāba*, VII, p. 82.

With a strand on the authority of (his brother Saʿīd b. Abī Khālid —) Abū Kāhil Qays b. ʿĀʾidh al-Aḥmasī:

- "I saw how the Prophet delivered a sermon seated on his camel while an Abyssinian held its halter",

cf. Mz., IX, no. **12142** (*s*, III, p. 185, *q*, confirmed in IḤ., IV, pp. 78, 177). Ismāʿīl is the SCL of this spidery bundle. His brother Saʿīd is in brackets because he does not occur in all the strands listed here. The Abyssinian in question is said to have been Bilāl. Again we see how a probably fictitious member of the Aḥmas clan turns up in a Ismāʿīl strand.

With a strand on the authority of his father Abū Khālid Saʿd al-Bajalī—Abū Hurayra, who related the Prophet's words (paraphrase):

- "When your servant brings you your food having been exposed to heat and smoke during its preparation[1], let him sit beside you and partake of it, and if he refuses or if there is too little, let him take a morsel or two",

cf. Mz., IX, no. **12935** (*t*, IV, p. 286, *q*, II, p. 1094, confirmed in Dārimī, II, p. 133). Ismāʿīl is (S)CL, that is of the gist. The tradition seems to have been popular when the numerous textual variants are anything to go by. We find a host of SSs in *kh*, *m*, *d*, ʿAzq., X, p. 421, and IḤ. which all end in Abū Hurayra, each of which supports one of the many variants, but which, taken together, do not present a key figure who is better attested than Ismāʿīl. His one and only PCL may be Sufyān b. ʿUyayna who emerges a few times in the same slot of various of these SSs, but no analysis of this bundle or the accompanying SSs leads to any firm conclusion. For a survey of these SSs, see *Concordance*, II, p. 117, lines 19 ff. The argument for associating the tradition with Ismāʿīl more than any other figure lies in its strand back to the Prophet, a strand allegedly via his father, which bears the usual hallmark of his handiwork. Besides, in Mz., *Tahdhīb*, XXXIII, pp. 272 f, the tradition is virtually identified with Ismāʿīl. It is curious, finally, that there seem to be only a few Abū Hurayra-supported traditions in Ismāʿīl's corpus, in some of which he may not even have had a hand, cf. Abū Usāma above under Mz., X, no. 14294. Moreover, with one PCL (Ibn ʿUyayna in Ḥum., no. 987) and four SSs in IḤ. (II, pp. 336, 376, 437, 472) Ismāʿīl leads his strand back to Abū Hurayra again via his father in support of a tradition (which is not in Mz.) dealing with Muḥammad's concise manner of performing the *ṣalāt*. This paucity tallies with the observation that such traditions were relatively late in coming into being: Ismāʿīl's date of death constitutes in other words a convenient terminus post quem for the phenomenon to have come into its own. Besides, he figures in a tradition in which Abū Hurayra's background is described, surely brought into circulation in order to lend additional credence to the hordes of traditions that were in the process of being ascribed to him, cf. no. 14292 below.

With a strand on the authority of Qays b. Abī Ḥāzim—Abū Hurayra a composite tradition partly paraphrased here whose elements—numbered separately and variously combined—function sometimes as preambles or sequels in the different sources and also in different contexts:

- "(1) I accompanied the Prophet for three years. I was never more eager for anything in those days than to memorize traditions which I heard from his mouth. Thus I heard him say … (2) "For anyone to get up early in the morning and to gather firewood held by a string on his back which he sells or with which he pays alms is better for him than to beg, whether he gets anything or not. (3) For the hand held high is better than the hand held low. (4) Take care first of those who depend on you. (5) Just before the Hour of Judgement you will come and fight with people whose sandals are made of hair and whose faces are like layered shields[2]. (6) Their faces are red and they have tiny eyes",

cf. Mz., X, nos. **14292** and **14293**. It is impossible to say who is responsible for element (1); it only occurs with this *isnād* strand in IḤ., II, p. 475 and

1. Literally it says: 'who supervised (*waliya*) its heat and its smoke'.

2. Shields made of skins which are stitched onto one another (*mijānn muṭraqa*). In IḤj., *Fatḥ*, VII, p. 420, lines 20 f, we read an explanation of Bayḍāwī for the comparison of these faces with shields because these are broad and round, and the term 'layered' supposedly indicates their coarseness as well as fleshiness.

kh, 61/25, 15, cf. *Fatḥ*, VII, pp. 420 f. Element (2) is listed in IḤ., ibidem, *m*, II, p. 721, confirmed in Ḥum., no. 1056, IḤ., II, pp. 300, 475, Abū Yaʿlā, XII, p. 27, and *t* but here with Bayān instead of Ismāʿīl, so Ismāʿīl may be its (S)CL. Element (3) is an ancient, perhaps pre-Islamic adage or proverb that pops up as a pious addition in IḤ., but it is found too in a host of different contexts supported by strands from which Ismāʿīl is absent. Element (4) is unique in IḤ. and is also an ancient adage. For element (5) and (6) we may think of Ismāʿīl as its SCL. They are also found, be it in reverse order of the descriptions, supported by bundles in which Sufyān b. ʿUyayna is the unmistakable CL, cf. Mz., X, no. 13125 and no. 13677, containing a description of these people's noses as small and flat (*adhlaf*). Element (5) is furthermore circulated by Qutayba b. Saʿīd who adds that the said people were Turks, see there under no. 12766. The various combinations of elements are probably due to transmitters above the (S)CL level of Ismāʿīl, but it is impossible to identify who is responsible for which element and in what combination. All elements appear in IḤ., II, p. 475, plus one more on the bad breath caused by fasting (cf. Aʿmash under no. 12340), and it is tempting to conclude that it was IḤ. himself who devised this combination. In later sources the different elements were then pulled apart and variously combined. The overall complexity of this composite does not permit us to be more precise in attributing authorship of the separate *matn*s and this analysis remains of necessity a tentative one.

With a strand on the authority of Shaʿbī—ʿIkrima—Ibn ʿAbbās—Sawda bt. Zamʿa, one of the Prophet's wives[1]:

- "One of our sheep had died and we tanned its hide. Then we kept fruit juices in it to ferment until it became a proper water skin",

cf. Mz., XI, no. **15896** (*kh*, 83/21, 2, *Fatḥ*, XIV, p. 379, *s*, confirmed in IḤ., VI, p. 429). With just three SSs coming together in Ismāʿīl he is no more than the SCL. IḤj., ibidem, p. 378, adds that it is implied in this tradition that the juices were not kept in the skin so long that fermentation was allowed to progress beyond a permissible point.

With a strand on the authority of Qays b. Abī Ḥāzim—(Abū Sahla, a *mawlā* of ʿUthmān)—ʿĀʾisha:

- "The Prophet said during his final illness: 'I wish I had one companion here at my sickbed.' I said: 'Shall we send for Abū Bakr?' 'No', he said. … 'Shall we call ʿUmar?' 'No', he said. '… your cousin ʿAlī then?' 'No.' '… 'ʿUthmān?' Then the Prophet said nothing and I ordered to send for ʿUthmān. When he had come in and the Prophet was alone with him, he began to speak, ʿUthmān's face radiating (v.l. changing colour)". (Qays added that Abū Sahla told him that, on the day he was besieged, ʿUthmān said: 'The Messenger of God made me a promise and I am still patiently waiting for it to come true, v.l. I will be joining him.' On the day of the siege the people were reminded of this"),

cf. Mz., XII, no. **17569** (*q*, I, p. 42, confirmed in Ḥum., no. 268, IḤ., VI, pp. 52, 214, Balādhurī, *Ansāb*, V, ed. Goitein, p. 11). Ismāʿīl is just about credible as CL of this tradition which belongs to the *faḍāʾil* of ʿUthmān, indeed—if it is his—a rare tradition to have been circulated in Ismāʿīl's Kūfa, the stronghold of mostly anti-ʿUthmān and pro-ʿAlī *faḍāʾil*.

For his position in a bundle supporting a *ruʾya* tradition, see Shaʿbī under Mz., XII, no. **17613**.

With a strand on the authority of Shaʿbī—Masrūq—ʿĀʾisha:

- "The Prophet gave us a choice (between remaining married or being sent away) and we did not take that to constitute a divorce",

cf. Mz., XII, no. **17614** (*kh*, 68/5, 2, *m*, II, p. 1103, *t*, *s*, confirmed in Ḥum., no. 234, Dārimī, II, p. 215, IḤ., VI, pp. 202, 205, 240, cf. IS, VIII, p. 138). Ismāʿīl is the clear CL of this tradition. Next to him we find in a few strands ʿĀṣim b. Sulaymān al-Aḥwal as alternative key figure who is the target of several dives. The tradition is one of a cluster of narratives, partly centring in the exegesis of Q. LXVI: 1-4, concerning the Prophet's at times allegedly somewhat strained relations with (some of) his wives who were the victims of bouts of jealousy. For other facets of this cluster, see Zuhrī under no. 17767, Aʿmash under no. 17634, ʿĀṣim b. Sulaymān al-Aḥwal under no. 17965, Ḥajjāj b. Muḥammad under no. 16322 and Abū Usāma Ḥammād b. Usāma under no. 16796.

1. The Prophet is said to have married her after the death of Khadīja but before the Hijra. She died in 23/644 or 54/674, cf. IḤj., *Iṣāba*, VII, p. 721.

With a strand on the authority of Qays b. Abī Ḥāzim (paraphrase):

- "When ʿĀʾisha was on her way (to Baṣra, where she was about to witness how her followers and ʿAlī would face one another in the battle of the Camel in Jumāda II of 36/November-December 656), she passed in the night by a well of the Banū ʿĀmir where dogs barked at her. She asked: 'What is the name of this well?' This is the well of al-Ḥawʾab of the Banū ʿĀmir', she was told. 'I think I should go back', she said, 'for I heard the Prophet say to his wives one day: 'Who of you will be barked at by the dogs of al-Ḥawʾab?'' Thereupon (Ṭalḥa and) az-Zubayr (v.l. someone) said: 'No, proceed, so that the people can see you; perhaps God will make peace among them through you'",

not in Mz., but cf. IASh., XV, pp. 259 f, IḤ., VI, pp. 52, 97, Abū Yaʿlā, VIII, p. 282, Ibn Ḥibbān, IX, p. 258#, Ḥākim, *Mustadrak*, III, p. 120, with only SSs through Shuʿba / Ghundar, Yaʿlā b. ʿUbayd, Wakīʿ, ʿAlī b. Mushir, Muḥammad b. Fuḍayl, Yaḥyā b. Saʿīd al-Qaṭṭān and Abū Usāma all coming together in Ismāʿīl who presents his usual Qays *isnād*. It is tempting to consider Ismāʿīl as the CL of this tradition. He occurs after all many times in *akhbār* in the early historical sources. Yāqūt (*Buldān*, II, p. 353) gives some additional information s.n. Ḥawʾab. In Mz., *Tahdhīb*, XXIV, p. 15, Yaḥyā b. Saʿīd al-Qaṭṭān is adduced as holding this tradition in contempt by allotting it to the rubric *munkar*.

Ismāʿīl b. Ibrāhīm b. Miqsam ibn ʿUlayya, see under Ibn ʿUlayya.

Ismāʿīl b. Jaʿfar, a *mawlā* who hailed from Medina. Later in life he settled in Baghdad where he died in 180/796. In *TB* nothing special is listed about him. Only the eschatological *faraṭ/ḥawḍ* tradition[1] is linked to him there. He was involved in the education of al-Mahdī's son ʿAlī, see Dhahabī, *Siyar*, VIII, p. 230.

With a strand on the authority of ʿAbd Allāh b. Dīnār—ʿAbd Allāh b. ʿUmar:

- "The Prophet dispatched an expedition under the command of Usāma b. Zayd. Some people viewed his commission with disfavour. The Prophet got up and said: 'If you object to his command, you object to his father before him. I swear by God, he was truly worthy of a command, he belonged to those who were dearest to me and this man here belongs to those who are dearest to me after him[2]'",

cf. Mz., V, no. **7124** (*kh*, 83/2, *m*, IV, p. 1884, *t*, *s*, confirmed in Ibn Ḥujr, pp. 143 f, IḤ., II, p. 110). Ismāʿīl b. Jaʿfar is (S)CL, but his bundle is swamped by a number of SSs and spiders well-nigh obscuring his key position in it, cf. nos. 7165, 7181, 7217. It is moreover not unthinkable that he copied Mālik, cf. a spider in 7236 (*kh*, *t*, but not listed in any currently available book of Mālik).

For Mz., no. **7126**, a tradition on the merit of the date palm in which Ismāʿīl b. Jaʿfar is (S)CL, see Mālik under no. 7234°.

With a strand on the authority of ʿAbd Allāh b. Dīnār—Abū Ṣāliḥ Dhakwān—Abū Hurayra, who related the Prophet's simile:

- "Compared with the prophets from before my time, I am like a man who has built a house and who has proportioned it well and beautified it except for a single tile in a corner. Marvelling at it the people began to circumambulate the house saying: 'Why was this single tile encased in it?' The Prophet spoke: 'I am that tile, I am the seal of the prophets'",

cf. Mz., IX, no. **12817** (*kh*, 61/19, 2, *m*, IV, p. 1790, *s*, confirmed in Ibn Ḥujr, p. 154, IḤ., II, p. 398, Ibn Ḥibbān, VIII, p. 106). Ismāʿīl b. Jaʿfar is the clear CL. Sitting in his own spidery bundle, another key figure, Sufyān b. ʿUyayna, may have copied him, cf. Mz., X, no. 13705 (*m*, Ḥum., no. 1037, Ibn Ḥibbān, VIII, p. Rāmahurmuzī, *Amthāl*, p. 6). The commentary in IḤj, *Fatḥ*, VII, p. 370, makes clear that the Prophet, with the simile, intended to illustrate his superiority and that of his message to all other prophets before him. The tile (*labina*), which is spoken of here is made of sun-baked clay in contrast to another sort of tiles (*ajurr*) which are fired, cf. *WKAS*, II 1, p. 165.

1. See ʿAbd al-Malik b. ʿUmayr under no. 3265.

2. The *mawlā* Zayd b. Ḥāritha, who was for a time the adopted son of the Prophet until the Qurʾān abolished adoption, had the nickname the loved one (*ḥibb*) of the Prophet, and his son was therefore called the loved one of the loved one.

In the following nos. 13974-86 we see that, in contradistinction to *kh*, *m* appears to favour this strand in particular, whereby it is impossible to determine with certainty whether he is ultimately responsible for the wording or the transmission, or that rather his spokesman Ibn Ḥujr is to be held accountable. For convenience's sake they were brought together here in Ismāʿīl b. Jaʿfar's *tarjama*. After the bundle-supported numbers, *m* strung another twenty-three SS-supported ones, 13987-14009, which were here passed over.

With a strand on the authority of al-ʿAlāʾ b. ʿAbd ar-Raḥmān—his father ʿAbd ar-Raḥmān b. Yaʿqūb—Abū Hurayra, who related the Prophet's words:

- "He who invokes one time God's blessing over me will be blessed ten times as much by God",

cf. Mz., X, **13974** (*m*, I, p. 306, *d*, *t*, *s*, confirmed in Ibn Ḥujr, p. 321, IḤ., II, p. 375, Abū Yaʿlā, XI, p. 380, Ibn Ḥibbān, II, p. 131). Ismāʿīl b. Jaʿfar is (S)CL.

With the same strand the Prophet's words:

- "When someone dies, his achievements will be thereby discontinued, except in three cases: his religious endowments, his knowledge through which people have benefited, or a pious son who prays on his behalf",

cf. Mz., X, no. **13975** (*m*, III, p. 1255, *d*, *t*, *s*, confirmed in Ibn Ḥujr, p. 318, IḤ., II, p. 372, Abū Yaʿlā, XI, p. 343, Ibn Ḥibbān, V, p. 9). Ismāʿīl b. Jaʿfar is (S)CL. The knowledge through which people benefited is viewed as displayed in his teaching or laid down in learned books he wrote, if any.

He is (S)CL in Mz., X, no. **13976**, an important tradition in the development of the theology of the *ahl as-sunna*, see Shuʿba under no. 3232.

With the same strand the Prophet's words:

- "Compared with other prophets I have been granted special merits in six aspects: I have been granted a complete command of human speech[1], I have been made victorious (over my enemy) through deterrence, all war booty has been made available to me, the earth has been made clean and fit for worship[2], I have been sent to all of mankind: I am the seal of the prophets",

cf. Mz., X, no. **13977** (*m*, I, p. 371, *t*, *q*, confirmed in Ibn Ḥujr, p. 320, Abū Yaʿlā, XI, pp. 377 f, Ibn Ḥibbān, IV, p. 31, VIII, p. 105, Bay., II, p. 433). Ismāʿīl b. Jaʿfar is (S)CL of this wording. This apparently popular tradition gave rise to a MC with a host of variants supported by a number of SSs and spiders, but none of these is as well established as Ismāʿīl's. In one of the lesser supported versions there is found the variant: 'And while I was asleep I have been given the keys to the treasures of the earth which have been placed in front of me, v.l. in my hands[3].' For a run-down of these, see *m*, I, pp. 371 f.

With the same strand:

- "The Prophet said: 'Beware of the two who curse.' Who are they, Messenger of God?', he was asked.' That is he who relieves himself on a pathway frequented by the people, or in places where they seek shade', the Prophet answered",

cf. Mz., X, no. **13978** (*m*, I, p. 226, *d*, *ʿAwn al-maʿbūd*, I, p. 30, confirmed in Ibn Ḥujr, p. 352, IḤ., II, p. 372, Ibn Ḥibbān, II, pp. 344 f, Abū Yaʿlā, XI, p. 369, Bay., I, p. 97). Ismāʿīl b. Jaʿfar is (S)CL. 'The two who curse' is rendered by means of an active participle of the verb 'to curse' used as a passive participle, or it is thought to convey: 'The two (persons) who make other people curse them.' The 'shade' is supposed to stand for a place where people normally seek shelter from the sun or want to take a nap, with the understanding that not every such shady spot is forbidden for relieving oneself. Thus the Prophet is recorded to have usually repaired to a palm grove inside an enclosure.

With the same strand:

- "The Prophet passed by a heap of grain (that was offered for sale). He stuck his hand into it and his fingers became wet. (Addressing the owner) he said: 'What is this?' 'Some rain has fallen on it, Messenger of God', the man said. 'But why

1. Interpreted in Nawawī's commentary as the Qurʾān: a few clear words in which God has brought together a host of significations, cf. *m*, ibidem.

2. The earth having been made clean constitutes a reference to the 'concession' that a Muslim who has no water at his disposal for his ablutions may resort to using clean sand (*tayammum*) instead, and its having been made fit for worship refers to its suitability to perform *ṣalāt*s and/or erect mosques everywhere.

3. Interpreted as the treasures of *qayṣar* and *kisrā*, i.e. the Byzantines and the Persians.

have you not put what is moist on top of the heap', the Prophet said, 'so that the people can see (with their own eyes what you offer for sale)? He who acts dishonestly, does not belong in my (community)!'",

cf. Mz., X, no. **13979** (*m*, I, p. 99, *t*, confirmed in Ibn Ḥujr, p. 348, Abū Yaʿlā, XI, p. 399). Ismāʿīl b. Jaʿfar is (S)CL.

With the same strand the Prophet's words:

- "The five *ṣalāt*s (performed during) the week from Friday to Friday constitute together an atonement for all (offences committed) in between, as long as those were not concealed[1]",

cf. Mz., X, no. **13980** (*m*, I, p. 209, *t*, confirmed in Ibn Ḥujr, p. 318, Ibn Ḥibbān, III, p. 116, IV, p. 65, Bay., X, p. 187). Ismāʿīl b. Jaʿfar is (S)CL.

For no. **13981**, a tradition on God's wiping sins from someone's slate, see Mālik b. Anas under no. 14087*.

With the same strand the Prophet's words:

- "Yawning is the (work of) the Devil. When you yawn, try to stifle it as much as you can",

cf. Mz., X, no. **13982** (*m*, IV, p. 2293, *t*, II, p. 206, confirmed in Ibn Ḥujr, p. 321, IḤ., II, p. 397, Abū Yaʿlā, XI, p. 340, Bay., II, p. 289). Ismāʿīl b. Jaʿfar is (S)CL. The tradition is part of a MC on yawning, which was frowned upon in Islam because of its association with laziness. The Devil was generally believed to enter by the mouth of someone who does not suppress his yawn vigorously enough. Especially during the *ṣalāt* this was thought to be particularly pernicious. This is reflected in a number of SS and spider-supported traditions, for which see *m*, ibidem. See also Ibn Abī Dhi'b under no. 14322 for a tradition in which sneezing is set off against yawning.

With the same strand the Prophet's words:

- "Bells are the reeds of the devil",

cf. Mz., X, no. **13983** (*m*, III, p. 1672, *s*, confirmed in Ibn Ḥujr, p. 348, IḤ., II, p. 372, Abū Yaʿlā, XI, p. 398, Bay., V, p. 253). Ismāʿīl b. Jaʿfar is (S)CL. The use of bells is frowned upon: their sound reminds of Christian devices to summon the believers to prayer, or they are simply classified with forbidden necklaces. The tradition is closely related to a possibly earlier one of Mālik b. Anas, see there under no. 11862°.

With the same strand:

- "A man approached the Prophet and said: 'My father died leaving property without having made a will. When I spend from his wealth on charity, will he be forgiven (for his sins)?' 'Yes', the Prophet replied",

cf, Mz., X, no. **13984** (*m*, III, p. 1254, *s*, confirmed in Ibn Ḥujr, p. 320, IḤ., II, p. 371, Abū Yaʿlā, XI, p. 379, Bay., VI, p. 278). Ismāʿīl b. Jaʿfar is (S)CL. It is not clear from this context nor from the commentaries whether with this tradition is implied that the man contemplates spending the entire third part of the estate (the maximum part that may be set aside for a legacy) on charity or only part thereof. Strictly speaking, the father having died intestate, the son— and possibly other heirs if any —, are entitled to take possession of the entire estate and it is up to him (them) to spend on alms whatever percentage they choose.

With the same strand, addressing his companions, the Prophet's question:

- "'Do you know what *ghība* is?' 'God and His Messenger know best', they answered. He said: 'Mentioning your neighbour in connection with something that would grieve him (sc. if he heard it).' 'But suppose I mention something about him that is indeed applicable to him?', someone asked. 'If it is true what you say', the Prophet said, 'you have disparaged him and if it is not, you have lied about him'",

cf. Mz., X, no. **13985** (*m*, IV, p. 2001, *s*, confirmed in Ibn Ḥujr, p. 220, Abū Yaʿlā, XI, pp. 378 f, Ibn Ḥibbān, VII, p. 505). Ismāʿīl b. Jaʿfar is (S)CL. He is the only key figure in whom a number of strands come together, but the tradition was apparently so popular that we find numerous diving SSs coming together in Ismāʿīl's alleged master. *Ghība* is to be distinguished from *namīma* in that the former term is specifically used for spreading innuendoes behind a person's back, regardless of whether they are true or false, whereas *namīma* is a more general term for slander, backbiting. The tradition is often quoted in context with Q. 49: 12: '… avoid harbouring too much suspicion, being only a little suspicious of one another is already an offence; do not spy on one another and do not carp[2] each other

1. Interpreted as: '… as long as those were not intentional.'

2. The Arabic verb is *'ghtāba*, i.e. seeking to associate

…' The 'spying', interpreted as trying to find fault with someone (*baḥatha ʿan ʿawarāt*, lit. seeking out his nudities) applies to anything the target of *ghība* may be characterized by, including his wrong choice of clothes or his frowning. For a tradition on *namīma*, which in some variants shows up the word *ghība* instead, see Aʿmash under no. 5747. There is one *mursal* tradition in Mālik, *Muwaṭṭa'*, II, p. 987, cf. also Ibn al-Mubārak, *Zuhd*, p. 245, which may have served as model or inspiration for Ismāʿīl and later originators of the diving SSs, e.g. cf. Ṭabarī, *Tafsīr*, XXVI, pp. 134 ff.

With the same strand:

- "Do not use the words slave or slave girl (*ʿabd*, *ama*), for you are all God's slaves and all your women are God's slave girls. Use rather the words man servant or woman servant (*ghulām*, *jāriya*), or boy or girl (*fatā*, *fatāt*) instead",

cf. Mz., X, no. **13986** (*m*, IV, p. 1764, *s*, confirmed in Ibn Ḥujr, p. 340, Abū Yaʿlā, XI, p. 391). Ismāʿīl b. Jaʿfar is (S)CL of this wording. The issue concerning the proper use of certain words, which could easily be confused with similar terms used in a sacred context, led to a MC of which this is an early version. For a later one, see ʿAzq. under no. 14718 (*kh*, *m*, ʿAzq., XI, p. 45).

Isrāʾīl b. Yūnus b. Abī Isḥāq as-Sabīʿī. Born in 100/718 he died between 160 and 162 (777-9). In spite of many reports to the contrary, Isrāʾīl's contribution to Islam's canonical ḥadīth literature is almost negligible.

On the authority of his grandfather Abū Isḥāq as-Sabīʿī—al-Barāʾ b. ʿĀzib:

- "I have never seen anyone more handsome than the Prophet being dressed in his red garments … His hair reached almost to his shoulders",

cf. Mz., II, no. **1802** (*kh*, 77/68, 2, *tm*, *s*, VIII, p. 133, confirmed in IḤ., IV, p. 295). This may be Isrāʾīl's version, which is part of one of the *ṣifat an-nabī* clusters, whose origins seem to go back to his grandfather Abū Isḥāq. For other variants, see Shuʿba under no. 1869, Wakīʿ under no. 1847, and Abū Khaythama under no. 1839.

With a strand on the authority of ʿUthmān b. al-Mughīra—Sālim b. Abī 'l-Jaʿd—Jābir b. ʿAbd Allāh:

- "While staying at ʿArafa the Prophet once presented himself to the people and said: 'Is there no man who will take me to his clan, for Quraysh have prevented me from preaching the Word of my Lord'",

cf. Mz., II, no. **2241** (*d*, *ʿAwn al-maʿbūd*, XIII, p. 43, *t*, *s*, *q*, confirmed in Dārimī, II, p. 532). Isrāʾīl is (S)CL. The scene described has to be visualized as situated before the Hijra. This is suggested by a note in *q*, I, p. 73. The tradition was later adduced by those *aṣḥāb sunna* who denied the innovative doctrine that the Qurʾān was created.

Jābir b. ʿAbd Allāh b. ʿAmr, allegedly a prominent companion who figures in countless traditions. He is said to have died in 78/697 at ninety-four (lunar) years of age. He belongs to that category of young, late companions whose convenient late year of death made them eminent transmitters in strands supporting some of the most important traditions in the canon. A prime example is the account attributed to Jābir of the Prophet's farewell pilgrimage, for which see Jaʿfar aṣ-Ṣādiq under no. 2593. Another deals with a spectacular expedition along the Red Sea coast during which the starving Arab warriors were allegedly forced to eat from a dead sperm whale which they had found on the beach. For this anecdote, see Mālik b. Anas under no. 3125*. Most of the particulars about his life have to be distilled from the traditions in whose strands he figures. All these data are hard to assess as to historicity, although some modern scholars have of late not been hesitant to attribute a certain historical significance to them[1]. Thus he is said to have been present at the Prophet's second meeting, known as al-ʿAqaba ath-thāniya, with several inhabitants of Yathrib in order to discuss the possibility of granting him support against his adversaries in Mecca. That was allegedly in 622 shortly before the Hijra, when Jābir is said to have been some fifteen years of age, if we take his year of death as point of departure. Like Ibn ʿUmar, he was denied participation in the battles of Badr and Uḥud, because he was considered too young, cf. IḤj., *Iṣāba*, I, p. 435. Besides, there is quite some confusion as to how various persons called Jābir b. ʿAbd Allāh are to be distinguished from one another. From these partly contradictory data it is hard to decide which is which. CLs who were recorded to lean heavily on strands ending in Jābir are Aʿmash, Ibn Jurayj, Shuʿba and Ibn ʿUyayna. And *m* appeared particu-

something disagreeable (*ghība*) with someone.

1. E.g. cf. Motzki, *Die Anfänge der islamischen Jurisprudenz*, Stuttgart 1991, passim.

larly fond of spiders and SSs ending in Jābir.

For a successor who claimed to have heard many traditions directly from his mouth, see the *tarjama* of Muḥammad b. al-Munkadir, but this claim is rejected by most ḥadīth experts. Jābir is, furthermore, the central figure in a composite which snowballed to a considerable size, combining pure narrative elements with various legal issues concerning marriage, sales transactions, decent human behaviour, etc. For the frame story, see Zakariyyāʾ b. Abī Zāʾida under no. 2341.

Jaʿfar b. Muḥammad b. ʿAlī b. al-Ḥusayn b. ʿAlī b. Abī Ṭālib aṣ-Ṣādiq, in Shīʿite ḥadīth sources often called only by his *kunya* **Abū ʿAbd Allāh**, the well-known sixth *imām* of the twelver Shīʿa who died in 148/765. Jaʿfar's Qurʾān exegesis is neatly and comprehensively surveyed in Muḥammad b. Ibrāhīm b. Jaʿfar an-Nuʿmānī (d. 360/971), *Tafsīr al-qurʾān*, a work which is quoted in extenso in Majlisī's *Biḥār al-anwār*, 2nd impr., Beirut 1983, vol. XC, as from p. 3. As for his role in ḥadīth, apart from being the target of numerous diving SSs, for the circulation of which all the canonical collectors, especially *s*, are to be held responsible, he is (S)CL in a number of bundles supporting among a few other texts arguably the most elaborate and richly embellished account of the farewell pilgrimage in the canonical collections. His contacts with ʿAṭāʾ b. Abī Rabāḥ may have proved useful for gathering those data, cf. Dhahabī, *Siyar*, V, p. 81. Besides, he also occurs in (spidery) bundles and SSs supporting fragments thereof. This longest version is, furthermore, full of topos-like digressions which can be viewed as constituting additional attempts at the hands of this early CL to provide the companion Jābir b. ʿAbd Allāh with a 'chronologically feasible' time of birth. Once this chronology was accepted by the traditionists of those days, the right circumstances were created for the emergence of masses of Prophetic traditions which were later to find their place into the canonical collections, resulting in Jābir acquiring the qualifications of a 'prolific and long-living' companion. Whether or not Jābir is actually to be associated with this entire account of the pilgrimage, or only its outline, or one or more elements in it, depends on whether or not one is inclined to lend credence to his overall position in Muslim tradition literature. Most Muslim scholars as well as certain scholars in the West are perfectly capable of swallowing hook, line, and sinker, what may be called early Islam's miraculous longevity phenomenon, resulting in dozens of *muʿammarūn*. Jābir is said to have died in 78/697 at the age of ninety-four, while he allegedly was eighteen at the battle of Badr, cf. Dhahabī, *Siyar*, III, pp. 191 f.

With a strand on the authority of his father Abū Jaʿfar Muḥammad b. ʿAlī b. al-Ḥusayn b. ʿAlī b. Abī Ṭālib, known as al-Bāqir (many of the topical digressions alluded to above have not been included in the following shortened paraphrase):

- "When I was still a young man we entered the quarters of Jābir b. ʿAbd Allāh who had become blind. Singling me out from among the others, he said: 'Ask me what you will', so I asked him about the Prophet's farewell pilgrimage. Jābir said: 'Nine years he did not go on a *ḥajj*, but in the tenth he announced that he was planning to perform one. A huge crowd of people[1] gathered at Medina, anxious to complete it with the Prophet and to follow his example. When we had arrived in Dhū 'l-Ḥulayfa[2], Asmāʾ bt. Umays[3], the wife of Abū Bakr, gave birth to his son Muḥammad. She asked the Prophet's advice what she should do. 'Wash your whole body and then wrap your belly tightly in your lower garment by slipping a part between your thighs and tying it onto the other part thereof on your back. Then you may assume a state of consecration.' After a *ṣalāt* the Prophet set out, riding his camel amidst a multitude of riders and people on foot. He constantly was receiving revelations which he knew exactly how to interpret, so we acted as he did. He uttered the *labbayka Allāhumā* formula. We were intent on performing a *ḥajj*, since we did not yet know the *ʿumra* (as performed in combination with the *ḥajj*). When we finally arrived at the Kaʿba, he stroked and kissed the Black Stone and made three rapid and four slow circum-

1. In one report this crowd was estimated at numbering between 90,000 and 130,000, cf. *ʿAwn al-maʿbūd*, V, p. 253, lines 19 f. The historicity of these figures is, as always, questionable. In our opinion, dividing them by one hundred results in eminently plausible numbers. This often appears to be the case with figures from early Islamic historical sources. See the introduction of our translation of Ṭabarī, *Annales*, vol. XIII, where a few data were brought together that might be construed as underbuilding this working hypothesis.
2. An oasis ca. six miles south of Medina.
3. Previously she had been married to ʿAlī's brother, Jaʿfar, cf. IS, VIII, p. 206.

ambulations[1]. He performed two *rakʿa*s near the Maqām Ibrāhīm and left via the Gate (of the Banū Makhzūm) for aṣ-Ṣafā. He made the run seven times between aṣ-Ṣafā and al-Marwa. All this time he uttered pious formulae and recited Qurʾān verses.

Having come to his final run he said: 'If I had known beforehand what I learned (about the *ḥajj* rituals through the revelations I received) in the course of the rituals observed up to now, I would not have brought a sacrificial animal along and I would have limited my ritual to a *ʿumra*. He who has not brought an animal, should relinquish the state of consecration and should perform (actions amounting to) a *ʿumra*.' Surāqa b. Mālik b. Juʿshum asked whether this directive pertained only to this year or also to coming years. 'I have made the *ʿumra* rituals a component of the *ḥajj*, so this is valid also for the years to come', the Prophet answered.

At that time ʿAlī b. Abī Ṭālib returned from Yemen with the Prophet's (one hundred) camels that were to be sacrificed. He found his wife Fāṭima busily beautifying herself after quitting her state of consecration. Exasperated he asked the Prophet's opinion. '(What she told you) is the truth', the Prophet said. Thus all the people quit their state of consecration and cut (their hair); all except the Prophet and those who had brought sacrificial animals along. When the eighth day of Dhū 'l-Ḥijja had come and they had provided themselves with water, they set out for Minā where they uttered the *labbayka Allāhumā* formula for the *ḥajj*. There the Prophet led the *ẓuhr*, *ʿaṣr*, *maghrib*, *ʿishāʾ*, and *fajr ṣalāt*s and tarried a while until the sun had risen. Then, not halting at al-Mashʿar al-Ḥarām[2] where Quraysh in olden days used to come to a halt, he went forth until he had arrived in the vicinity of ʿArafa, where he had a tent pitched for himself at a locality called Namira. When the sun had begun on its downward course, he rode his camel to the bottom of the wadi in ʿArafa and preached a sermon. In this sermon he announced that claims for confiscation of property and calls for blood revenge that had originated in the Jāhiliyya were henceforth nullified[3], thereby including his family's own call for revenge for a little foster brother (Iyās) b. Rabīʿa b. al-Ḥārith (b. ʿAbd al-Muṭṭalib) killed[4] by Hudhayl, as well as the usurious interest (*ribā*) imposed by ʿAbbās b. ʿAbd al-Muṭṭalib, his uncle[5]. He further enjoined that married women are to be kept secluded from strangers and when they disobey this command, they are to be beaten, but not too hard[6]. On the other hand wives are entitled to sustenance and clothing from their husbands. The Prophet ordered finally that the people follow the Book of God. The people gathered there expressed their compliance. The Prophet led the *ẓuhr* and the *ʿaṣr ṣalāt*s and rode after that to the place of assembly (*mawqif*[7]). He remained there until after sunset. Then, with Usāma (b. Zayd) riding behind him, he set out for Muzdalifa at a slow pace, calling upon the people to keep a tranquil mien. Once there he led the *maghrib* and the *ʿishāʾ ṣalāt*s. The next morning, after the early morning *ṣalāt* and various prayers, he rode with al-Faḍl b. ʿAbbās behind him to al-Jamra and there he threw seven pebbles, praising God as he did so[8]. Then he rode to the place

1. Cf. Mālik under no. 2594° for the controversy in respect of this ritual.
2. Another name for Muzdalifa.

3. I.e. abandoned without retaliation or the paying of blood-money or any other compensation.
4. While this little boy, a cousin of the Prophet, was crawling between the tents of two warring parties, the Banū Saʿd and the Banū Hudhayl who were involved in a conflict, he was hit by a stone.
5. The commentators leave us in the dark in respect of this *ribā* case. Or is this to be taken as a reference to ʿAbbās' customary practice?
6. Cf. Q. IV: 34: '… and those wives whom you fear are recalcitrant, admonish them, banish them to their beds and beat them …'. In Ṭabarī's *Tafsīr* it is suggested to modify and thus interpret the imperative *wa'ḍribūhunna* as *ghayr mubarriḥ*, i.e. not violently (cf. V, p. 68). Then someone allegedly asked Ibn ʿAbbās what that Arabic phrase conveyed and he received the answer: 'Use (for a cane a twig of) the (shrub called) *ārāk* (salvadora persica).' Until this day people fashion their tooth sticks in the Middle East from the branches of this shrub, cf. also Ibn ʿUyayna under no. 1746.
7. Cf. *EI* 2, s.v. ʿArafa (Wensinck/Gibb).
8. Although it is generally known that the pebble throw-

where the animals were to be sacrificed and he personally slaughtered sixty-three, leaving the other thirty-seven to ʿAlī. The meat was put in pots and cooked, and both ate from it and drank from the broth. Then the Prophet rode back in a rush (i.e. the *ifāḍa*) to the Kaʿba where he performed a *ẓuhr ṣalāt*. Finally he asked the Banū ʿAbd al-Muṭṭalib, who were in charge of watering the pilgrims, for a drink from the Zamzam well",

cf. Mz., II, no. **2593** (*m*, II, pp. 886-92, *d*, *ʿAwn al-maʿbūd*, V, pp. 251-68, *s*, *q*, (partly) confirmed in Ṭay., no. 1668, IḤ., III, pp. 320 f, Dārimī, II, pp. 67 ff, Ibn Ḥibbān, VI, pp. 109 ff), cf. also the nos. 2595-7, 2600, 2609 (*m*, *d*, *t*, *s*, *q*, confirmed in Ḥum., nos. 1267 and 1269, IASh., IV, p. 40[1]) and the SSs 2610 (*d*), 2612, 2613, 2615 (all *t*), 2617, 2619-2637 (all *s*) and 2638 (*q*), where we find the same PCLs paraded with a few others as well as a number of additional SSs supporting—mostly—brief extracts from this account. Jaʿfar aṣ-Ṣādiq has two major and a few minor PCLs in these bundles and spiders as well as a host of SSs that all converge in him, so he can tentatively be considered to be the CL who is responsible for at least the narrative skeleton of this tradition. The wording in various details may, however, not be originally his: certain fragments of it also turn up verbatim in *Sīra*, IV, pp. 248 ff, and Ṭabarī, *Annales*, I, pp. 1753 f, with a strand via Ibn Isḥāq/ʿAbd Allāh b. Abī Najīḥ. And Mālik is CL in a bundle supporting a fragment taken from Jaʿfar's tradition, cf. there under nos. 2594° and 15761°.

As for Jaʿfar's overall position in ḥadīth, that is a matter of dispute. His best-attested PCL in the above-mentioned bundles is Ḥātim b. Ismāʿīl, a *mawlā* from Kūfa who settled eventually in Medina and heard traditions with Jaʿfar, where he is recorded to have died in 186 or 187/802-3. The other major PCL is the *mawlā* Yaḥyā b. Saʿīd al-Qaṭṭān about whom Ibn al-Madīnī reported that he had received this tradition in dictation from Jaʿfar, but that Yaḥyā had his misgivings about him, preferring on the whole Mujālid b. Saʿīd to Jaʿfar, cf. Dhahabī, *Siyar*, VI, p. 256[2].

One more interesting point needs to be emphasized. Significantly, the *sunna* of the Prophet, the concept usually mentioned in tandem with the Qurʾān in a context like the present one as recorded in the sources other than Ibn Isḥāq's, is *not* mentioned in this *matn*, prompting the commentators to remark that, since obedience to God entailed obedience to His Prophet as enjoined in the Qurʾān, the addition of the Prophet's *sunna* has to be thought of as being implied. But if our surmise is correct that this *matn* may be associated at least in parts with Jaʿfar, this non-occurrence tallies with our views on the chronology of the evolution of the concept *sunna* of the Prophet[3], a chronology which may have been somewhat later than is generally assumed. It is also feasible to assume that the second element in the expression *kitāb Allāh wa-sunnat nabiyyihi* is often simply a case of extrapolation inserted later by some copyist in some text, thereby 'correcting' what he deemed to be a simple omission. Such an omission was surely spotted as such by everyone since the time of Shāfiʿī.

Jaʿfar aṣ-Ṣādiq, see Jaʿfar b. Muḥammad b. ʿAlī aṣ-Ṣādiq.

Jarīr b. ʿAbd Allāh, a companion who embraced Islam just before the Prophet's death (some say only forty days before that, but that is refuted by IḤj., *Iṣāba*, I, p. 475). In *isnād*s he appeared, therefore, particularly convenient as the Prophet's mouthpiece for the formulation of all sorts of precepts and rules that were given their final and definitive wording, abrogating if necessary previously formulated laws and rules that were in need of revision. No wonder that *isnād* strands to Jarīr also parade a number of *muʿammarūn* as well as some other probably fictitious successors who died after several decades of the second/eighth century had elapsed, such as Ziyād b. ʿIlāqa. Jarīr was allegedly a handsome man, nicknamed by ʿUmar: the Yūsuf of this community. It is also reported that he was six cubits tall, IḤj., *Iṣāba*, I, p. 476).

ing ritual entails much more than what is mentioned here, that is all this *matn* contains on the subject.

1. As is his custom, IASh. divided the *matn* in fragments over a number of different contexts spread over his *Muṣannaf*.

2. But in view of Mujālids reputation that allegation complicates matters considerably, for that man is at the root of an even greater controversy. From his *tarjama* in the *rijāl* works it appears that Mujālid (d. 144/761-2) is a typical example of an unreliable transmitter who is generally considered weak, but who is nonetheless labelled as *ṣāliḥ*—cf. *EI* 2, s.v.—and *ṣadūq*, e.g. IḤj., *Tahdhīb*, X, pp. 40 f. And the manner in which Yaḥyā b. Saʿīd al-Qaṭṭān expressed his misgivings about Jaʿfar is repeated, curiously enough, in exactly the same(!) words in Mujālid's *tarjama*, but now pertaining to the latter.

3. As laid down in our *EI* 2 article *sunna*, and see also *Islam* (II), pp. 318-30.

Jarīr b. ʿAbd al-Ḥamīd (110-188/728-804), an Arab who was born in the province of Iṣbahān. He grew up in Kūfa and settled later in Rayy where he taught ḥadīth. His output is on the whole slight.

With a strand on the authority of Manṣūr b. al-Muʿtamir—Abū Wāʾil Shaqīq b. Salama—ʿAbd Allāh b. Masʿūd:

- ʻWhen someone who had slept the whole night' (sc. without performing a night *ṣalāt*) was mentioned to the Prophet, he said: ʻThat is a man in whose ear (v.l. ears) the Devil urinated'",

cf. Mz., VII, no. **9297** (*kh*, 59/11, 3, *m*, I, p. 537, *s*, *q*, confirmed in IḤ., I, p. 427). Jarīr is CL and Manṣūr is SCL. For another tradition about the Devil playing tricks on someone sleeping, see Mālik under no. 13825*.

For his position in Mz., XI, no. **15984**, see ʿAbd Allāh b. ʿAwn under no. 15971 and the account of the farewell pilgrimage touched on in the *tarjama* of ʿĀʾisha.

For his position in Mz., XI, no. **15986**, see Shuʿba under no. 16014.

For his position in Mz., XI, no. **16770**, see Shuʿba under no. 17491.

With a strand on the authority of Manṣūr b. al-Muʿtamir—Abū Wāʾil Shaqīq b. Salama—ʿĀʾisha (paraphrase):

- "Two elderly Jewish women from Medina entered my quarters and told me: ʻThose who lie in their graves will be tortured in them.' I thought that they were lying and I would not concede to believe them. Then they went forth. I told the Prophet who had entered my quarters about this and he said: ʻThey were certainly speaking the truth: those in their graves are tortured so severely that the animals can hear it.' I never saw him perform a *ṣalāt* after that without uttering formulae with which he sought refuge from the punishment of the grave",

cf. Mz., XII, no. **17611** (*kh*, 80/37, 3, *m*, I, p. 411, *s*; in IḤ., VI, pp. 44 f, 205 f, there are two SS dives bypassing Jarīr onto Aʿmash instead of Manṣūr). Jarīr is no more than the SCL of this tradition. Judging by the spiders supporting traditions highlighting the desirability of seeking refuge from the punishment in the grave, the issue is a relatively late one which may have only become a point of discussion in the course of the second half of the second/eighth century.

Jarīr b. Ḥāzim (d. 175/791), an Arab from Baṣra. His traditions were viewed with suspicion but, even so he was qualified as a *ṣāḥib sunna wa-faḍl*, cf. IḤj., *Tahdhīb*, II, p. 72.

With a strand on the authority of Thābit b. Aslam al-Bunānī[1]—Anas b. Mālik:

- "I once saw the Prophet descend from the pulpit when he was addressed by a man about a certain matter. The Prophet stood still and talked to him until the matter was solved. Then he took up his position (sc. in front of the congregation) and began the *ṣalāt*",

cf. Mz., I, no. **260** (*d*, *ʿAwn al-maʿbūd*, III, pp. 330 f, *t*, *s*, *q*). Jarīr is generally identified as the man who had a hand in the circulation of this tradition, expressed in the words *tafarrada bihi*, cf. *ʿAwn al-maʿbūd*, ibidem. Cf. also Ibn ʿAdī[3], II, p. 127, where this tradition is mentioned in connection with Jarīr. *d* adds that it is in any case not to be associated with Thābit. Jarīr was allegedly under the erroneous impression (cf. also Ṭay., no. 2028) that it constituted a counterpart of another Thābit / Anas tradition for which Yaḥyā b. Abī Kathīr was in fact responsible, see there under no. 12106.

With a strand on the authority of Qatāda:

- "I asked Anas: ʻWhat did the Prophet's hair look like?' He said: ʻHis hair was wavy, not very curly, and not very lank (and it reached to) between his ears and shoulders'",

cf. Mz., I, no. **1144** (*kh*, 77/68, 6, *m*, IV, p. 1819, *tm*, *s*, *q*, confirmed in IḤ., III, pp. 135, 203, Abū Yaʿlā, V, p. 233). This is Jarīr's version from within the large MC dealing with descriptions of the Prophet's hair. For other versions, see e.g. Mālik b. Anas under no. 833*. Jarīr's traditions from Qatāda were suspect because they were usually not substantiated by transmissions on the authority of other transmitters, cf. IḤj., *Tahdhīb*, II, pp. 70 f.

With the same strand:

- "Anas was asked about the way the Prophet

1. For the simple insertion of this transmitter in *isnād* strands to Anas instead of such unreliable figures as Abān b. Abī ʿAyyāsh, see Ibn Rajab, *Sharḥ ʿilal at-Tirmidhī*, ed. as-Sayyid Ṣubḥī Jāsir al-Ḥumaydī, Bagdad 1396, p. 111.

recited the Qurʾān. He answered: 'He used to lengthen the vowel sounds'",

cf. Mz., I, no. **1145** (*kh*, 66/29, *Fatḥ*, X, p. 468, *d*, *tm*, *s*, *q*, confirmed in IḤ., III, pp. 127, 198). Jarīr is in any case the SCL of this tradition.

With the same strand:

- "The sword of the Prophet had a hilt made of silver",

cf. Mz., I, no. **1146** (*d*, *ʿAwn al-maʿbūd*, VII, pp. 178 f, *t*, *s*, confirmed in Dārimī, II, p. 292, Bay., IV, p. 143). Jarīr is no more than SCL. The tradition is controversial in that various experts labelled it 'strange', and *d* himself preferred a *mursal* version (cf. Mz., XIII, no. 18688) going back to Saʿīd b. Abī 'l-Ḥasan, a brother of Ḥasan al-Baṣrī, to this *musnad* one. The use of silver and gold, also for decorating purposes, even in small quantities, remained a matter of dispute[1].

With the same strand:

- "The Prophet had himself cupped three times, twice in the veins at the back part of his skull (*al-akhdaʿāni*) and once in the nape of the neck",

cf. Mz., I, no. **1147** (*d*, *ʿAwn al-maʿbūd*, X, p. 243, *t*, *q*, confirmed in Ṭay., no. 1994, IḤ., III, pp. 119, 192). Jarīr is (S)CL. For another tradition on cupping, see Ayyūb as-Sakhtiyānī under no. 5989.

Al-Jurayrī, Saʿīd b. Iyās, an Arab who settled in Baṣra and died there in 144/762. He is invariably called by his *nisba* al-Jurayrī. A well-known topos pertains to his status as a transmitter: towards the end of his life his traditions were no longer considered to have been transmitted accurately and the *rijāl* experts reject therefore everything obtained by his pupils during the last few years of his life.

With a strand on the authority of Abū 'l-ʿAlāʾ Ḥayyān b. ʿUmayr—ʿAbd ar-Raḥmān b. Samura:

- "It was during the time that the Prophet was still alive while I was practising archery[2] that the sun was darkened by an eclipse. I threw my arrows down thinking by myself: 'I must go and look how the Messenger of God reacts to this phenomenon today.' When I finally came to the spot where he was, he was just raising his hands praying, saying *Allāhu akbar*, praising God and declaring His oneness, until the sun had become bright again. Then he recited two *sūra*s and performed two *rakʿa*s",

cf. Mz., VII, no. **9696** (*m*, II, p. 629, *d*, *ʿAwn al-maʿbūd*, IV, p. 42, *s*, confirmed in IASh., II, p. 469, IḤ., V, pp. 61 f, Ibn Ḥibbān, IV, p. 221). Jurayrī is no more than SCL of this poorly attested bundle. His version of this *kusūf*-related tradition is however unique in that it has a preamble found nowhere else in the MC. For an introduction to the *kusūf* MC, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17936.

Khālid b. ʿAbd Allāh, a *mawlā* from Wāsiṭ, well-known for his Wāsiṭ-launched SSs onto bundles with Baṣran and Kūfan CLs, thus participating in what is called in this book the 'Wāsiṭ connection)[3]'. He is said to have died in 179/795 or 182/798.

With a strand on the authority of Khālid al-Ḥadhdhāʾ—Abū Qilāba and Abū 'l-Malīḥ—ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ:

- "The Prophet had been told how I fasted. He came to me and I threw a cushion made of skin filled with fibres to him to sit down on, but he sat on the ground with the cushion in between us. He said: 'Is three days (fasting) per month not enough for you?' 'No', I said. 'Five then?', he urged. 'No.' 'Seven then?' 'No.' 'Nine then?' 'No.' 'Eleven then?' 'No', I said. Then he spoke:'Do not fast longer than (the prophet) Dāwūd fasted, that entails fasting half the time, one day of fasting followed by one day of breaking the fast",

cf. Mz., VI, no. **8969** (*kh*, 30/59, 2, *m*, II, p. 817, *s*). Khālid is (S)CL in this late tradition from a MC on excessive fasting, see the *tarjama* of ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ who is the central figure in this MC.

1. Cf. our contribution to *Pots and pans. A colloquium on precious metals and ceramics in the Muslim, Chinese, and Graeco-Roman worlds*, edited by Michael Vickers, Oxford 1985 (= *Oxford Studies in Islamic Art*, no. 4), pp. 107-15.
2. The commentators point out that this reference to archery has to be seen as the companion's response to the general call in Islam to practise bowmanship in order to fight the infidels as expressed in Q. VIII: 60: 'And prepare yourselves against them with whatever force you can muster,' in which 'force' (*quwwa*) is identified with archery.
3. Cf. *Muséon* (II), pp. 225 f.

Khālid b. Mihrān al-Ḥadhdhāʾ, a *mawlā* from Baṣra, who died in 141/758. The name al-Ḥadhdhāʾ, literally the cobbler, does not indicate Khālid's profession but is rather a sobriquet given to him because of his favourite pastime, namely to sit in the proximity of cobblers all the time. He allegedly was overseer of the camels and their gear used for irrigation purposes and of the collecting of taxes. He is described as a formidable man whom one did not approach easily, cf. IS, VII 2, p. 23. Furthermore, his name may occasionally have been used in fictitious Wāsiṭ strands, e.g. Mz., I, no. 1094, a phenomenon that is called in this book the 'Wāsiṭ connection'[1]. Khālid's position as common link is in general difficult to assess, because he very often occurs with a Baṣran contemporary, Ayyūb b. Abī Tamīma as-Sakhtiyānī, in a triangular *isnād* formation with their alleged ḥadīth master Abū Qilāba ʿAbd Allāh b. Zayd. Every time this formation supports a tradition, indicating who exactly was responsible for it and who copied whom is merely based upon circumstantial data, if any. It is, finally, striking that Khālid turns up several times in bundles supporting *faḍāʾil* traditions. Whether he had a penchant for this genre could not be established.

With a strand on the authority of Abū Qilāba ʿAbd Allāh b. Zayd—Anas, who related the Prophet's words:

- "Each community has a trustworthy commissioner (*amīn*) and our trustworthy commissioner, people, is Abū ʿUbayda b. al-Jarrāḥ",

cf. Mz., I, no. **948** (*kh*, 95/1, 10, *m*, IV, p. 1881, *s*, confirmed in IS, VII 2, p. 111, IḤ., III, pp. 133, 245, Fasawī, I, p. 488). Khālid al-Ḥadhdhāʾ is (S)CL of this *faḍāʾil* tradition. In a more elaborate version we find an additional range of laudatory qualifications preceding Abū ʿUbayda's and describing other prominent companions:

- "The most compassionate is Abū Bakr, the most steadfast protector of the religion is ʿUmar, the bashfulness of ʿUthmān is the most truthful, Zayd b. Thābit is the greatest expert in the division of inheritances, the most skilled reciter of the Book of God is Ubayy b. Kaʿb, and Muʿādh b. Jabal knows best how to distinguish between allowed and forbidden. And Abū ʿUbayda … etc.",

A *matn* including these additions can tentatively also be attributed to Khālid al-Ḥadhdhāʾ, cf. Mz., I, no. **952** (*t*, V, p. 665, *s*, *q*, Ṭay., no. 2096, IḤ., III, pp. 184, 281, Fasawī, I, pp. 479 f).

With a strand on the authority of Abū Qilāba ʿAbd Allāh b. Zayd—Abū ʾl-Ashʿath Sharāḥīl b. Āda—Shaddād b. Aws, who related the Prophet's saying:

- "God has prescribed that precision be observed in every matter: when you kill (a human being), kill him cleanly and when you slaughter an animal, do it cleanly; the knife has to be razor sharp and the victim has to be laid gently on the ground",

cf. Mz., IV, no. **4817** (*m*, III, p. 1548, *d*, *ʿAwn al-maʿbūd*, VIII, p. 8, *t*, *s*, *q*, confirmed in Ṭay., no. 1119, ʿAzq., IV, p. 492, IASh., IX, p. 421, IḤ., IV, pp. 123#-125#). With five believable PCLs Khālid al-Ḥadhdhāʾ is in any case the (S)CL of this tradition. The commentaries provide background information for the situations in which the killing is carried out as well as indications as to how the word 'precision' (*iḥsān*, lit. 'acting well'), is to be interpreted. As for the killing of a human being, that pertains to the situation when, in a case of retaliation for homicide, or the execution of a *ḥadd* punishment other than that for a highway robber, or a mature person found guilty of adultery, someone has got to be put to death: the cleanest and least painful method has to be adopted. And when an animal is slaughtered, care has to be taken that the knife is not whetted in its presence; the knife should be drawn quickly and resolutely across the throat of the victim; a sacrificial animal may not be slaughtered in the presence of another; victims may not be dragged rudely to the place where the slaughtering is to take place and when they are made to lie down on the ground, this should not entail excessive force.

With a strand on the authority of ʿIkrima—Ibn ʿAbbās:

- "On the day the pilgrims had descended at Minā the Prophet was asked (various questions concerning the order in which the prescriptions had to be carried out). A man said: 'I had my head shaved before I sacrificed.' 'Go ahead and sacrifice', the Prophet said, 'there is no harm in that.'

1. For this phenomenon, see *Muséon* (II), pp. 225 f. Other instances of this phenomenon can be distilled from Ibn ʿAdī[3], I, p. 78, 7f. Examples are indeed numerous. The early ʿAbbāsid poet Bashshār b. Burd lampooned the city of Wāsiṭ with a few devastating verses, cf. Yāqūt, *Buldān*, IV, p. 887.

(Another man) said: 'I threw the pebbles in the evening.' 'There is no harm in that', the Prophet answered",

cf. Mz., V, no. **6047** (*kh*, 25/131, 2, *d*, *ʿAwn al-maʿbūd*, V, p. 318, *s*, *q*, confirmed in IḤ., I, p. 216). Khālid al-Ḥadhdhāʾ is (S)CL.

With the same strand:

- "Mughīth was a slave. Once he said to the Prophet: 'Messenger of God, would you mediate between me and my wife (in order that she come back to me).' Then the Prophet said to the wife: 'Barīra, fear God, he is your husband and the father of your child.' Barīra said: 'Messenger of God, do you in fact order me to go back to him?' 'No', he said, 'I only try to mediate.' All that time tears were flowing down Mughīth's cheeks. Then the Prophet addressed ʿAbbās[1]: 'Are you not amazed at Mughīth's love for her and her hatred of him?'",

cf. Mz., V, no. **6048** (*kh*, 68/16, *d*, *ʿAwn al-maʿbūd*, VI, pp. 224 f, *s*, *q*, confirmed in IḤ., I, p. 215). Khālid al-Ḥadhdhāʾ is no more than the SCL of this tradition which is just one element in a composite. For the entire composite and more on its allegedly historical backdrop, see Shuʿba under no. 17491. There are various spiders, nos. 5998 and 6189, supporting variants.

With the same strand:

- "The Prophet pressed me to his bosom saying: 'God, teach him wisdom (variants: the Book, the meaning (*taʾwīl*) of the Book)'",

cf. Mz., V, no. **6049** (*kh*, 62/24, *Fatḥ*, VIII, p. 101, *t*, *s*, *q*, confirmed in IḤ., I, pp. 214, 359). Khālid al-Ḥadhdhāʾ is no more than the SCL of this *faḍāʾil* tradition. Ibn ʿAbbās was born some years before the Hijra and died in 68/687. It is generally alleged that he acquired a reputation as Islam's first and most accomplished exegete of the Qurʾān, which seems already adumbrated here in this tradition[2]. The ascription to Khālid is doubtful. 'Wisdom' (*ḥikma*) is in this context placed on an equal footing with the Qurʾān, an identification which is not as self-evident as may seem at first sight. It proved impossible to determine with certainty which of the two terms, *ḥikma* or *kitāb*, belonged originally to the oldest wording of this *faḍāʾil* tradition. However, close scrutiny of the *isnād* bundle and the medieval commentaries leaves one with the impression at least that *ḥikma* is the earlier of the two; then *kitāb* was substituted for *ḥikma*, and in the last phase in the evolution of the wording the terms were placed in tandem. Whatever the exact chronology of the tradition may be, it is in any case relatively late and its origin should be sought sometime halfway the second half of the second/eighth century, most probably post-Khālid.

Ḥikma is a fundamental concept in Islam. It is defined in a number of different ways; in the following enumeration the English renditions are of necessity tentative: *al-ʿamal bi 'l-qurʾān* (putting what the Qurʾān says into practice); *as-sunna* (knowledge of a laudable precedent); *al-iṣāba fī 'l-qawl* (using the correct (nuances of words) in speech); *al-khashya* (fear of God); *al-fahm ʿani 'llāh* (grasping (the essence of) God); *mā yashhadu 'l-ʿaql bi-ṣiḥḥatihi* (testifying through the intellect to the validity of something), *nūr yufarriqu bihi bayna 'l-ilhām wa 'l-waswās* (a light which distinguishes between (divine) inspiration and (devilish) delusion); *surʿat al-jawāb maʿa 'l-iṣāba* (readily giving pertinent answers); *kullu mā manaʿa mina 'l-jahl wa-zajara ʿani 'l-qabīḥ* (everything which protects against ignorance and drives away from what is ugly). For all those interpretations of the term, see IḤj., *Fatḥ*, I, p. 180, 15 ff, VIII, p. 101, -8 f.

With the same strand:

- "The Prophet performed the circumambulations around the Kaʿba riding a camel. Every time he drew near the Black Stone, he pointed at it",

cf. Mz., V, no. **6050** (*kh*, 25/61, *Fatḥ*, IV, p. 222, *t*, *s*, confirmed in IḤ., I, p. 264). Khālid al-Ḥadhdhāʾ is no more than the SCL of this tradition.

For his position in Mz., VII, no. **8889**, a tradition on blood-money, see ʿAlī b. Zayd b. Judʿān under no. 7372.

1. As IḤj. in *Fatḥ*, XI, pp. 328 f, says, Muḥammad talking to ʿAbbās b. al-Muṭṭalib implies that the event described is assumed to have taken place after ʿAbbās had moved to Medina, that was in the year 9 or 10/631 or 632, for ʿAbbās only settled down there after the raid on Ṭāʾif.
2. But see the doubt expressed at the historicity, if any, of Ibn ʿAbbās' purported Qurʾān expertise in the *tarjama* devoted to him.

With a strand on the authority of Abū ʿUthmān ʿAbd ar-Raḥmān b. Mull—ʿAmr b. al-ʿĀṣ:

- "When the Prophet sent me with an army to as-Salāsil[1], I went up to him and asked him: 'Whom do you love most of all people?' 'ʿĀʾisha', he answered. 'And what man?', I asked further. 'Her father', he said. And after him?', I went on. 'ʿUmar', he said and enumerated a number of men. (Thereupon I was silent fearing that he would name me among the last)",

cf. Mz., VIII, no. **10738** (*kh*, 64/63, *m*, IV, p. 1856, *t*, *s*, IḤ., IV, p. 203). The final sentence is in brackets because it does not occur in all the versions consulted. With just two PCLs and some SSs Khālid al-Ḥadhdhāʾ is (S)CL. There is also a spider in which Ismāʿīl b. Abī Khālid is the key figure who transmits the same *faḍāʾil* tradition through his trusted *muʿammar* Qays b. Abī Ḥāzim, cf. no. 10745 (*t*, *s*). Abū Yaʿlā lists the tradition under yet another SS, cf. XIII, pp. 329 f. The campaign led by ʿAmr b. al-ʿĀṣ allegedly took place in the year 8 and is extensively described in Ibn Isḥāq, IV, p. 272, Wāqidī, II, pp. 769 ff, and IS, II 1, pp. 94 f, IḤj., *Fatḥ*, VIII, pp. 22 f, IX, pp. 136 f, but the descriptions are without a trace of the *faḍāʾil* tradition under discussion. It is stated in IḤj., *Fatḥ*, IX, p. 136, that ʿAmr was apparently selected to command the force because of his expertise in warfare.

With a strand on the authority of Abū Qilāba ʿAbd Allāh b. Zayd—Abū 'l-Muhallab—ʿImrān b. Ḥuṣayn:

- "The Prophet performed a *ʿaṣr* (or *ẓuhr*) *ṣalāt* with us and after three *rakʿa*s he quit to enter his living quarters again. Then a man with large hands, called al-Khirbāq[2], stood up and called out: 'Messenger of God', and he told him what he had done (namely that he had performed only three *rakʿa*s instead of the usual four). Angrily, the Prophet stepped outside again, dragging his upper garment and, facing the people, he asked: 'Is this man right?'. 'Yes', they replied. Then the Prophet performed one more *rakʿa* followed by the final formula (*taslīm*) and then he performed two more prostrations whereupon he uttered the *taslīm*",

cf. Mz., VIII, no. **10882** (*m*, I, pp. 404 f, *d*, *s*, *q*, confirmed in IḤ., IV, pp. 427, 440 f). Khālid al-Ḥadhdhāʾ is (S)CL. The man with the large hands figures in a similar tradition, also dealing with the extra prostrations with which one makes up for inadvertently omitted *ṣalāt* elements, the so-called *sajdatā 's-sahw*. Versions of this other tradition are supported by bundles with strands to Abū Hurayra in which Mālik is (S)CL, cf. Mz., X, nos. 14449*, 14944° (*m*, *s*, Mālik, I, pp. 93 f, IḤ., II, pp. 459 f), copied by his usual imitators, Ḥammād b. Zayd and Ibn ʿUyayna[3]. Whether or not Zuhrī was in actual fact involved in these formations does not seem to be the case: it is far more appropriate to assume that he was the target of a number of obvious dives at the hands of several late transmitters who sought to create for the *sahw* prescripts in question, next to Mālik's efforts in this matter, an earlier Medinan breeding ground with Zuhrī as pivot.

With a strand on the authority of Abū 'l-ʿAlāʾ Yazīd b. ʿAbd Allāh b. ash-Shikhkhīr—his brother Muṭarrif b. ʿAbd Allāh—ʿIyāḍ b. Ḥimār at-Tamīmī, who related the Prophet's words:

- "Anyone who picks up something (*luqaṭa*) should seek one or two reliable persons to witness it. He may not hide or alienate it. If he finds its owner, he must return it and if he does not find the owner, then it belongs to God and he may present it to anyone he wishes",

cf. Mz., VIII, no. **11013** (*d*, *ʿAwn al-maʿbūd*, V, p. 90, *s*, *q*, confirmed in Ṭay., no. 1081, Bagh., I, p. 362, ʿAzq., X, p. 135 (only the final sentence), IASh., VI, pp. 455 f, IḤ., IV, pp. 161 f, 266). Khālid al-Ḥadhdhāʾ is the (S)CL of this tradition. Curiously, the text presented here does not contain an allusion to the prescript that the find has to be

1. Literally the name means 'the chains'; the spot may be visualized as 'rippling sand-dunes'. It was ten days north of Medina, beyond Wadī 'l-Qurā.
2. 'He with the (large, lit. long) hands (v.l. left hands)' was allegedly this man's nickname. His full name was al-Khirbāq b. ʿAbd Allāh b. ʿAmr as-Sulamī. The confusion concerning his name has prompted the commentators to come up with some ingenious harmonizations, cf. Zurqānī, I, pp. 195 ff.
3. Their dives seem clearly to be identified as such by Zurqānī who says in this context (cf. I, p. 193): *wa-hādhā 'l-ḥadīth akhrajahu 'l-Bukhārī ʿan ʿAbd Allāh b. Yūsuf ʿan Mālik bihi wa-tābaʿahu Sufyān b. ʿUyayna wa-Ḥammād wa-ghayruhumā ʿan Ayyūb bi-naḥwihi fī 'ṣ-Ṣaḥīḥayn wa-ghayrihimā*.

advertised (*taʿrīf*) for a year in an attempt to seek out its rightful owner, before the finder may avail himself of it by keeping it for himself, if he is poor, or making a charitable gift of it, if he can afford that. The legal issue of what to do with property of any sort lost by someone unknown may have grown out of the mighty important question of the (il)legality of appropriating stray animals, as is witnessed in a series of reports and *aqwāl* in e.g. ʿAzq., X, pp. 127-34. For more on this important issue, see Schacht, *Introduction*, p. 137. For an early Ḥijāzī tradition on the issue, see Rabīʿa ar-Raʾy under no. 3763.

With a strand on the authority of Abū Qilāba ʿAbd Allāh b. Zayd—Abū ʾl-Malīḥ b. Usāma—Nubaysha al-Hudhalī (with various variants incorporated):

- "Messenger of God, 'some people (v.l. someone) asked, 'in the Jāhiliyya we used to sacrifice sheep (*ʿatīra*) in the month of Rajab to our gods; what do you order us to do now?' 'Slaughter animals for God in any month you like', he said, 'and honour Him and feed the meat to others.' Then he was asked: 'In the Jāhiliyya we used to sacrifice firstlings (*faraʿ*); what do you order us to do now?' 'For every *sāʾima* pasturing freely suckling their young you must sacrifice one firstling, when it is strong enough to carry (pilgrims), and then you give its meat away in alms to desert travelers (*ibn as-sabīl*), for that is the most meritorious.' (And then I, i.e. Khālid al-Ḥadhdhāʾ asked Abū Qilāba: 'One firstling from how many animals pasturing freely?' 'One hundred[1],' he said. The Prophet went on:) We used to forbid you to avail yourselves longer than three days of its meat so that it might reach all of you (i.e. those who participated in the sacrifice as well as all those who did not[2]), but God gives you a more beneficial order (v.l. God wants you to have ample supplies of meat), so eat and store the meat and trade with it. Verily, these three days, the *tashrīq* days[3], are days of eating, drinking, and magnifying God's name",

cf. Mz., IX, nos. **11585**, **11586**, **11587** (*m*, II, p. 800 (only for the last sentence), *d*, *ʿAwn al-maʿbūd*, VIII, pp. 7, 23, *s*, VII, pp. 169-71, *q*, II, pp. 1055, 1057 f, confirmed in IḤ., V, pp. 75#, 76#). Khālid al-Ḥadhdhāʾ is CL in the three bundles that support what some collectors view as constituting in fact one long tradition, while others treat it as consisting of three separate parts variously combined.

With a strand on the authority of ʿAbd ar-Raḥmān b. Abī Bakra—his father Abū Bakra Nufayʿ b. al-Ḥārith, who related the Prophet's words:

- "The two months in which the two major feasts are celebrated, Ramaḍān and Dhū ʾl-Ḥijja, do not fall short in whatever merit (*lā yanquṣāni*)",

cf. Mz., IX, no. **11677** (*kh*, 30/12, *m*, II, p. 766, *d*, *t*, *q*, confirmed in Ṭay., no. 863, IḤ., V, pp. 38, 47 f, 51). Khālid al-Ḥadhdhāʾ is the (S)CL. Next to him, constituting some sort of awkward diving attempt, we find in various sources the addition of an alternative transmitter: the otherwise nondescript Isḥāq b. Suwayd (d. 131/749)[4]. The correct interpretation of this tradition has caused some ink to flow. The solution that 'falling short' simply refers to the months invariably having thirty days and never twenty-nine is rejected on the basis of a Prophetic tradition the gist of which reads: 'Observe the fast from the day when you see the new moon, and break the fast from the day when you see the new moon; when the sky is overcast, complete the full thirty days', cf. Mālik under no. 8362°, a tradition which would lose its foundation, if Ramaḍān had always numbered thirty days. To Isḥāq ibn Rāhawayh (d. 238/853) is attributed the interpretation: 'Neither month will lose

1. It is obvious that not every firstling born in a camel herd is to be sacrificed, so that the term *sāʾima*, used here as some sort of collective, is in need of some delimitation but, curiously enough, the delimiting of one *sāʾima* to one hundred animals is found only in this context, see *ʿAwn al-maʿbūd*, VIII, p. 23, and not in any dictionary consulted, s.v. *SʾM*. The number one hundred is, however, listed in Lane in the context of *faraʿ*, firstling. In a variant in *s*, VII, p. 170, infra, we find the word *ghanam*, i.e. sheep, goats, added to *sāʾima*, and the verb 'to be strong enough to carry' is then to be interpreted as 'to be old enough to bear young'.

2. For those nomads who came along to a place where multiple sacrifices were carried out in order to share in the meat, see Mālik under no. 17901°.

3. On the connotations of the term *tashrīq*, i.e. the ceremony of 'throwing stones' or 'cutting the meat of the sacrificial animals up into strips and drying them in the sun', see a paper by Th.W. Juynboll in *Zeitschrift für Assyriologie*, XXVII, 1912, pp. 1-7.

4. Medieval Muslim *rijāl* experts were suspicious of Isḥāq b. Suwayd because of this very tradition, cf. IḤj., *Fatḥ*, V, p. 28, -10 f.

any of its merit, regardless of whether it numbers twenty-nine or thirty days.' Others, e.g. IḤ., suggested that when one of the two months numbers twenty-nine days, the other inevitably has thirty. Yet another interpretation is tantamount to saying that pious works performed in them will never fail to be rewarded. All these interpretations as well as many other ingenious solutions are found in IḤj., *Fatḥ*, V, pp. 26 ff[1].

With the same strand:

- "In the presence of the Prophet a man praised someone else. The Prophet said: 'Woe unto you (var. mercy be upon you)! you break his neck[2], you break his neck. If someone wants to praise someone else, by all means go ahead but he should say then: 'I reckon this man to be such and such, but God knows best how to evaluate his merit, nobody can be vouched for before God (var. I cannot vouch for anyone's merits before God), I think he is such and such', if that is what he thinks (var. knows)",

cf. Mz., IX, no. **11678** (*kh*, 52/16, *m*, IV, p. 2296, *d*, *q*, confirmed in Ṭay., no. 862, IASh., IX, p. 7, IḤ., V, pp. 46, 47). In this bundle Khālid al-Ḥadhdhāʾ has three seemingly plausible PCLs and several SSs. If the *matn* had not been such that one is inclined to place its origin rather in a later period, he could conceivably be considered its originator. To remain on the safe side it is perhaps better to see him as the (S)CL of this bundle and forego a final decision on the authorship of this tradition until we have some more early sources that establish more firmly, or the case so being make untenable, his position as CL. There is, namely, a *matn* (cf. *m*, IV, p. 2297) which bears a strong resemblance to the one above and which is supported by a bundle with a relatively late CL, Muḥammad b. aṣ-Ṣabbāḥ (d. 227/842), who lived almost a century later than Khālid, cf. Mz., VI, no. 9056 (*kh*, *m*, IḤ., IV, p. 412).

With a strand on the authority of ʿAbd Allāh b. Shaqīq (paraphrase):

- "I asked ʿĀʾisha about the Prophet's supererogatory *ṣalāt*s. She said: 'In my quarters he used to perform four *rakʿa*s before the *ẓuhr ṣalāt*. After that he would leave and he would perform the *ẓuhr ṣalāt* with the people. Then he would enter again and perform two more *rakʿa*s. He would perform the *maghrib ṣalāt* with the people. After that he would enter my quarters again and perform two more *rakʿa*s. He would do the same with the *ʿishāʾ ṣalāt*. At night he usually performed nine *rakʿa*s among which was the one that made the overall number of *rakʿa*s odd (*witr*). He used to perform lengthy night *ṣalāt*s while standing upright as well as sitting down. When he recited verses from the Qurʾān in upright position, he used to perform the bow and the prostration also in upright position, but when he recited while sitting down, he would remain seated while performing the bow and the prostration. Finally, at daybreak he would perform two *rakʿa*s'",

cf. Mz., XI, no. **16207** (*m*, I, p. 504, *d*, *t*, *s*, confirmed in IḤ., VI, pp. 30, 216 f). Khālid al-Ḥadhdhāʾ is (S)CL of this tradition which forms part of a large MC on the possibility of performing *ṣalāt*s while sitting down. Variant versions of this tradition are much shorter but amount to the same. A superimposed spider supporting a similar text with Ḥammād b. Zayd as key figure is listed as no. 16201. Another tradition from this MC with a well-attested CL is found apud Mālik under no. 17709°.

With a strand on the authority of Abū Qilāba—Qabīṣa b. Dhuʾayb—Umm Salama:

- "The Prophet entered the quarters of Abū Salama who had just died, his eyes having become fixed. The Prophet closed them and said: 'When someone dies, his gaze follows his spirit (flying away).' Abū Salama's relatives began to clamour in dismay, but the Prophet said: 'Do not pray over your (deceased) relative with (formulae) other than propitious, for the angels will guarantee his safety (or: will say Amen) on the basis of what you utter.' Then the Prophet went on: 'God, pardon Abū Salama, raise his grade among those who are rightly-guided and take his place among his descendants remaining behind, Lord of the worlds, pardon him and us, give him ample space in his grave and brighten it for him'",

1. For a modern treatment of the issue, see Lech, *Das ramaḍān Fasten*, chapter III.
2. That is supposed to mean that praising someone excessively may ultimately result in his death.

cf. Mz., XIII, no. **18205** (*m*, II, p. 634, *d*, *s*, *q*, confirmed in IḤ., VI, p. 297, Abū Yaʿlā, XII, pp. 458 f). Khālid al-Ḥadhdhāʾ is (S)CL of this important tradition on the prayer over a corpse.

Layth b. Saʿd is a *mawlā* who resided in Egypt. He was born in 94/713. Judging by the number of his traditions dealing with the Devil, one may be inclined to surmise that he, like Aʿmash, had a special predilection for that genre of traditions. Among Layth's PCLs two are frequently mentioned: Muḥammad b. Rumḥ (d. 243/857) and Qutayba b. Saʿīd (d. 240/854), see further down.

With a strand on the authority of Zuhrī—ʿAbd ar-Raḥmān b. Kaʿb b. Mālik—Jābir b. ʿAbd Allāh:

- "The Prophet buried each two warriors fallen in the battle of Uḥud in one garment and then he asked: 'Who of those knew most of the Qurʾān by heart?' When the man was pointed out to him, he placed him first in the lateral hollow of the grave and said: 'On the day of Resurrection I shall be his witness.' Then he ordered the slain to be buried in their blood (-stained clothes), without the corpses having been washed and without having a funeral service performed over them",

cf. Mz., II, no. **2382** (*kh*, 23/37, *Fatḥ*, III, p. 453, *d*, *t*, *s*, *q*). Presumably Layth is the (S)CL of this wording, but *akhbār* about the burial of the dead of Uḥud started circulating immediately after the battle, Layth's spokesman Zuhrī being one of the first major chroniclers of the event, see the *mursal* in *Sīra*, III, pp. 103 f.

With a strand on the authority of Yazīd b. Abī Ḥabīb al-Miṣrī—ʿAṭāʾ b. Abī Rabāḥ—Jābir b. ʿAbd Allāh:

- "On the day of the conquest of Mecca the Prophet said: 'God and His Messenger have forbidden the sale of wine, meat of animals which are not ritually slaughtered (*mayta*), pork, and idols.' Someone asked: 'Messenger of God, what about the fat of *mayta* with which ships are caulked, water skins are treated, and which serves the people as oil (for their lamps)?' 'No', the Prophet said, 'no, it is forbidden.' Thereupon he spoke: 'May God combat the Jews. When He forbade them to use that fat, they melted it, sold it, and consumed the price it fetched'",

cf. Mz., II, no. **2494** (the Six, *kh*, 34/112, *m*, III, p. 1207, confirmed in IḤ., III, p. 324). Layth is CL and Abū ʿĀṣim Ḍaḥḥāk b. Makhlad (d. 212/827) copied him supporting his tradition with a diving strand via the Medinese transmitter ʿAbd al-Ḥamīd b. Jaʿfar (d. 153/770) to Layth's informant Yazīd b. Abī Ḥabīb.

As from no. **2904** Mz. lists a number of traditions all supported by bundles with a strand from Layth via Abū 'z-Zubayr and Jābir to the Prophet. In most of these bundles Layth has two PCLs, Qutayba b. Saʿīd (d. 240/854) and Muḥammad b. Rumḥ (d. 243/857). For convenience's sake these bundles are grouped here in Layth's *tarjama*, but it is also feasible that the traditions are in fact either those of Qutayba in due course copied by Muḥammad b. Rumḥ by means of a dive onto Layth, or Muḥammad b. Rumḥ is in reality their originator with Qutayba copying him. It is impossible to say. Often the spiders through these PCLs are flanked by the odd SS.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh:

- "A slave came to the Prophet and pledged allegiance to him that he would make the *hijra* without the Prophet realizing that he was a slave. Then his master approached for he needed him. The Prophet said to the owner: 'Sell him to me', and he bought him for two black slaves. Henceforth he would not accept anyone's allegiance without asking: 'Is he a slave?'",

cf. Mz., II, no. **2904** (*m*, III, p. 1225, *d*, *ʿAwn al-maʿbūd*, IX, p. 149 (a shortened version), *t*, *s*, *q*, confirmed in IḤ., II, pp. 349 f#). Layth is (S)CL. When the transaction is concluded there and then, there is no harm in exchanging one living creature for more than one on account of a difference in quality, but not immediately taking possession or deferring payment (*nasāʾ*) is forbidden.

With the same strand:

- "The Prophet forbade *ishtimāl aṣ-ṣammāʾ*, *iḥtibāʾ* in one garment and placing one foot upon the other while lying on one's back",

cf. Mz., II, no. **2905** (*m*, III, p. 1661, *d*, *t*, *s*, confirmed in IḤ., III, p. 344). *Ishtimāl aṣ-ṣammāʾ* is wrapping oneself in one single garment and then folding one side over one's shoulder, and *iḥtibāʾ*

is sitting down wrapped in one garment. In both positions one runs the risk of exposing the pudenda (for more precise definitions, see Lane, p. 1724, right column, and p. 507, right column). Layth, this *matn*'s (S)CL, is responsible especially for adding the third prohibition. In a comparable composite *matn* in Mālik, II, p. 922 (cf. Mz., II, no. 2935°), that item is not yet included. This composite tradition led to other bundles, one through the companion Abū Saʿīd al-Khudrī (cf. III, no. 4140, a spider with Qutayba b. Saʿīd as (S)CL), and an assortment of Abū Hurayra SSs in Dārimī, I, p. 368 and IḤ., II, pp. 496, 503, 510, 529. The accumulation of the different prohibitions becomes more varied with time, the Abū Hurayra SSs being considerably richer than the *matn*s supported by the bundles of Mālik and Layth.

With the same strand:

- "The Prophet was ill and we were about to perform the *ṣalāt* behind him while he was sitting down, when Abū Bakr said aloud *Allāhu akbar*. Turning to us he saw that we had taken up a standing position. Then he gave us a sign that we should sit down. So we performed the *ṣalāt* as he did while sitting down. When he had finished, he said: 'In olden days you would have acted as the Persians and Byzantines would have acted, standing up while their kings were seated. But do not do that, follow the example set by your *imam*s, when he performs the *ṣalāt* while standing upright, you do likewise, but when he performs his *ṣalāt* while sitting down, you must do likewise'",

cf. Mz., II, no. **2906** (*m*, I, p. 309, *d*, *s*, *q*, confirmed in IḤ., III, p. 334#). Again Layth is (S)CL in this tradition which is part of the MC on following the *imām*'s example in the *ṣalāt*, even if he is sitting down. Versions from the MC are often mentioned in the context of the Prophet's final illness, but also in connection with his feeling temporarily indisposed as a result of a fall from his horse, whereby he injured his side.

With the same strand the Prophet's words:

- "When you have a dream which horrifies you, spit three times to your left, seek refuge with God from the Devil, and turn over onto your other side",

cf. Mz., II, no. **2907** (*m*, IV, pp. 1772 f, *d*, *s*, *q*, confirmed in IASh., X, p. 337, IḤ., III, p. 350#). Layth is (S)CL. For another tradition on dreams that may be due to Layth, see no. 2914 further down.

For Layth's position in one of the many farewell pilgrimage traditions, no. **2908**, see Mālik under no. 16591°.

With the same strand:

- "Umm Salama asked the Prophet permission to be cupped, so he ordered Abū Ṭayba to cup her",

then follows an additional remark probably to be ascribed to Layth that he thought Jābir said:

> "Abū Ṭayba was Umm Salama's foster brother or a young chap who had not yet reached adulthood",

cf. Mz., II, no. **2909** (*m*, IV, p. 1730, *d*, *ʿAwn al-maʿbūd*, XI, pp. 109 f, *q*, confirmed in IḤ., III, p. 350#). Layth is (S)CL. The additional remark pertains to the legal problem of whether a servant or slave may enter the quarters of his mistress, when she can be expected to move about with her hair uncovered. The problem was thought to be adumbrated in Q. XXIV: 58: 'Believers, let those whom your right hands possess (i.e. your slaves) and those (young servants) who have not yet reached puberty ask your permission (to enter) in your presence on three occasions: before the daybreak *ṣalāt*, when you lay down your garments for your afternoon siesta and after the late evening *ṣalāt*, (which are) three moments of nakedness. After (sc. in between) these three moments there is no objection for you or them to mingle freely with one another.' The tradition listed here does otherwise not play a role in the commentaries collected in Ṭabarī's *Tafsīr*, XVIII, pp. 161-4, concerning the verse.

With the same strand:

- "A slave of Ḥāṭib (b. Abī Baltaʿa) came to the Prophet in order to vent his anger about Ḥāṭib saying: 'Messenger of God, Ḥāṭib will certainly enter Hellfire!' But the Prophet said: 'You are mistaken (lit. you lie), he will not enter it, for he was present at Badr and Ḥudaybiya'",

cf. Mz., II, no. **2910** (*m*, IV, p. 1942, *t*, *s*, confirmed in IḤ., III, p. 349#). The reason why the slave felt inclined to complain about his master Ḥāṭib is adumbrated in a *khabar*-like tradition, for which see Sufyān b. ʿUyayna under no. 10227. Layth is in any case (S)CL of the tradition above. Both traditions seem combined in a tradition preserved in IḤ., III, 350, no. 14758, which is supported by the

same Layth strand, but which could not be traced in any of the canonical collections, although it bears a strong resemblance to the Ibn ʿUyayna tradition.

With the same strand:

- "The Prophet forbade urinating in stagnant water",

cf. Mz., II, no. **2911** (*m*, I, p. 235, *s*, *q*, confirmed in IḤ., III, p. 350). Layth is (S)CL. Apparently the issue was thought important and gave rise to a MC most of whose versions were supported by SSs. In several we find the additional remark that it was found especially reprehensible since people might use the water for their ablutions, e.g. cf. Mz., X, no. 14722 (*m*, I, p. 235, *t*, ʿAzq., I, p. 89, IḤ., II, p. 316, with ʿAzq. as cl).

With the same strand:

- "Muʿādh b. Jabal performed the late evening *ṣalāt* for his comrades and (protracted his recitation from the Qurʾān to the point that) they grew weary. Then a man left and performed his *ṣalāt* (sc. on his own). Muʿādh was informed about that and he said: 'He is a hypocrite.' When that man heard this, he went to the Prophet and told him what Muʿādh had said. Then the Prophet said to Muʿādh: 'Do you want to turn away from your religion, Muʿādh? When you lead the people in prayer, recite: 'By the sun and its daybreak (XCI)', and 'Extoll the name of your Lord, the exalted (LXXXVII)' and 'Recite in the name of your Lord (XCVI)' and 'By the night when it envelops (XCII)'",

cf. Mz., II, no. **2912** (*m*, I, p. 340, *s*, *q*). Layth is SCL. The tradition is closely related to one in which Sufyān b. ʿUyayna is (S)CL, cf. no. 2533 (*m*, *d*, *s*).

With the same strand:

- "The Prophet sent me on an errand. When I (had returned and) caught up with him, he was performing a *ṣalāt* (v.l. he was riding along). I greeted him, but he merely gave me a sign. When he had finished, he called me and said: 'You greeted me just now, but I was performing a *ṣalāt* (sc. that is why I did not return your salute).' He was facing east at the time",

cf. Mz., II, no. **2913** (*m*, I, p. 383, *s*, *q*, confirmed in IḤ., III, p. 334#). Layth is (S)CL. One of his PCLs, Qutayba b. Saʿīd, transmitted that the Prophet was performing a *ṣalāt* while in the saddle, the other PCL, Muḥammad b. Rumḥ, merely indicated that he was riding.

With the same strand the Prophet's words:

- "He who sees me in a dream, has actually seen me; the Devil is barred from the possibility to assume my appearance. When you experience a nocturnal emission, do not tell anyone how the Devil played tricks on you in your sleep",

cf. Mz., II, no. **2914** (*m*, IV, p. 1776, *s*, *q*, confirmed in IASh., XI, p. 56, IḤ., III, p. 350). Layth is (S)CL. The Devil's role in dreams is laid down in a MC, of which this tradition is one of the better known ones. See no. 2907 above for another one. A closely related tradition is also the following:

With the same strand:

- "When a bedouin came to the Prophet and said: 'I dreamt that my head was cut off and I ran after it', the Prophet admonished him and said: 'Don't tell anyone about the tricks the Devil plays on you in your sleep!'",

cf. Mz., II, no. **2915** (*m*, IV, p. 1776, *s*, *q*, confirmed in IḤ., III, p. 350). Again Layth is (S)CL.

For Layth's position in a tradition from the MC on mixing fruit juices to make *nabīdh*, no. **2916**, see Yaḥyā b. Abī Kathīr under no. 12107.

With the same strand the Prophet's words:

- "Do not eat with your left hand, for the Devil eats with his left hand",

cf. Mz., II, no. **2917** (*m*, III, p. 1598, *s*, *q*, confirmed in IḤ., III, p. 334). Layth is (S)CL in this version from within a MC; for other (S)CLs in this MC, see Mālik under no. 8579*.

From no. **2918** (which is dealt with in the *tarjama* of Qutayba b. Saʿīd) until no. **2930** the bundles, spiders and SSs sprouting forth from Layth are poorly attested and are therefore at this juncture left out of consideration. But future publication of new editions of early ḥadīth collections—if any—may again raise Layth's position to that of (S)CL in some of those too.

For Layth's position in a tradition belonging to the *bilderverbot* MC, Mz., III, no. **3775**, see Shuʿba under no. 17494.

With a strand on the authority of Bukayr b. al-Ashajj—ʿIyāḍ b. ʿAbd Allāh b. Saʿd—Abū Saʿīd al-Khudrī (paraphrase):

• "During the lifetime of the Prophet the dates which someone was about to buy suffered a blight, whereupon he incurred a heavy debt. The Prophet said: 'Give alms for his sake.' So the people submitted alms, but what was submitted did not cover the entire debt. The Prophet then said (to the man's creditors): 'Take what there is, you will not get more than that'",

cf. Mz., III, no. **4270** (*m*, III, p. 1191, *d*, *ʿAwn al-maʿbūd*, IX, pp. 262 f, *t*, *s*, *q*, confirmed in IḤ., III, pp. 36, 58). In early Islam, if the fruit in a transaction was blighted before the sale was concluded, the debts incurred by the hapless owner were alleviated from the public coffer. With only one clear PCL in addition to four SSs, Layth is in any case the SCL in this bundle. Mālik (cf. II, p. 621) has preserved the same ruling but only moulded in the form of a decision attributed to ʿUmar b. ʿAbd al-ʿAzīz and only when the blighted part of the fruit surpasses one third of the entire original quantity.

For Layth's position in a tradition on funeral etiquette, see Sufyān b. ʿUyayna under no. **5041**.

With a strand on the authority of Zuhrī—ʿUrwa b. az-Zubayr—his brother ʿAbd Allāh:

• "A man from the Anṣār brought before the Prophet a dispute he had with az-Zubayr b. al-ʿAwwām about some water courses of the Ḥarra from which they both watered their palm groves. The Anṣārī said: 'Let the water flow freely', but that was denied. They brought the dispute before the Prophet who said to az-Zubayr: 'Water (your land) and then let it flow to your neighbour.' Thereupon the Anṣārī became angry and said: 'Messenger of God, is that perhaps because he is your cousin![1]' The Prophet became red in the face and said: 'Water (your grove), Zubayr, and then keep the water from flowing further until it reaches the bottom of the grove.' Az-Zubayr said: 'By God, I do think that, on the occasion of that decision, the verse was revealed (IV: 65): 'No, by your Lord, they will not believe until they install you as arbiter in the conflicts among them and then they will no longer have objections to what you decree and they will submit themselves wholeheartedly",

cf. Mz., IV, no. **5275** (the Six, *kh*, 42/6, *m*, IV, pp. 1829 f, confirmed in IḤ., IV, p. 4, Ṭabarī, *Tafsīr*, V, p. 158). Layth is CL of this wording, while Zuhrī, because of a number of SSs (cf. Mz., III, nos. 3630, 3634, IḤ., *Fatḥ*, V, p. 435), is this bundle's SCL. Zuhrī may conceivably be held responsible for its gist, although that cannot be proven. The Prophet's irritation was roused, because he allegedly interpreted the remark of the Anṣārī as an insinuation that he gave preferential treatment to a relative. A further confirmation for the interpretation of the story as presented here is found in the tradition which follows the one above in *kh*, cf. Mz., III, no. 3634 (*kh*, IḤ., I, pp. 165 f), amounting to the injunction that water flows should be distributed in such a way that groves lying high are irrigated before those lying low. The identity of the Anṣārī has not been established satisfactorily. See finally Wāḥidī, p. 94, for a concise recapitulation of the story and its underlying meaning.

With a strand on the authority of Yazīd b. Abī Ḥabīb—Abū 'l-Khayr Marthad b. ʿAbd Allāh—ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ:

• "Abū Bakr said to the Prophet: 'Teach me a prayer which I can declaim in my *ṣalāt*.' The Prophet said: 'Say: God, I have greatly wronged myself, no one forgives sins except You, so pardon me and forgive me, You are verily most forgiving and compassionate'",

cf. Mz., V, no. **6606** (*kh*, 10/149, 2, *m*, IV, p. 2078, *t*, *s*, *q*, confirmed in IḤ., I, pp. 3 f, 7). Layth is (S)CL. The final formula is purely Qurʾānic.

With a strand on the authority of ʿUqayl b. Khālid al-Aylī—Zuhrī—Sālim b. ʿAbd Allāh b. ʿUmar—his father Ibn ʿUmar, who related the Prophet's dictum:

• "Muslims are brethren, the one does not wrong the other or forsakes him. He who helps his brother, God will help him. He who relieves his brother from a distress, God will relieve him from a distress on the Day of Resurrection. He who shields another Muslim, God will shield him on the Day of Resurrection",

cf. Mz., V, no. **6877** (*kh*, 89/7, *Fatḥ*, VI, p. 22, *m*, IV, p. 1996, *d*, *t*, *s*, confirmed in IḤ., II, p. 91). Layth is (S)CL.

With the same strand:

1. Az-Zubayr's mother was Ṣafiyya bt. ʿAbd al-Muṭṭalib, cf. IḤ., *Fatḥ*, V, p. 433, -3.

• "In the course of the farewell pilgrimage the Prophet 'profited' from the occasion of the *ḥajj* to perform also a *ʿumra* (following the formulation of an intention called *tamattuʿ*). He brought a sacrificial animal along from Dhū 'l-Ḥulayfa[1]. He began with uttering the *labbayka Allāhuma* formula for a *ʿumra*, then one for a *ḥajj* and the people did likewise. Some of them had also brought sacrificial animals along, some others had not. Having come in the vicinity of Mecca he said to all of them: 'He who has brought an animal along should abstain from anything forbidden until he has completed the *ḥajj*, but he who has not brought an animal along, should perform the circumambulations around the Kaʿba, make the run between aṣ-Ṣafā and al-Marwa, shave the hair and relinquish the *iḥrām* state. Then he should utter the *labbayka Allāhuma* formula for the *ḥajj* and bring an animal. He who cannot afford one (or cannot find one), should fast three days during the *ḥajj* and seven after he has returned to his people[2].' When he had arrived in Mecca, the Prophet made the circumambulations reaching out for (or kissing) the Black Stone at the first time round. He made three rounds at a brisk pace and during the last four he walked. After he had concluded his rounds at the Kaʿba, he performed two *rakʿa*s at the Maqām Ibrāhīm, he uttered the final greeting and left for aṣ-Ṣafā. Between aṣ-Ṣafā and al-Marwa he made seven runs. He abstained from everything forbidden until he had completed his *ḥajj*. On the Day of Sacrifice he slaughtered his animal, hurried back to Mecca, made one more series of circumambulations around the Kaʿba and relinquished the *iḥrām* state. As the Prophet had done, so did all the people who had brought their own animals along",

cf. Mz., V, no. **6878** (*kh*, 25/104, *m*, II, 901, *d*, *s*, confirmed in IḤ., II, pp. 139 f). This then is Layth's version of the farewell pilgrimage, doubtless modelled on those of predecessors. Curiously, this version differs in an important aspect from that of Mālik, whom he faithfully copied on so many other occasions: Mālik (cf. no. 17517°) insisted that the Prophet did not resort to the *tamattuʿ* procedure, but preferred the *ifrād* resolution, although the sequence of events and rituals observed as he related them (cf. nos. 16389, 16591) did not fundamentally differ from those of Layth's account.

With the same strand:

• "ʿAbd Allāh b. ʿUmar used to farm out land until it reached him that Rāfiʿ b. Khadīj al-Anṣārī declared the practice forbidden. Ibn ʿUmar met him (one day) and asked: 'Ibn Khadīj, what do you transmit from the Prophet on the issue of farming out land?' Said Rāfiʿ: 'I heard two of my uncles—who had both been present at Badr—relate to the people of Medina that the Prophet had forbidden the farming out of land.' Then Ibn ʿUmar said: 'I knew that while the Prophet was still alive land used to be farmed out.' But after that he feared that the Prophet had instituted a new ruling of which he was not aware, so he abandoned the practice",

cf. Mz., V, no. **6879** (*kh*, 41/18, 5, *m*, III, p. 1181, *d*, *s*, confirmed in IḤ., III, p. 465). Layth is the believable CL in this tradition which is part of the large MC on the (in)admissibility of farming out land. For more on the practice, the lesser known Rāfiʿ, his anonymous uncles and the ensuing MC, see ʿAmr b. Dīnār under no. 3566.

With the same strand (paraphrase):

• "The Prophet used to give extra portions of the loot to some of those whom he had sent on military missions over and above the normal share in the booty distribution for the whole army",

cf. Mz., V, no. **6880** (*kh*, 57/15, 4, *Fatḥ*, VII, p. 48, *m*, III, p. 1369, *d*, confirmed in IḤ., II, p. 140, Abū Yaʿlā, IX, p. 428). For lack of believable PCLs, Layth is no more than SCL. The tradition treats of a crucial issue in booty division: the preferential distribution (*tanfīl*) of part of the loot to warriors who had particularly distinguished themselves in the fray as compared with the shares allotted to the other warriors, a distribution for which the general term *qasm* is used. For another tradition on the issue, see Mālik under no. 8357*.

With a strand on the authority of Zuhrī—Sālim b. ʿAbd Allāh—his father ʿAbd Allāh b. ʿUmar:

1. That is the locality where pilgrims coming from Medina assume the *iḥrām* state necessary to perform a *ḥajj* and/or *ʿumra* accompanied by the proper 'intention' such as the *tamattuʿ* mentioned in the tradition.
2. This last sentence is a clear allusion to Q. II: 196.

- "I never saw the Prophet touch the Kaʿba except the two southern corners",

cf. Mz., V. no. **6906** (*kh*, 25/59, *m*, II, p. 924, *d*, *s*, confirmed in IḤ., II, p. 120). Layth is (S)CL. The tradition is part of the MC on the general issue of what corners (*rukn*, pl. *arkān*) of the House, i.e. the Kaʿba, should be reached out for, or touched, or kissed during the circumambulation (*ṭawāf*). 'The southern corners' are a reference to the corner in which the Black Stone is encased and the one that faces south. In a slightly different wording the tradition is also found supported by a bundle with ʿAbd Allāh b. Wahb as (S)CL, cf. Mz., V, no. 6988. And there is a version supported by a spider, no. 7880.

With a strand on the authority of Nāfiʿ[1]—Ibn ʿUmar:

- "The Prophet had the palm trees of the (Jewish tribe) Banū an-Naḍīr burnt down and felled—that was in al-Buwayra. Thereupon the verse LIX: 5 was sent down: 'What palm trees you have cut down or what you left standing on their roots, all this happened with God's permission …'",

cf. Mz., VI, no. **8267** (the Six, *kh*, 64/14, 4, *m*, III, p. 1365, *d*, *ʿAwn al-maʿbūd*, VII, p. 197, *t*, *s*, *q*, confirmed in IḤ., II, pp. 123, 140). Layth is (S)CL of this wording. The background story of palm trees being cut down allegedly describes an incident during the Prophet's dealing with the Banū an-Naḍīr. They had palm groves at a place called al-Buwayra. The incident prompted M. Schöller to publish an extensive study covering the exact meaning of the Qurʾānic word *līna*, palm trees, and a seemingly exhaustive evaluation of the transmission history of this *khabar*, an evaluation which was doomed from the onset, since it was based on the erroneous identification of Nāfiʿ from the strand down to the Prophet with one Nāfiʿ b. ʿUmar (d. 169/785), a later namesake of Ibn ʿUmar's *mawlā*, cf. IḤj. *Tahdhīb*, X, nos. 736 and 742.

With the same strand:

- "On one of the Prophet's campaigns a woman was found killed. He disapproved of the killing of women and children",

cf. Mz., VI, no. **8268** (*kh*, 56/147, *m*, III, p. 1364, *d*, *t*, *s*, confirmed in IḤ., II, pp. 91, 122, 123). Layth is SCL, but the tradition should rather be ascribed to either one of his PCLs, Qutayba b. Saʿīd or Rumḥ. In a version supported by a spider with Abū Usāma (cf. no. 7830) and one by a SS through Muḥammad b. Bishr (no. 8101) the verbal form 'disapproved' was replaced by the verbal form 'forbade'. This is also found in the *matn* supported by the spider Mālik / Nāfiʿ / Ibn ʿUmar / Prophet (cf. Mz., no. 8401*, Mālik, II, p.447, *q*) which Sufyān copied (cf. Zurqānī, III, p. 12). The issue was controversial. When during nocturnal raids on settlements of unbelievers there were casualties among women and children, the unavoidability thereof led to an (admittedly controversial) 'concession' (*rukhṣa*). Sufyān b. ʿUyayna is CL in a tradition containing this 'concession', see there under no. 4939.

For Layth's contribution to the debate on the *zakāt al-fiṭr*, Mz., VI, no. **8270**, see Mālik under no. 8321*.

With a strand on the authority of Yazīd b. Abī Ḥabīb—Abū 'l-Khayr Marthad b. ʿAbd Allāh—ʿAbd Allāh b. ʿAmr:

- "A man asked the Prophet about the most meritorious feature in Islam. 'That you feed (the poor) and that you greet anyone whether you know him or not', the Prophet answered",

cf. Mz., VI, no. **8927** (*kh*, 2/6, *m*, I, p. 65, *d*, *s*, *q*, confirmed in IḤ., II, p. 169#). Layth is (S)CL.

With a strand on the authority of Zuhrī—ʿAbd ar-Raḥmān al-Aʿraj—ʿAbd Allāh ibn Bujayna:

- "The Messenger of God stood up in a *ẓuhr ṣalāt* forgetting to assume a final sitting position. Having come to the end of his *ṣalāt*, he performed two prostrations in seated position and saying *Allāhu akbar* before he uttered the final greeting and the people (behind him) followed his example, all this as compensation for the sitting down he had forgotten",

cf. Mz., VI, no. **9154** (*kh*, 22/5, 2, *m*, I, p. 399, *t*, *s*). This is Layth's version of a tradition within a *sahw*-related MC centring in Zuhrī, see there under this same no. 9154.

With a strand on the authority of Yazīd b. Abī Ḥabīb—Abū 'l-Khayr Marthad b. ʿAbd Allāh—ʿUqba b. ʿĀmir:

1. Whether Layth used the Nāfiʿ / Ibn ʿUmar strand for back-projection in imitation of Mālik, or whether Layth's PCLs did so thereby using Layth as a prop, could not be ascertained.

- "We said: 'Messenger of God, when you send us (on a mission) and we alight at a people who do not receive us hospitably, what should we do on such an occasion?' The Prophet said to us: 'When you alight at a people who order that you should be given what a guest ought to receive, you must accept, and should they not, then you must take from them what they should have given you'",

cf. Mz., VII, no. **9954** (*kh*, 78/85, 3, *Fatḥ*, XIII, p. 150, *m*, III, p. 1353, *d*, *t*, *q*, confirmed in IḤ., IV, p. 149). Layth is (S)CL.

For Layth's CL position in a bundle, Mz., VII, no. **9955**, supporting a tradition on sacrificial animals, see Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī under no. 9910.

For Layth's position in the ancient controversial issue of whether or not one should stand up when a funeral procession files past, see Yaḥyā b. Saʿīd al-Anṣārī under no. **10276**.

For Layth's position in a tradition on the tax collector's wages, see Zuhrī under no. **10487**.

With a strand on the authority of Abū Shujāʿ Saʿīd b. Yazīd—Khālid b. Abī ʿImrān—Ḥanash b. ʿAbd Allāh aṣ-Ṣanʿānī—Faḍāla b. ʿUbayd:

- "Out of the booty of Khaybar I bought a necklace for twelve dīnār made of gold and beads. Upon inspection I found that the value of the gold surpassed twelve dīnār. When I mentioned this to the Prophet, he said: 'The necklace is only to be sold after the gold is prized off'",

cf. Mz., VIII, no. **11027** (*m*, III, p. 1213, *d*, *t*, *s*, confirmed in IḤ., VI, p. 21). Layth is (S)CL of this wording. The tradition is transmitted in a number of different versions but the gist is the same in all: the gold may only be bartered weight for weight. One particular wording is especially associated with the transmitter Abū Shujāʿ, cf. IḤj., *Tahdhīb*, IV, p. 101.

With a strand on the authority of ʿAbd Allāh b. ʿUbayd Allāh b. Abī Mulayka—al-Miswar b. Makhrama who once heard the Prophet saying in the course of a *khuṭba*:

- "The Banū Hishām b. al-Mughīra asked my permission to marry their daughter to ʿAlī b. Abī Ṭālib, but I would not hear of it unless the son of Abū Ṭālib were to divorce my daughter (Fāṭima) so he could marry their daughter; Fāṭima is part of me (lit. of my flesh): what disquiets her disquiets me, and what vexes her vexes me",

cf. Mz., VIII, no. **11267** (the Six, *kh*, 67/109, *m*, IV, p. 1902, confirmed in IḤ., IV, p. 328). Layth is CL of this early version; a later version with a lengthy preamble has two CLs, Yaʿqūb b. Ibrāhīm b. Saʿd and Abū 'l-Yamān al-Ḥakam b. Nāfiʿ, see no. 11278 (*kh*, 57/5, 5, *m*, *d*, *s*, *q*). According to *kh*, *m* and *s*, Sufyān b. ʿUyayna copied this tradition from Layth but, strangely enough, that is not attested in Ḥum. The Banū Hishām b. al-Mughīra were related to Abū Jahl, Muḥammad's old Meccan adversary.

With the same strand:

- "The Prophet distributed upper garments[1] but he had not given Makhrama (my father) anything. Makhrama asked me: 'Son, come with me to the Prophet.' So I went with him. My father said: 'Enter his quarters and call him for me.' Thus I did whereupon the Prophet came outside wearing a tunic and he said: 'This one I hid for you.' When Makhrama saw it, he exclaimed: 'Makhrama is content!'",

cf. Mz., VIII, no. **11268** (*kh*, 77/12, *m*, II, p. 731, *d t*, *s*, confirmed in IḤ., IV, p. 328). Layth is (S)CL of this tradition. His informant, ʿAbd Allāh b. ʿUbayd Allāh ibn Abī Mulayka, is the target of numerous SS dives, but maintaining that he is therefore the CL of this tradition is untenable. This is a veiled *faḍāʾil* tradition pertaining to a member of the Banū Zuhra, Makhrama b. Nawfal, a colourful figure judging by his *tarjama* in IḤj., *Iṣāba*, VI, pp. 50-3, and p. 465. He was an expert genealogist, cf. IS, III 1, p. 212. Makhrama's son al-Miswar was a young chap at the time in which this tradition is said to have been situated. Makhrama is said to have died in 54/674 at the advanced age of 115 years, in other words: he was supposedly one of the *muʿammarūn*. He seems to have been feared for his sharp tongue and this is thought to have been the reason why the Prophet made sure he was included in the doling

1. This garment (*qabāʾ*, pl. *aqbiya*) is described in Lane (p. 2984, right column) as follows: a kind of tunic resembling the *qaftān*, generally reaching to the middle of the shank, divided down the front, and made to overlap over the chest. A further description of those tunics says that it had golden buttons (*muzarrar*), a curious piece of information, when it is realized that the dress was meant to be worn by men who are otherwise barred from wearing garments in which gold thread is interwoven.

out of those tunics. He apparently belonged to the category of less problematic *muʾallafa qulūbuhum*, who received less than one hundred, namely only fifty, camels in the course of the distribution of spoils after the battle of Ḥunayn, cf. *Sīra* IV, p. 136, Wāqidī, III, p. 946.

With a strand on the authority of Yazīd b. Abī Ḥabīb—Bukayr b. al-Ashajj—Sulaymān b. Yasār—ʿAbd ar-Raḥmān b. Jābir b. ʿAbd Allāh—Abū Burda Hāniʾ b. Niyār, who related the Prophet's words:

- "Do not flog anyone with more than ten lashes except in cases of *ḥadd* punishments",

cf. Mz., IX, no. **11720**(*kh*, 86/42, *Fatḥ*, XV, pp. 191 ff, *d*, *t*, *s*, *q*, confirmed in IḤ., III, p. 466#, IV, p. 45#). Layth is (S)CL. He appears to have been copied by Ibn Wahb who dived via ʿAmr b. al-Ḥārith onto Bukayr. This tradition belongs to the complex chapter of *taʿzīr* punishments, i.e. those punishments that are left to the discretion of the *qāḍī* or the governor. A general rule was that such a punishment was not to exceed any of the Qurʾānic punishments (*ḥudūd*) but, apart from the ten lashes mentioned in the tradition, one also finds the limits of twenty, thirty or forty. Indeed, much higher limits are recorded too: eighty, ninety-five or hundred, cf. IḤj., *Fatḥ*, XV, p. 194, 15, 17. In fact, *taʿzīr* punishments seem to have been meted out in an infinite range of cases brought before the *qāḍī*, thus we encounter among other measures incarceration with deprivation of food and drink (*tajwīʿ wa-taʿṭīsh*). Among the crimes and misdemeanors upon which *taʿzīr* punishing methods are applicable we find disavowal of an agreed loan (*jaḥd al-ʿāriya*), male and female homosexuality (*liwāṭ*, *siḥāq*), bestiality (*ityān al-bahīma*), the consumption of pork and blood as well as the meat of animals which are not ritually slaughtered, furthermore forbidden magic (*siḥr*), slanderous imputation of wine drinking, being remiss in the *ṣalāt* out of laziness, unwarranted breaking of the Ramaḍān fast, and insinuation of fornication (*taʿrīḍ bi ʿz-zinā*), cf. IḤj., XV, pp. 195 f. And among those cases we also occasionally read about the death penalty by decapitation or crucifixion for incest with female relatives[1]. Moreover, the latter punishments were definitely meant to act as deterrants (*mā yaḥṣilu bihi ar-radʿ*), cf. IḤj., ibidem, IASh., X, pp. 104 f.

1. For a SS-supported tradition on this from *q*, see Mz., V, no. 6079.

With a strand on the authority of Jaʿfar b. Rabīʿa—ʿAbd ar-Raḥmān b. Hurmuz al-Aʿraj—ʿUmayr, a *mawlā* of Ibn ʿAbbās—Abū Juhaym (and not Abū ʿl-Jahm as in *m*) b. al-Ḥārith:

- "The Prophet once approached from the direction of Biʾr Jamal[2], when a man met him and greeted him. But he did not return the greeting until he had reached the wall (of the enclosure) where he wiped his face and hands. Only then did he return the greeting",

cf. Mz., IX, no. **11885** (*kh*, 7/3, *Fatḥ*, II, p. 458, *m*, I, 281, *d*, *s*). Layth is (S)CL. Although that may not be directly obvious, the tradition belongs to the *tayammum* chapter. The Prophet wiped his face and hands with dust as part of his *wuḍūʾ*. When there is no clean dust on the walls of the enclosure to function as cleaning agent, the walls may be scratched with a stick to make the surface granular. For more traditions on *tayammum*, see Hishām b. ʿUrwa under no. 16802, and Mālik under no. 17519°.

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī:

- "Abū Shurayḥ al-ʿAdawī said to ʿAmr b. Saʿīd[3] who was about to send military expeditions to Mecca: 'Commander, allow me to relate to you what the Prophet said on the morning of the Day of Conquest: I heard it with my own ears, I preserved it in my heart and I saw it with my own eyes, when he uttered it. After having praised and extolled God he said: 'Mecca has been sanctified by God, the people have'nt. No man who believes in God and the Day of Reckoning is allowed to shed blood there or cut down vegetation. If someone permits himself to fight the Messenger of God, tell him: 'God has allowed His Messenger (to fight), but He has not allowed (it) to you. He has permitted me (to fight) for one hour, but Mecca's sanctity will surely be restored like it was yesterday. Let those present inform those who are absent.' Someone addressed Abū Shurayḥ asking him: 'What did ʿAmr b. Saʿīd say to you?'

2. A place near Medina.

3. The then Umayyad governor of Mecca and Medina (d. 70/689), known as al-Ashdaq, see *EI* 2, s.n. (K.V. Zettersteén).

He said: 'I am better informed about this than you, Abū Shurayḥ. The *ḥaram* shall be no refuge for the disobedient or anyone who flees (the consequences of having shed) blood or who flees with something he has appropriated unlawfully[1]'",

cf. Mz., IX, no. **12057** (*kh*, 3/37, *m*, II, pp. 987 f, *t*, *s*, confirmed in IḤ., IV, p. 31, VI, p. 384). Layth is (S)CL, but it is also possible that his best-attested PCL, Qutayba b. Saʿīd, should be held responsible for it.

With a strand on the authority of Yaḥyā b. Saʿīd al-Anṣārī—Muḥammad b. Yaḥyā b. Ḥabbān—Luʾluʾa, a *mawlāt* of the Anṣār—Abū Ṣirma al-Māzinī al-Anṣārī, who related the Prophet's saying:

- "He who harms (a fellow-Muslim), God will harm him and he who inconveniences (a fellow-Muslim), God will inconvenience him",

cf. Mz., IX, no. **12063** (*d*, *ʿAwn al-maʿbūd*, X, p. 46, *t*, *q*, confirmed in IḤ., III, p. 453). Layth is no more than SCL. Perhaps the tradition deserves to be considered the handiwork of Layth's only PCL, Qutayba b. Saʿīd. Among the cases of harm enumerated in *ʿAwn al-maʿbūd* are those pertaining to possessions, blood or honour, and the inconveniencing is believed to lie in being unjustly argumentative.

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī—Abū Hurayra (slightly shortened):

- "The Prophet had sent a contingent of horsemen to Najd and they returned with a prisoner from the Banū Ḥanīfa called Thumāma b. Uthāl, who was the chieftain of the people of al-Yamāma. He was tied to a column in the mosque[2]. The Prophet went to him and he asked: 'What do you think I should do with you, Thumāma?' 'Do the best thing, Muḥammad', he said, 'if you kill me, you kill a man whose blood counts for something[3], if you bestow your favour on him, he will show his gratitude. And if it is a ransom you want, demand and you will be given what you ask for.' The Prophet left him and the following morning he asked him again: 'What do you think now?' 'The same as yesterday,' he answered, 'if you bestow your favour, I will show gratitude, if you kill me, you kill a man whose blood counts for something. And if it is a ransom you want, demand and you will be given what you ask for.' The Prophet ordered: 'Free Thumāma.' Thumāma made his way to a palm grove near the mosque and washed himself[4]. Then he entered the mosque and said: 'I testify that there is no god except God and I testify that Muḥammad is His servant and His messenger. By God, Muḥammad, there was no face on earth more hateful to me than yours, but now your face has become to me the dearest of all faces. By God, there was no faith on earth more hateful to me than yours, but now your faith has become for me the most revered. By God, no region was more hateful to me than your region, but now there is no place I love more than this your region. Your cavalry captured me when I was about to perform a *ʿumra*. What do you think I should do?' Delighted, the Prophet told him to perform a *ʿumra*. When Thumāma drew near Mecca, someone said to him: 'Have you relinquished your faith?' 'No,' Thumāma answered, 'but I have embraced Islam at the hand of the Messenger of God. No, by God, no grain of wheat will come to you from al-Yamāma unless the Messenger of God permits it'",

cf. Mz., IX, no. **13007** (*kh*, 8/76, *m*, III, pp. 1386 f, *d*, *s*, confirmed in IḤ., II, p. 452). Layth is (S)CL in this wording of the story of Thumāma's conversion, for more of which see Shuʿba under no. 13412.

With a strand on the authority of ʿUqayl b. Khālid—Zuhrī—Saʿīd b. Abī Saʿīd al-Maqburī—

1. The prime example, the theft of camels, is extended to comprise any act of robbery.
2. In the *Sīra* version to be referred to below it says that the Muslims were enjoined to fetter the man securely with a thong of untanned hide (*aḥsinū isārahu*).
3. In Arabic *dhū damin*, sc. through retaliation at the hands of his relatives, who honour him as an excellent chieftain. In another interpretation it is suggested that Thumāma pointed to himself as someone whose death is sought by others and who deserves to be killed, implying: if you kill me, no blame rests upon you. Both interpretations are adduced by Nawawī, XII, pp. 87 f.
4. The commentary makes clear that there was flowing water found there.

Abū Hurayra, who related the Prophet's words:

- "A believer will not be stung twice (sc. by a scorpion or bitten by a snake) from the same hole",

cf. Mz., X, no. **13205** (*kh*, 78/83, *m*, IV, p. 2295, *d*, *q*, confirmed in IḤ., II, p. 379, Dārimī, II, p. 411, cf. ʿAbd b. Ḥumayd, no. 735, *TB*, V, pp. 218 f). Layth is SCL. Perhaps the tradition is in fact the handiwork of his one and only well-attested PCL Qutayba b. Saʿīd.

For his position in Mz., X, no. **13207**, a tradition in which a story about speaking animals is told, see Shuʿba under no. 14951.

For his position in Mz., X, no. **13208**, in the MC on fornicators who voluntarily confess to their crime, see Shuʿba under no. 2181.

With a strand on the authority of ʿUqayl b. Khālid—Zuhrī—Abū Bakr b. ʿAbd ar-Raḥmān b. al-Ḥārith, or according to other strands Saʿīd b. al-Musayyab and Abū Salama b. ʿAbd ar-Raḥmān,—Abū Hurayra, who related the Prophet's words:

- "The adulterer does not commit adultery while he is a believer[1]... He who appropriates wrongfully something of such value that people even raise their eyes towards him does not commit this offence while he is a believer",

cf. Mz., X, no. **13209** (*kh*, 46/30, 2, *m*, I, p. 76, *s* and *q* in X, no. 14863). With Shuʿba and Awzāʿī (cf. no. 13191), Layth is the oldest (S)CL in the bundles supporting the various versions of this MC which is at the same time a composite, with or without the addition of the second part mentioned here. It seems that for once Layth did not copy Mālik; in the presently available recensions of his *Muwaṭṭaʾ* there is no reference to any aspect of this MC and, with the exception of II, p. 820, hardly any to the concept of repentance. For two unconvincing spiders supporting texts belonging to this MC and centring in Awzāʿī and Ibn Wahb, see the nos. 13191 and 13329. 'Wrongfully appropriating something' (*intihāb*) is closely connected with Islam's ban on plunder (*nuhba* or *nuhbā*). For a (S)CL on this particular nuance, see Shuʿba under no. 9674.

With a strand on the authority of ʿUqayl b. Khālid—Zuhrī—Saʿīd b. Abī Saʿīd al-Maqburī—Abū Hurayra, who related the Prophet's words:

- "In the black grain there is a cure for every illness except death",

cf. Mz., X, no. **13210**, 13347 (*kh*, 76/7, 2, *m*, IV, p. 1735, *q*). This is a medical tradition concerning the 'black grain', *al-ḥabba as-sawdāʾ*. According to Lane (p. 1605, middle column, supra) this is the black aromatic seed of a species of nigella, a sort of all-spice, which is said to be of Persian origin. The Persians call it *shūnīz*. The popularity of this medicinal plant gave rise to a host of spiders and SSs, with Layth as the oldest key figure, which all come down in Zuhrī[2], but to ascribe therefore the tradition to him would be hasty. It is probably of younger origin, as virtually all traditions with a medical content are relatively late. In *Fatḥ*, XII, p. 250, IḤj. gives various descriptions of how the seeds of the plant were prepared: e.g. after roasting, they are crushed and put in a rag to soak in oil, or water. Drops of the liquid are then dripped into the nose of the sick person. It is especially recommended for people with a cold who sneeze a lot. The liquid is also drunk mixed with honey.

With a strand on the authority of Zuhrī—Saʿīd b. al-Musayyab—Abū Hurayra (paraphrase):

- "The Prophet decreed that (the bloodwit for) the prematurely born child of a woman from the Banū Liḥyān should be a male or female slave. Then the woman in question died and the Prophet decided that her inheritance should go to her sons and husband and that the bloodwit for her had to be paid by the male relatives of the (other) woman (who had been responsible for the abortion)",

cf. Mz., X, no. **13225** (*kh*, 85/11, *m*, III, p. 1309, *d*, *t*, *s*, confirmed in IH., II, p. 539). Layth is one of several CLs in the MC on the bloodwit for a foetus prematurely born as a result of physical violence. He probably modelled his tradition on Mālik's version, for which see there under no. 15245*.

For Layth's CL position in no. **13226**, a *ṣalāt* tradition which is part of a MC, see Shuʿba under no. 11914.

For Layth's CL position in no. **13228**, a tradition dealing with ʿĪsā b. Maryam, see Sufyān b. ʿUyayna under no. 13135.

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī—Saʿīd b. Yasār—Abū Hurayra, who related the Prophet's words:

1. For the complete text and its interpretation, see Aʿmash under no. 12395.

2. Cf. nos. 15148, 15177, 15219, 15285.

- "He who practises charity from honourable earnings—God does not accept any charity other than from honourable earnings—he will see his alms accepted into the right hand of the Merciful, even if it is only one date. It will grow in the hand of the Merciful until it assumes mountainous proportions like when you rear a foal or a newly-weaned camel",

cf. Mz., X, no. **13379** (*m*, II, p. 702, *t*, *s*, *q*, confirmed in IḤ., II, p. 538). This tradition was popular judging by the numerous SSs it is found to be supported by. Layth is (S)CL in this, the only—admittedly not very well attested —, bundle. Nawawī points out that the references to God's hand have to be interpreted metaphorically, cf. VII, pp. 98 f. For his tradition Layth may have been inspired by a version supported by a *mursal* strand in which Mālik b. Anas turns up, cf. II, p. 995°.

With a strand on the authority of Bukayr b. al-Ashajj—Sulaymān b. Yasār—Abū Hurayra:

- "The Prophet sent us on a mission and said: 'When you come across so-and-so and so-and-so, burn them with fire.' But when we were about to set out, he said: 'I told you to burn so-and-so and so-and-so, but it is only God who punishes by means of fire, so if you find those two, just kill them'",

cf. Mz., X, no. **13481** (*kh*, 56/149, 1, *Fatḥ*, VI, pp. 490 f, *d*, *ʿAwn al-maʿbūd*, VII, p. 239, *t*, *s*, confirmed in IḤ., II, pp. 307, 338, 453). Layth is (S)CL of this wording. Punishing or executing people by burning was an ancient controversial issue. This tradition seems to reflect the moment at which the decision is taken to abandon burning definitively, either for punishing or for execution. But there is an older version. IḤj.'s *Fatḥ* informs us that the tradition has found a place also in the *Sīra*, and indeed it is listed in II, p. 312, presenting some significant variants, with one man identified as Habbār b. al-Aswad and the other identified by Ibn Hishām as Nāfiʿ b. ʿAbd Qays. It is supported by a strand via Yazīd b. Abī Ḥabīb to Bukayr b. al-Ashajj, Sulaymān b. Yasār, Abū Isḥāq ad-Dawsī to Abū Hurayra. IḤj. lists several early authorities who condemned burning and others who resorted to it. The discussion surely dates back to the earliest times. ʿAlī is recorded to have burned several *zanādiqa* for their beliefs, cf. the *tarjama* of Ayyūb as-Sakhtiyānī under no. 5987. IḤj. records that ʿUmar and Ibn ʿAbbās were against burning, while ʿAlī and Khālid b. al-Walīd were in favour. Abū Bakr had prostitutes burned in the presence of some companions, cf. *Fatḥ*, VI, p. 491. The ban on burning was otherwise not born out of a prohibition (*taḥrīm*) but rather out of humility towards God (*tawāḍuʿ*). In general, companions occasionally resorted to burning, while also the Prophet is said to have used fire to heat the sword with which he had the camel thieves of the Banū ʿUrayna blinded[1], cf. the *tarjama* of Muqātil b. Sulaymān. In the *Sīra* the run-up to the tradition reveals that Habbār had made a pregnant woman, identified by Saʿīd b. Manṣūr as the Prophet's daughter Zaynab (cf. *Fatḥ*, VI, 490, 22), fall from her camel, whereupon she aborted prematurely and bled to death.

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī—his brother ʿAbbād b. Abī Saʿīd—Abū Hurayra, who related the Prophet's words:

- "God, I seek refuge with Thee from four: from knowledge that is not useful, from a heart that is not humble, from a soul that is insatiable, and from prayer that is not heard",

cf. Mz., X, no. **13549** (*d*, *ʿAwn al-maʿbūd*, IV, pp. 284 f, *s*, *q*, confirmed in IḤ., II, pp. 340, 365, 451). Layth is (S)CL.

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī—his father Abū Saʿīd Kaysān al-Maqburī—Abū Hurayra:

- "When we were in the mosque, the Prophet came towards us and said: 'March upon the Jews[2], so we left with him. When we had arrived (at their dwelling-places[3]), the Prophet halted and called out to them:

1. There are versions in which he carried this out himself, in other versions he had someone else do it.
2. Some commentaries state that the Jews referred to here are the Banū 'n-Naḍīr, but that is erroneous in view of the fact that Abū Hurayra, the alleged transmitter of this report, only joined the Prophet on the occasion of the conquest of Khaybar long after the Banū 'n-Naḍīr and the Banū Qaynuqāʿ had been expelled from Medina. What Jews are meant remains therefore a matter of dispute: some say that the reference was to some of the Banū Qurayẓa who had remained living in Medina, others state that it pertained to some Khaybar Jews, cf. IḤj., *Fatḥ*, XV, p. 350.
3. In a variant in *kh* it says *bayt al-midrās*, i.e. the house in which their law books are studied, i.e. their synagogue. Another interpretation amounts to simply saying that the term *midrās* referred to one important Jew of learning.

'Jews, embrace Islam and you will prosper.' 'You conveyed (that message) before, Abū 'l-Qāsim,' they said. 'But that is what I want,' the Prophet said and he called out a second time … a third time: 'Embrace Islam and you will prosper'. Then he said: 'Know that this land belongs to God and His Messenger. Therefore I want to expel you. Let anyone who still has possessions here sell those. Know that this land belongs to God and His Messenger'",

cf. Mz., X, no. **14310** (*kh*, 58/6, *Fatḥ*, XV, pp. 349 f, *m*, III, p. 1387, *d*, *s*, confirmed in IḤ., II, p. 451). Layth is (S)CL of this wording. The tradition is part of the MC dealing with the gradual expulsion of the Jews from the peninsula.

For Layth's position in no. **14311**, part of a MC on the punishment of fornicating slave girls, see Zuhrī under no. 3756.

Mz., X, no. **14862** is Layth's version of a *takbīr*-related tradition within the *ṣalāt* chapter, which was probably modelled for its contents on a *mursal* tradition of Mālik (I, p. 76, no. 17), and for its Abū Hurayra *isnād* strand on no. 15247° (*kh*, 10/115, 2, *m*, *s*) in which the CL is Mālik (ibidem, no. 19).

For his CL position in no. **15216**, a tradition on a man who leaves a debt at his death, see Shuʿba under no. 11569.

With a strand on the authority of ʿUqayl b. Khālid—Zuhrī—ʿUrwa—ʿĀʾisha, who related the Prophet's words after a preamble:

- "*Talbīna* soup quickens the heart of a sick person and makes some of his discomfort disappear",

cf. Mz., XII, no. **16539** (*kh*, 70/24, *m*, IV, p. 1736, *s*, confirmed in IḤ., VI, pp. 80, 155). Layth is (S)CL. *Talbīna* is a soup made of water with or without milk in which flour or bran with some honey are mixed. Its name is derived from its white, milkish colour. Superimposed upon this bundle we discern a spider with Ibn al-Mubārak as key figure.

With a strand on the authority of Zuhrī—ʿUrwa:

- "(A slave girl called) Barīra came to ʿĀʾisha to ask for help with her *mukātaba* contract, for she had not yet made any payments. ʿĀʾisha said to her: 'Go back to your owners. If they agree that I settle your *mukātaba* contract as a result of which patronage over you is entrusted to me, then I shall do that.' Barīra went home and told her owners but they refused and said: 'If she wants the prestige (for having freed you), let her pay off your contract, but patronage over you remains with us.' ʿĀʾisha mentioned this to her husband who said: 'Buy her and set her free, for patronage belongs to the manumitter.' Then the Prophet led a *ṣalāt* and said: 'What has come over those people laying down conditions which are not in God's Book! He who lays down a condition that is not set forth in the Book of God, has no claim to that, even if he stipulates it a hundred times (or: even if he stipulates one hundred conditions). Conditions laid down by God are stronger and more binding'",

cf. Mz., XII, no. **16580** (*kh*, 50/20, *m*, II, pp. 1141 f, *d*, *t*, *s*, confirmed in IḤ., VI, pp. 81 f). With his two PCLs, Qutayba b. Saʿīd and al-Qaʿnabī, Layth is (S)CL of this version from an extensive MC on *mukātaba* or *kitāba* contracts. He may have modelled his *matn* on a version of Mālik who modelled his on an earlier version for which Yaḥyā b. Saʿīd al-Anṣārī is probably responsible (see there under no. 17938) and one of Hishām b. ʿUrwa (for which see there under no. 17528). Layth's version contains an afterthought on the prohibition of laying down conditions, which is not yet found in Yaḥyā's version, but figures in Mālik's.

No. **17769** is Layth's version from a large MC on going to sleep while ritually unclean as a result of intercourse. For an older version, see ʿAbd Allāh b. Dīnār under no. 7224.

Mālik b. Anas

A brief introduction[1]

The Arab Mālik b. Anas was a famous Medinese *imām* who is recorded to have died in 179/795 at the alleged age of eighty-five years. He was the eponym of the Mālikite *madhhab*, i.e. juridical school[2]. His year of birth is variously recorded as 90/709, 93/712, or 94/713[3]. However, when certain

1. See further down towards the end of this introduction for a clarification of the two markers * and ° which accompany each Mz. number in which Mālik occupies a key-position.
2. For Mālik's role in the development of Medinan juridical practice, see Y. Dutton in *Journal of Islamic Studies*, IV, 1993, pp. 1-31.
3. IS, *qm*, p. 444.

reports on his age at a particular point in time are taken literally, it is likely that he was born at a date considerably later than the birth dates given here. Beside doubts about his supposed year of birth published elsewhere[1], there is a relevant anecdote describing how someone in 134/751 was asked about the natural successor of the *mawlā* Rabīʿa b. Abī ʿAbd ar-Raḥmān, always referred to as Rabīʿa ar-Raʾy, i.e. the man well-known for his independent legal thinking, who held sway in the mosque of Medina. After mentioning Yaḥyā b. Saʿīd al-Anṣārī (d. 143-6/760-3), the person questioned ventured: 'And then there was that boy (*fatā*), Mālik b. Anas[2]'. This permits the speculation that Mālik was in fact born, say, some twenty years before 134/751, a calculation which depicts him at the time of his demise as some sixty-five years old, an age arguably more plausible, at least for the second/eighth century, than the age of ca. eighty-five years computed from his alleged year of birth given above[3]. Furthermore, there is a report attributed to the early *rijāl* expert ʿAlī ibn al-Madīnī in which he clearly stated that Mālik never knew Ibn Isḥāq personally or that he heard traditions with him[4]. This is hard to reconcile with the age of Mālik, if we take his alleged early birth in the nineties as point of departure. It is inconceivable that a man like Mālik, supposedly already famous early in life, would not have set eyes on another well-known personality from his hometown. We do not know when exactly Ibn Isḥāq left Medina to go and live in various places, the Jazīra, Kūfa, Rayy, and Baghdad, but for the adverb *qadīman* (i.e 'early') mentioned in IS[5]. However, for the sake of argument, if it is assumed that Mālik was in reality born several decades later than the mid-eighties, then we see a youth who was just too young to have met Ibn Isḥāq, who lived from 85/704 until 150-767, and to learn traditions and *akhbār* from him. Moreover, Mālik 'borrowed' a number of traditions and reports from Ibn Isḥāq without letting out where he got them. The verbal similarity is such that one is entitled to this cautiously formulated surmise. A case in point is the early set of Islamic prescripts and rituals detailed in the introduction of Ibn Isḥāq's *tarjama*; all those turn up almost verbatim in Mālik's *Muwaṭṭaʾ*.

Computing the age difference between Rabīʿa ar-Raʾy and Mālik, it appears that, when Rabīʿa was a young man of twenty-seven years, he did not yet have a *ḥalqa*, i.e. a circle of pupils in the mosque. At that time Mālik was not yet born or he still suckled at his mother's breast, as it says in a source[6]. Rabīʿa's age at death is recorded nowhere in the lexica consulted and it cannot be reconstructed from any of the *tajama*s devoted to him. But when Rabīʿa died in 136/753 Mālik was still a *fatā* or a *shābb*.

And there is another report from which the ages of various scholars can be calculated. It belongs to the topical genre describing inter-school rivalry in early Islamic legal practice. In Ibn ʿAsākir we read[7] how someone, depicted as a shaykh riding a camel, is accompanied by two other persons, one leading (*qāʾid*) the camel by the halter and another man driving it from behind (*sāʾiq*). Both men shout: 'Make way for Awzāʿī!'. The rider is named as ʿAbd ar-Raḥmān b. ʿAmr al-Awzāʿī, the famous Syrian jurisconsult who lived from 88/707 until 157/774. Then the two others are identified: Thawrī and Mālik, the former representing the school of Kūfa, and the latter, who walked behind the camel, representing the Hijāz. In this context it is illogical not to visualize Mālik as a man who is at least several years younger than Thawrī (97/716-161/778), so his year of birth can on the basis of this anecdote be computed to at least several years later than Thawrī's. It is in any case inconceivable that Mālik is here portrayed as older than Thawrī, let alone Awzāʿī.

Mālik's outward appearance is described in such vivid terms that the hypothesis is tenable that he may have been albinotic[8]. The only argument that

1. Cf. *Islam* (I), pp. 220 f.
2. Cf. Wakīʿ, *Akhbār al-quḍāt*, III, p. 243.
3. For an approximation of the ages that go with these terms, the words *shābb*, 'youth', and *fatā*, 'boy', are used indicating the same young person in Ibn al-Mubārak's *tarjama* in *TB*, X, p. 159. And they are also used alternatively in IḤj., *Fatḥ*, XI, p. 397, -6f.
4. Quoted in *TB*, I, p. 229.
5. Cf. Dhahabī, *Siyar*, VII, pp. 47-48.
6. Cf. Dhahabī, *Siyar*, VI, p. 95.
7. *TMD*, XXXV, p. 164.
8. Cf. IS, *qm*, p. 434. The terms used are *abyaḍ ar-raʾs wa 'l-liḥya abyaḍ shadīd al-bayāḍ ilā 'sh-shuqra*, i.e. (he had) a white head and beard, he had a dazzlingly white (complexion) with a hint of redness. Moreover, *if* he was indeed an albino, that is an additional argument in favour of the hypothesis that Mālik may have been a lot younger when he died than the eighty-five years he is supposed to have reached at death, life expectancy being seriously impaired by the affliction, as is generally known. But the description of Mālik's physiognomy and, on the whole, all accounts of his life and works in al-Qāḍī ʿIyāḍ, *Tartīb al-madārik* etc., ed. Aḥmad Bukayr Maḥmūd, Tripoli (Libya) 1967, I, pp. 112 f, display interference at the hands of hagiographers. They are in any case hard to assess as to historicity.

may speak against this hypothesis is that the numerous historical accounts of his life in the sources do not show up a single instance of the discriminatory attitude at the hands of his environment which albinos, because of their affliction, were usually subjected to in early (and not so early) human societies. But there is always the possibility that, if there were at one time reports in that vein, they may have been removed from the sources in the editions currently available. Furthermore, in contradistinction to most of his fellow-*muḥaddithūn* he did not dye his hair or beard to hide his whiteness. Curiously, it is recorded that, as an embryo, he remained some three whole years(!) in his mother's womb before he was born[1].

That Mālik's enigmatic behaviour eventually caused people to raise their eyebrows becomes clear from a description of his gradual withdrawal from public life. After having been a regular visitor to the mosque, where he dispensed justice and where people sought him out to benefit from his learning and for legal advice (*fatwā*), he gave that up later in life. More and more he stayed at home, he no longer visited the sick, attended funerals or went out of his way to console the bereaved[2]. Whether the following incident had anything to do with this low-profile behaviour is not clear.

It is recorded that, in 146/763, he was once stripped and flogged by the then governor of Medina, Jaʿfar b. Sulaymān b. ʿAlī, for holding the view that a divorce uttered under pressure was not valid[3]. On the other hand, Ibn Qutayba records that the governor's reason for flogging and subsequently torturing him was because Mālik thought nothing of the oath of allegiance to the ʿAbbāsids in power. But the mental and physical scars of his ordeal allegedly commanded the veneration of the public until his death[4].

At the hands of Yaḥyā b. Saʿīd al-Qaṭṭān and Yaḥyā b. Maʿīn[5], Mālik received the honourable label *amīr al-muʾminīn fī 'l-ḥadīth*. Dhahabī sums up among Mālik's most prominent and, as he put it, indeed unique features: his long life (which is disputed here) and the long time span between his ḥadīth masters and himself (*ʿulūww ar-riwāya*), features generally agreed on by the *imām*s of his period[6]. This permits the conclusion that Mālik's policy was successful, namely to create belief in, and acceptance of, his remarkable corpus of transmitted material from masters who allegedly died when he was still as young a man as he claimed, like Nāfiʿ and a number of other *mawālī* long dead. From Zuhrī, who died in 124/742, Mālik's transmission procedure was supposedly *samāʿ*, i.e. he heard from him in person, not *ʿarḍ*, i.e. presenting the master with material written down, or the master presenting the pupil with such material[7]. Once Mālik's reputation for *ʿuluww ar-riwāya* became established in this way, it seems never to have caused ḥadīth scholars to express words of doubt until the present day. And this belief and acceptance was concomitant with the circulation of Iraqi and Egyptian diving SSs, many of which formed themselves into undatable spiders. All of these centred in Mālik's alleged masters such as Nāfiʿ, Mūsā b. ʿUqba, or others. Mālik could furthermore be found to have resorted on various occasions to the formation of apocryphal family *isnād*s, a conspicuous feature within the corpus of *isnād* structures that he used to support his traditions with. In the following, a number of family *isnād*s will be scrutinized, sometimes headed by one of those 'longeval' and obscure authorities, whom Mālik seemed to 'monopolize'[8]. This seems Mālik's answer to the methods developed by his Iraqi counterparts in Kūfa and Baṣra. In those cities particularly long-living, fictitious persons, or historical persons who were claimed to have died at incredibly advanced—and thus probably fictitious—ages, were inserted in *isnād* strands that were meant to bridge the whole first/seventh century. In what follows several examples of Mālik's family *isnād*s will be paraded (e.g. nos. 197-208, and 10179 below). Suyūṭī compiled a work devoted to all the transmitters occurring in Mālik's *isnād*s, entitled *Isʿāf al-mubaṭṭaʾ bi-rijāl al-Muwaṭṭaʾ*. This brief *rijāl* dictionary allows the *isnād* analyst to appraise at a glance how apt Dhahabī's words referred to above were, namely

1. Cf. Ibn Qutayba, *Maʿārif*, p. 498: *ḥumila Mālik thalāthat sinīn*; also al-Qāḍī ʿIyāḍ, pp. 111 f. Other persons said to have been born a considerable time after nine months of being carried by their respective mothers are Harim b. Ḥayyān (after four years), Muḥammad b. ʿAjlān (longer than three years), Shuʿba (after two years), aḍ-Ḍaḥḥāk b. Muzāḥim (after sixteen months), cf. Ibn al-Jawzī (d. 597/1201), *Al-mujtanā mina 'l-mujtabā*, ed. A. ʿA. al-Buḥayrī, Cairo 1999, p. 81.

2. Cf. Ibn Qutayba, *Maʿārif*, pp. 498 f.

3. IS, *qm*, p. 441, cf. *Muwaṭṭaʾ*, II, p. 587.

4. Cf. Ibn Qutayba, *Maʿārif*, p. 499.

5. Cf. Zurqānī, *Sharḥ ʿalā 'l-Muwaṭṭaʾ al-imām Mālik*, Cairo 1954, I, p. 3.

6. Dhahabī, *Tadhkirat al-ḥuffāẓ*, I, Hyderabad 1955, p. 212.

7. Cf. Bagh., II, p. 352.

8. Examples are Nuʿaym b. ʿAbd Allāh al-Mujmir, see below under no. 3605, and also no. 5009.

that Mālik was famous for *ʿuluww ar-riwāya*. Of the ca. one hundred direct authorities of Mālik about half are listed without their years of death being recorded, and the other half with the years in which they supposedly died. Of the latter fifty or so transmitters, by far the oldest is said to have been Nāfiʿ, already mentioned: he died in 117/735, more than sixty years before Mālik, who is reported to have died in 179/795. Twelve died in the course of the 120-s, twenty died in the 130-s, fifteen died in the 140-s and only two in the 150-s, still one whole generation before Mālik. When we take all this information literally, we may come to the conclusion that Mālik, as far as his own masters are concerned, has doubtless succeeded in creating *ʿuluww ar-riwāya*, but this is more or less equally valid for his peers in other ḥadīth centres. Besides, as the sources want us to believe, Nāfiʿ is at the same time Mālik's richest source for Prophetic ḥadīth (for which see below as from Mz., VI, nos. 8321 and following) as well as *mawqūfāt* on the authority of his patron Ibn ʿUmar.

On the whole, in a host of traditions in Muslim tradition literature, Mālik's CL position can be amply demonstrated in a source like Mz., but also less unwieldy works corroborate it in undeniable terms[1].

A prominent characteristic of Mālik's *isnād*s is his frequent use of women in them, in the slot of companions as well as in that of successors.

Another striking feature in the traditions with which, on the ground of *isnād* analysis, Mālik may be associated is that he appears to be *the first and oldest* traditionist in Islam in whose *matn*s there are frequent, direct quotes from God's own speech, the *qudsī* fragments which the Prophet is believed to have received, *not* through the angel Jibrīl, but through divine inspiration (*ilhām*), e.g. in dreams, being put into words by His Prophet and transmitted as ḥadīths to the Muslim community. To express this in ḥadīth-technical terms: the Qurʾān was revealed to the Prophet Muḥammad literally, verbatim, in Arabic *bi 'l-lafẓ*, but *qudsī* traditions only as to the gist, in Arabic *bi 'l-maʿnā*. No other CL or (S)CL could be unearthed in the—mostly spidery—bundles which support such combinations of divine and Prophetic utterances. Some of these *qudsī* traditions may be considered as vaguely reminiscent of Qurʾānic language, but most are in no way related to the Holy Book. The genre of *ḥadīth qudsī* remained popular and there are dozens of such 'holy traditions' preserved in all the canonical collections. They are all relatively late, later in any case than Mālik's lifetime, and most are supported by spiders and SSs not permitting the *isnād* analyst to identify other CLs or (S)CLs who were observed to have followed Mālik's example. In the monograph[2] of W. A. Graham a sizeable sample of Islam's extra-Qurʾānic divine sayings occurring in the canonical collections is brought together. Throughout Mālik's tradition output we find *qudsī*s and in the following they will all be duly highlighted as such.

A rather unusual feature of Mālik seems to have been that he showed himself rather protective of snakes. While other people can be observed to have brought traditions into circulation ordering to kill them, he fathered a tradition saying: 'The Prophet forbade killing snakes except certain species.' And where other CLs listed also the snake among the animals of the *ḥaram* that a pilgrim was allowed to kill, in his tradition on the subject Mālik, does not list it in his enumeration of such animals. Cf. further no. 4413 below. Mālik's lenient attitude towards animals in general is reflected in his story about the thirsty dog, cf. no. 12574 below. Furthermore, judging by his favourable traditions about sheep, he may be thought of as having been particularly fond of those animals.

On the whole, we find an overall appraisal of Mālik's contribution to Prophetic ḥadīth in the following statement[3]:

When Shuʿba b. al-Ḥajjāj died in 160/777, Abū Dāwūd aṭ-Ṭayālisī was asked: 'Was he a greater traditionist than Sufyān (ath-Thawrī)?' He replied: 'No one in the world was a greater traditionist than Shuʿba and Mālik *ʿalā qillatihi* ...' Taken literally that means that Ṭayālisī at least was under the impression that Mālik's tradition output as compared with that of Shuʿba was less bulky. That does not seem to be borne out by their respective tradition collections as preserved in Mizzī's *Tuḥfa*: therein Mālik's traditions are noticeably more numerous than Shuʿba's. This is borne out by the findings recorded in this book. But not to a spectacular degree: Shuʿba and Mālik are simply Islam's most prolific CLs by far, as their respective chapters will confirm.

1. E.g. Ṣalāḥ ad-Dīn Khalīl Kaykaldī al-ʿAlāʾī (st. 761/1359), *Bughyat al-multamis fī subāʿiyyāt ḥadīth al-imām Mālik b. Anas*, ed. Ḥamdī ʿAbd al-Majīd as-Salafī, Beirut 1985.

2. *Divine Word and Prophetic Word in Early Islam. A reconsideration of the sources, with special reference to the divine saying or* ḥadīth qudsī, The Hague/Paris 1977.

3. Cf. IḤj., *Tahdhīb*, IV, p. 345.

In the following only those traditions will be recorded for which, on the basis of analytical scrutiny of their *isnād* bundles, Mālik may be held responsible. That means that what follows in translation is only a percentage of all the Prophetic traditions found in the *Muwaṭṭaʾ*. Numerous Mālik traditions did not find a mention in any of the six canonical collections and thus were left out of Mizzī's *Tuḥfa*. And the countless Mālik traditions supported by defective *isnād* strands in whatever way in the *Muwaṭṭaʾ*, such as *mursal*, *mawqūf*, or *munqaṭiʿ* strands, did evidently not find a place in them either. Hereby it has to be borne in mind that what we have in the currently available redactions of the *Muwaṭṭaʾ* may comprise only part—whether small or substantial is hard to assess—of Mālik's overall tradition transmission. In sum, the following Mālik traditions listed here show only a partial overlap with what is found in the *Muwaṭṭaʾ* but, arguably, the most significant segment of it: it not only helped to mould Ḥijāzī legal thinking but also that of the other regions of the early Islamic domain.

Mālik's position among his ḥadīth peers is, finally, remarkable, and indeed quite unique, and this as a consequence of the following observation. Unlike the commentaries of the canonical collections, one of the most prestigious commentaries of his *Muwaṭṭaʾ*, that of Zurqānī (d. 1122/1710)[1], constitutes an admittedly late but seemingly complete source which, in the case of Prophetic traditions, faithfully lists seemingly all the SS and spider-supported dives found in the canonical collections next to Mālik's strand onto Mālik's recorded informants. In other words, we see here who *copied* Mālik and/or imitated (the wording of) his traditions and on what large scale this 'diving phenomenon' occurred. And that we can take Zurqānī's commentary seriously in this respect is substantiated by the observation that, *without* exception, whatever Zurqānī says is, albeit in different terms, corroborated in Mz.'s *Tuḥfa*. Besides, Zurqānī *knows* Mz's Tuḥfa and quotes from it, e.g. cf. IV, 289, -3. Mostly at the end of his comments on a certain tradition he uses the significant technical term *tābaʿa* in a phrase which often reads more or less as follows:

"Bukhārī lists this tradition (sc. the one under scrutiny) via so-and-so and so-and-so, and also Muslim via so-and-so and so-and-so, both on the authority of Mālik ..." (and then Zurqānī says literally:) *Tābaʿahu* (or *tābaʿa Mālik*[an]) *fulān wa-fulān wa-fulān wa-fulān* (etc. up to nine or ten names, or simply the term *jamāʿatun*) *bihi* (sc. in this tradition here under scrutiny) *ʿan Nāfiʿ* ..." Instead of Nāfiʿ we frequently find here mentioned also the names of such alleged masters of Mālik such as Zuhrī, Sumayy, Yaḥyā b. Saʿīd al-Anṣārī, or others.

*The * and the ° markers*

Throughout Mālik's corpus, and in fact everywhere else where a Mālik tradition is referred to or quoted in this book, each tradition dealt with is provided with a *marker or a °marker.

The *marker means that, in his commentary, Zurqānī lists one (or more) name(s) of Mālik's ḥadīth colleagues who *tābaʿahu*, i.e. 'copied', 'imitated', or 'followed' Mālik in this tradition (*bihi*) on the authority of ... (whereupon follows the name of Mālik's alleged informant).

The °marker means that Zurqānī does *not* use the verb *tābaʿahu* plus the name(s) of one (or more) person(s) 'copying' Mālik. This does not mean, however, that Zurqānī failed this one time to identify Mālik's 'imitators'; he simply did not mention any, if there were such colleagues. More often than not, the °marker indicates that, in Zurqānī's commentary, it is merely *implied* that Mālik is the CL of the bundle supporting the tradition under scrutiny.

In sum, research in Mz. invariably corroborates Zurqānī's *markers, and in case the °marker is used, research in Mz. nonetheless indicates Mālik's position as CL, although Zurqānī for a change leaves it unmentioned. Or the tradition is supported by a veritable Mālik-SS. The °marker is, furthermore, also used when a Mālik-supported tradition is not found in the Yaḥyā b. Yaḥyā redaction or only in the Shaybānī redaction, or in fact nowhere else. In Mālik's corpus the * and the °markers immediately follow the Mz. number. In the traditions attributed to CLs other than Mālik, but in whose *isnād* configurations Mālik is seen to play a certain role, the °marker immediately follows Mālik's name where a reference to a *Muwaṭṭaʾ* redaction is given.

At the end of Mālik's traditions translated in this book there will be presented a chronological list of those diving transmitters, divided into three categories, those that are Mālik's senior colleagues, those that are his contemporaries, and finally those who are younger.

1. This man's extremely critical sense vis-à-vis transmitters and their late additions to non-canonical tradition collections is abundantly clear in his *Mukhtaṣar al-Maqāṣid al-ḥasana fī bayān kathīr mina 'l-aḥādīth al-mushtahira ʿalā'l-alsina*, Muḥammad b. Luṭfī aṣ-Ṣabbāgh, Riyāḍ 1981.

His traditions

The (wording of) the following traditions may be Mālik's:

With a strand on the authority of Muḥammad b. al-Munkadir and Abū 'n-Naḍr Sālim b. Abī Umayya—ʿĀmir b. Saʿd b. Abī Waqqāṣ—Usāma b. Zayd, who related the Prophet's words (after a preamble):

- "The plague is a punishment sent down upon a group of Jews or upon the people of the past. When you hear that there is a plague in a certain region, do not go there, and when it breaks out when you are actually in it, do not flee from it",

cf. Mz., I, no. **92*** (*kh*, 60/54, *m*, IV, p. 1737, *s*, confirmed in Mālik, II, p. 896). How to act when a plague breaks out generated a mass of traditions which together form a large MC. There is a *khabar* relating how the plague broke out in Syria when ʿUmar b. al-Khaṭṭāb was on his way there. The wording of this *khabar* is probably due to Zuhrī, see there under no. 9721. But the ordinance formulated in this concise wording above, situated against the conceivably historical backdrop of that plague, is due to the CL Mālik, in due course copied by Ḥammād b. Zayd and Sufyān b. ʿUyayna (cf. Ḥum., no. 544). Mālik (ibidem, IḤ., I, p. 194) is also responsible for the version within this MC supported by the strands of Mz., VII, no. 9720°.

For Mālik's position in a bundle supporting a tradition on the pace set by the Prophet on his way back from the Farewell pilgrimage, see Hishām b. ʿUrwa under Mz., no. **104**.

With strands on the authority of Muḥammad b. Abī Umāma b. Sahl b. Ḥunayf and Zuhrī—Abū Umāma b. Sahl (paraphrase distilled from two related versions):

- "(On our way to Mecca) my father Sahl b. Ḥunayf once performed his ablutions in (a place called) al-Kharrār. He took off his mantle (*jubba*). At that moment ʿĀmir b. Rabīʿa passed by and looked at him. Sahl was a man with a pale, unblemished skin. ʿĀmir exclaimed: 'I have never seen such skin, not even on a virgin maid which is kept (by her owner) in seclusion (because of her beauty).' That moment Sahl fell down in a dead faint from which he did not recover. When news of this was brought to the Prophet and he was told that Sahl was not able to march any further, the Prophet sent for ʿĀmir b. Rabīʿa. Furiously he told him: 'Why do you people kill your brethren? Did you not invoke God's blessing over him? Verily, the evil eye exists, so perform a ritual ablution for Sahl[1].' ʿĀmir b. Rabīʿa cleansed his face, hands, elbows and knees, the sides of his feet and that part of his body covered by his loin cloth with water from a drinking bowl. The washing water was poured over Sahl and he immediately regained consciousness. So he was able to resume his march with the others as if nothing was the matter with him",

cf. Mz., I, no. **136°** (*s*, *Kubrā*, IV, pp. 380 f, confirmed in Mālik, II, pp. 938 f, Ibn Ḥibbān, VII, pp. 634 f). *s* lists a number of strands through Mālik and a few of his usual PCLs. Other, younger transmitters, e.g. Sufyān b. ʿUyayna[2], copied Mālik by means of dives onto Abū Umāma and Zuhrī. The special ablution prescriptions in this particular case of someone who is smitten by the evil eye in someone else are given in minute detail by Lane, pp. 2258 f, s.v. *ghasala* X. The 'smiter' (*ʿāyin*) is not blamed for this, since he cannot help having this pernicious influence on the 'smitten' (*maʿīn*, occasionally *maʿyūn*), the evil eye being a phenomenon which falls under God's decree. The 'smiter' is solely rebuked in this case for not having invoked a blessing from God, a custom anyone must resort to whenever he expresses his wonderment and admiration for something that takes his fancy. Such an incantation is an adequate defence against the evil eye, should someone unwittingly exert its forces. For another tradition on the evil eye, see Sufyān b. ʿUyayna under no. 15758.

With a strand on the authority of Isḥāq b. ʿAbd Allāh b. Abī Ṭalḥa[3]—Anas b. Mālik, who related

1. Sahl b. Ḥunayf was a well-known Anṣārī, who was paired to ʿAlī b. Abī Ṭālib in the 'brothering' practice, for which see *EI* 2, s.v. *muʾākhāt* (W. M. Watt).
2. This is not confirmed in Ḥum.
3. According to Fasawī, II, p. 466, Isḥāq b. ʿAbd Allāh b. Abī Ṭalḥa, a transmitter who died in 132/750 or 134/752, was the administrator of the *ṣawāfī*, for which see *EI* 2, s.v. *ṣāfī* (Lambton) and the estates (*ḍiyāʿ*) in the Yamāma. The possessive 'his' preceding 'grandmother' in this *isnād* strand either refers to Anas or to Mālik's spokesman Isḥāq b. ʿAbd Allāh. IḤj. seems to succeed in harmonizing both possibilities by arriving at a solution which amounts to saying that both are correct.

that his grandmother Mulayka had invited the Prophet to a meal which she had prepared; after he had eaten from it, he said:

- "Stand up and I shall perform the *ṣalāt* for you.' I made for a carpet that had become black with old age and I sprinkled some water over it. The Prophet took up a position on it with me and the orphan[1] in line behind him and with the old lady behind us. He performed two *rakʿa*s with us and then he left",

cf. Mz., I, no. **197**° (*kh*, 8/20, *m*, I, p. 457, *d*, *t*, *s*, confirmed in Mālik, I, p. 153, IḤ., III, pp. 131, 149, 164). Mālik is the undeniable CL of the wording of this tradition which may have been modelled on one by Shuʿba, see there under no. 1692. Sufyān b. ʿUyayna may have copied Mālik by means of a dive onto Isḥāq, cf. Mz., I, no. 172 (*kh*, *s*, Ḥum., no. 1194, IḤ., III, p. 310). In his commentary IḤj. enumerated among the wise features of this tradition the recommendation to accept an invitation to a meal, even if it is not a banquet and even if the invitation is extended by a woman. Furthermore, the performance of two supererogatory *rakʿa*s in company with others is a clear indication, IḤj. said, that the Prophet wanted to instruct his fellow men in the correct performance of the *ṣalāt* by giving a demonstration from nearby, especially to a woman who might otherwise not have been acquainted with certain ritual details, because she might have been living far from the main mosque. Besides, the cleansing of the prayer mat, children performing prayers with adults in a row, women taking their place in the rear in their own row, even when there is only one, are finally other prominent features of this important tradition, IḤj. concluded, cf. *Fatḥ*, II, p. 37.

With the same strand:

- "A taylor[2] invited the Prophet to a meal which he had prepared. I went with the Prophet. He was offered bread made of barley and soup in which there was gourd (v.l. and meat cut into strips, *qadīd*). I saw the Prophet pick especially (pieces of) gourd from the bowl. Ever since that time I loved gourd myself",

cf. Mz., I, no. **198**° (*kh*, 34/30, *m*, III, p. 1615, *d*,*t*,*s*, confirmed in Mālik, II, pp. 546 f, Ḥum., no. 1213). Mālik is the undeniable CL and this is clearly implied in Zurqānī's commentary (cf. III, p. 164). For a spider supporting the same tradition with ʿAzq. as key figure, see Mz., I, no. 470 (*m*, *tm*).

For Mālik's position in no. **199**°, a tradition urging people to take to the sea in order to spread Islam, see Yaḥyā b. Saʿīd al-Anṣārī under no. 18307.

With the same strand:

- "(My stepfather) Abū Ṭalḥa said to (his wife, my mother) Umm Sulaym: 'I just heard the Prophet's voice sounding weak which made me think that he was hungry. Do you have something to eat?' 'Yes,' she said and produced some flat breads of barley. Then she took a cloth, wrapped the bread in a part of it, shoved it under my dress and draped the other part over my head. Then she sent me to the Prophet. I went out and found him sitting in the prayer site amidst a number of people. As I approached him, he asked: 'Did Abū Ṭalḥa send you?' 'Yes,' I replied. 'Because of a meal?', he asked. 'Yes,' I said. Then he addressed those with him and said: 'Stand up', and he went out with me walking ahead of them. When I came to Abū Ṭalḥa, I told him what had occurred. Abū Ṭalḥa said to his wife: 'The Prophet is on his way with a number of people and we do not have enough food to give them!' But she said: 'God and His Messenger know best (what is to be done)[3]' Abū Ṭalḥa went out to meet the Prophet and thereupon they came inside. The Prophet said: 'Umm Sulaym, show us what you have got.' She produced the bread. The Prophet ordered it to be crumbled and she forced from a leather sack some clarified butter over it to season it. Next the Prophet uttered some words

1. He is identified by one ʿAbd al-Ghanī b. ʿAbd al-Wāhid al-Maqdisī al-Jammāʿīlī (d. 600/1203) as Ḍumayra b. Abī Ḍumayra, a *mawlā* of the Prophet. He was the grandfather of Ḥusayn b. ʿAbd Allāh b. Ḍumayra, cf. IḤj., *Iṣāba*, III, p. 496.

2. The name has not been preserved, but it was alleged that he was one of the Prophet's servants, cf. IḤj., *Fatḥ*, XI, p. 454.

3. Zurqānī (IV, p. 298) remarks that these words demonstrate Umm Sulaym's excellence as well as her superior intellect.

> over it[1] and said: 'Invite ten men to come in.' Inside they ate until they were satisfied and then they left. Then he ordered to have another group of ten men to be let inside. They ate until they were satisfied and then they left too. The Prophet told other groups of ten men to come inside who all ate until they were satisfied. In all seventy or eighty men were thus fed",

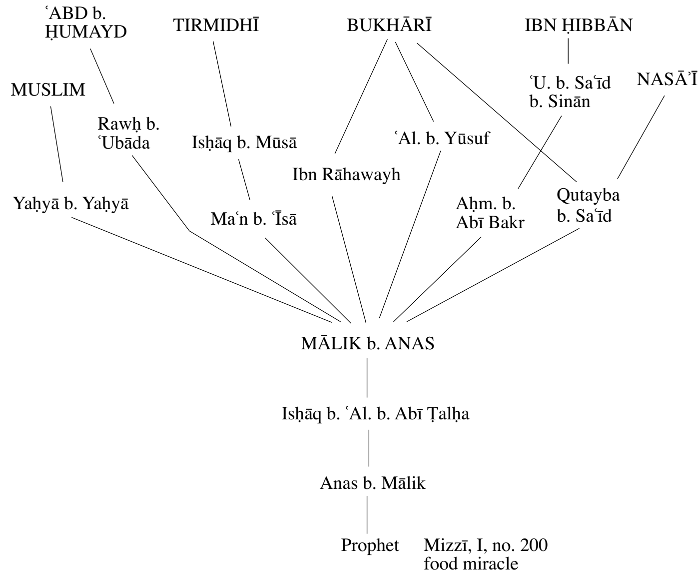
cf. Mz., I, no. **200**° (*kh*, 61/25/8, *m*, III, p. 1612, *t*, *s*, confirmed in Mālik, II, pp. 927 f, ʿAbd b. Ḥumayd, *Musnad*, no. 1238, cf. the diagram further down). This important tradition describing one of the Prophet's recognized miracles occurs in a considerable number of differing versions, but it is astonishing that all these are supported by spiders and SSs. The *one and only* version found that is supported by a proper bundle with a discernible CL is the one listed here with Mālik as undeniable originator. For all these spiders and SSs, see Mz., I, nos. 516 (*kh*, IḤ.), 845 (*m*, IASh.), 898 (*kh*, IḤ.), 966 (*m*), 985 (*m*, IḤ.), 1113 (*m*), 1467 (*kh*), 1623 (*m*), 1669 (*m*), and 1705 (*m*, III, p. 1614). See also Abū Yaʿlā, III, p. 18, V, pp. 215 f. Ibn Kathīr concludes that all these spiders and SSs determine that the present Anas tradition may therefore be considered to have been transmitted *mutawātir*, cf. his *Shamāʾil ar-rasūl*, p. 206[2]. In respect of the Prophet's alleged hunger, Zurqānī (IV, pp. 296 f) adds that this event is supposed to have taken place when Medina was besieged by the Confederates (*aḥzāb*), at the so-called battle of the Ditch (*khandaq*) in 5/627. They were not gathered in the main mosque of Medina but rather on a prayer site prepared especially for the congregational *ṣalāt*s during the siege. In *m*, III, p. 1614 (= Mz., I, no. 1705) we find a variant, again supported by a SS, in which it is recorded that the Prophet regularly bound a stone against his stomach in an attempt not to feel hunger—a typically Ḥijāzī custom as Nawawī informs us —, because it was thought that the stone would cool the heat of hunger. Mālik may have modelled his description of Muḥammad's miraculous feeding of his fellow-diggers of the Khandaq on a story with a few similar features[3] which is found in the *Sīra*, III, p. 229, but, as is to be expected, in view of his hatred for Ibn Isḥāq, he did not let out that he modelled his version on that source[4]. Among the names in the SSs supporting versions listed above, Ibn Isḥāq's name does not occur. Even so, these similarities are just about striking enough to hazard the hypothesis that it is from the *Sīra* that Mālik may have acquired his inspiration, but he would of course never admit that, nor would he admit having 'borrowed' the persona of Anas as a suitable companion for his *isnād* strand from Shuʿba, see the latter's *tarjama* under no. 1267 and the *tarjama* of Anas b. Mālik. Wāqidī (cf. II, p. 452) presents also a miraculous feeding story containing a few trimmings, which have unmistakable parallels in the *Sīra*. Ibn Saʿd solely gives a brief reference to the barley bread offered to the Prophet on that occasion, cf. IS[2], II, p. 70. A particularly interesting feature of these three versions is that Anas does not figure as eyewitness but Jābir b. ʿAbd Allāh[5], a slightly less longeval companion. Ṭabarī does not mention anything in the way of miracles in his Khandaq report. Muqātil lists a miraculous feeding story in connection with the heavenly table (cf. Q. V: 114) sent down upon the request of ʿĪsā b. Maryam, cf. his *Tafsīr*, I, p. 518, a miracle with striking similarities with miraculous feeding stories in the four gospels.

With the same strand:

- "When the time for a *ʿaṣr ṣalāt* had come, the people looked for washing water for the ablution, but they could not find any. I saw how the Prophet was brought some water in a vessel. He put his hand in it and ordered the people to start washing from it. I saw how the water flowed from under his fingers. The people all performed their ablutions to the last man",

cf. Mz., no. **201**° (*kh*, 61/25/3, *m*, IV. p. 1783, *t*, *s*, confirmed in Mālik, I, p. 32, IḤ., III, p. 132). Mālik is again the only discernible CL in a MC supporting this account of one of the Prophet's recognized

1. Literally it says: 'Then he uttered those words over it which God wanted.'
2. For Anas' role in *isnād*s in general, see his *tarjama* above, and for the overall untenability of the phenomenon of *tawātur* based solely on SSs as in this case, see *ILS* (I), pp. 322-41.
3. Next to a lamb slaughtered for the occasion, a bread made of barley is mentioned. The hosts are in this case Jābir b. ʿAbd Allāh and his wife, but the story is in outline the same.
4. A thorough search in Muqātil's *Tafsīr* for a possible reference to the miracle turned out to be fruitless.
5. Cf. also a late bundle ending in him supporting a version with many similar features and with Abū ʿĀṣim aḍ-Ḍaḥḥāk b. Makhlad an-Nabīl as SCL, Mz., II, no. 2263 (*kh*, *m*, III, pp. 1610 f).



miracles[1], and again several versions of this tradition are found supported by undatable but at any rate late spiders as well as by some SSs. All these end in Anas but none contain dives to any other transmitters of Mālik's strand. Among the spiders we find Ḥammād b. Zayd who, sporting his own strand back to Anas (cf. Mz., I, no. 297), adds to his *matn* a description of the water vessel as wide and low (*raḥrāḥ*). Ḥammād will turn up on numerous occasions in what follows as one of Mālik's more prolific alternative Iraqi counterparts. Whether he simply copied, or the case so being reworded, Mālik's (*isnād* strand and) wording, or whether his name was inserted in spiders and bundles supporting those texts by some later transmitter is hard to make out. One thing is, however, clear: Ḥammād's versions hardly ever caught on with later collectors in the same manner as Mālik's versions have done.

With the same strand:

- "We used to perform the ʿ*aṣr ṣalāt* and then the people used to go home to (their homesteads among) the Banū ʿAmr b. ʿAwf and they would find their folks still performing the same *ṣalāt*",

cf. Mz., I, no. **202**° (*kh*, 9/13, *m*, I, p. 434, *s*, confirmed in Mālik, I, p. 8). Mālik is CL. The tradition is part of a MC meant to convey that there was a certain flexibility in the time prescribed to perform the *aṣr ṣalāt*. The homesteads of the Banū ʿAmr were namely at a distance of two miles from Medina. A similar tradition with a different strand back to Anas supported by a spider (Mz., I, no. 1531, *kh*, *s*) describing the people returning to their homesteads in Qubāʾ at three miles distance also has Mālik as CL. Although the Prophet is not mentioned in the text, the pronoun 'we' implies that he was present; the tradition is strictly speaking *mawqūf* in wording but it is in any case considered *marfūʿ* in law, cf. Zurqānī, I, p. 24.

With the same strand the Prophet's words:

- "God, bless the people of Medina in their dry measure, their *ṣāʿ* and their *mudd*[2]",

cf. Mz., I, no. **203**° (*kh*, 34/53, *m*, II, p. 994, *s*, confirmed in Mālik, II, pp. 884 f, Dārimī, II, p. 334, Ibn Ḥibbān, VI, pp. 22 f.) Mālik is CL.

With the same strand:

1. Cf. Ibn Kathīr, *Shamāʾil ar-rasūl*, p. 176. Zurqānī, moreover, calls this tradition a case of *tawātur maʿnawī*, cf. I, p. 71, even if the strands supporting it are all SSs, or as he calls them: *afrād*. And on p. 70 Zurqānī quotes an ancient authority who asserted that the Prophet's miracle was even more spectacular (*ablagh*) than Mūsā's striking the rock with his staff to make it spout water, because rocks trickling water is in a way common, but water being produced from between the fingers of a human being is truly miraculous.

2. Hinz, 45 f: one *ṣāʿ* equals four *mudd*, i.e. 4 x 1,053 litres.

- "The Anṣārī who was wealthiest in palm groves in Medina, Abū Ṭalḥa, had a property opposite the mosque that was dearest to his heart, Bayruḥā[1]. The Prophet used to enter it and drink from its sweet water. When the verse came down (III: 92): 'You will not attain piety until you spend from that which you love most', Abū Ṭalḥa went up to the Prophet and said: 'Messenger of God, God has revealed: 'You will not attain piety …' and the property that is dearest to me is Bayruḥāʾ which I want hereby to destine as charity. I hope that that will give me piety and be a store thereof with God, so dispose of it in the way you think best.' 'Excellent,' the Prophet exclaimed, 'that is a profitable property indeed! … I think it best if you spend it on your relatives.' 'That I shall do,' Abū Ṭalḥa said and he divided it among his relatives and his cousins[2]",

cf. Mz., I, no. **204*** (*kh*, 24/44, *m*, II, pp. 693 f, *s*, confirmed in Mālik, II, pp. 995 f, IḤ., III, p. 141, Dārimī, I, pp. 477 f). Mālik is CL. He may have modelled his tradition on a simpler version supported by a spidery bundle with Ḥammād b. Salama as key figure, cf. Mz., I, no. 315 (*m*, *d*, *s*, Ṭabarī, *Tafsīr*, ed. Shākir, VI, p. 589). The reason why it is nonetheless mentioned here in Mālik's *tarjama* rather than in that of Ḥammād lies in the observation that Mālik's text is so much more elaborate. That Mālik is its CL is implied in Zurqānī's comments, cf. IV, p. 420.

With the same strand:

- "I was walking with the Prophet who was dressed in a Najrānī mantle with seamless hems. Suddenly he was overtaken by a bedouin who grabbed him so roughly by the mantle that I saw how the coarse fabric left its mark on the side of the Prophet's neck. Then he said: 'Muḥammad, order that I be given something from God's riches.' The Prophet turned to face him, laughed, and said: 'Make him a gift!'",

cf. Mz., I, no. **205°** (*kh*, 57/19, *m*, II, pp. 730 f, *q*, confirmed in IḤ., III, p. 153, but, curiously, *not* in any of the presently available redactions of the *Muwaṭṭaʾ*; this is attested in IḤj., *Fatḥ*, XIII, p. 118). Mālik is CL. In *m* there are preserved three SSs, one through Awzāʿī (no. 178, IḤ., III, p. 224), one through ʿIkrima b. ʿAmmār (no. 188) and one via Hammām b. Yaḥyā (no. 218, IḤ., III, p. 210), which come together in Isḥāq b. ʿAbd Allāh b. Abī Ṭalḥa, Mālik's spokesman. They support the text embellished with some trimmings. We may consider those as no more than diving SSs.

For Mālik's version of a dream tradition, cf. Mz., I, no. **206°**, see Shuʿba under no. 5069.

With the same strand (paraphrase):

- "I used to give Abū ʿUbayda b. al-Jarrāḥ, Abū Ṭalḥa and Ubayy b. Kaʿb date juice (*faḍīkh*) to drink. Then (one day) someone came to them and said: 'Wine is forbidden.' Abū Ṭalḥa said to me: 'Get up and break that jar.' So I took the jar to the stone water trough and struck its bottom against it until it broke",

cf. Mz., I, no. **207°** (*kh*, 95/1, *m*, III, p. 1572, confirmed in Mālik, II, pp. 846 f). Mālik is the CL of this tradition that belongs to the large MC on the prohibition of wine drinking. All the other numerous traditions belonging to this MC (cf. *m*, III, pp. pp. 1568-72) are much later than Mālik's and are invariably supported by SSs and late spiders. It was Muqātil who listed first a saying in the same vein but not supported by an *isnād* strand ascribed to Anas, cf. his *Tafsīr*, I, p. 502. *Faḍīkh* (cf. Lane, s.v.) is a beverage made of unripe dates crushed and left to soak in water.

With the same strand:

- "During thirty morning *ṣalāt*s the Prophet invoked God's wrath upon those who had killed his emissaries at Biʾr Maʿūna, cursing (the men of) Riʿl, Dhakwān, Liḥyān and ʿUṣayya who had revolted against God and His Messenger. In respect of those who had been killed at Biʾr Maʿūna God sent down a revelation which we recited until it was repealed (v.l. or forgotten): 'Inform our people about us that we met our Lord;

1. See Yāqūt, *Buldān*, I, pp. 783 f, for the many variant vocalizations of this proper name and for its exact location in Medina.
2. Zurqānī (IV, p. 420) identifies a few of these, but enumerations vary, e.g. Ubayy b. Kaʿb, Ḥassān b. Thābit, Shaddād b. Aws, and Nubayṭ b. Jābir, among other combinations. Cf. ibidem, line 8, where Anas regrets not to have been included among the beneficiaries.

He is satisfied with us and we are satisfied with Him[1]",

cf. Mz., I, no. **208°** (*kh*, 56/18, *m*, I, p. 468, confirmed in Ibn al-Mubārak, *Kitāb al-jihād*, ed. Nazīh Ḥammād, Tunis 1972, nos. 64, 82, Shaybānī's version of the *Muwaṭṭa'*, p. 322 f, IS, II 1, p. 38, IḤ., III, p. 215). Mālik is the CL of this late version of the story on the cursing of the killers of the Prophet's emissaries at Bi'r Ma'ūna. The curse was allegedly formulated during certain brief spans of silent prayer inserted in the *ṣalāt*, for which the technical term *qunūt* was coined. For details on the event, the observance of the *qunūt*, as well as on other older CLs within the *qunūt* MC, see Sulaymān b. Ṭarkhān at-Taymī under no. 1650. Mālik displays an ambivalent attitude towards the observation of *qunūt*, for in the Yaḥyā b. Yaḥyā version of his *Muwaṭṭa'* there is only one further reference to the issue, a *mawqūf* report with a Nāfi' / Ibn 'Umar strand, stating that the latter did not observe this practice, cf. I, p. 159, and 'Azq., III, p. 106, while in the tradition given above the concept *qunūt* as such is not mentioned by name. As for the story of the Bi'r Ma'ūna victims and the reportedly abrogated Qur'ānic passage, it is impossible to say who may be responsible for its earliest wording. It was probably not Mālik. Ṭabarī (*Annales*, I, p. 1443) gives the story with a strand figuring Ibn Isḥāq but, strangely enough, in his *Sīra* this cannot be found. It is, of course, feasible to assume that this passage was originally part of the *Sīra*, but that Ibn Hishām, for reasons we can no longer fathom, decided to delete it from his *Sīra* redaction. In sum, the various *isnād* strands supporting versions of the abrogated passage do not show up a feasible CL, for wording and/or gist. But if we assume for the sake of argument that Mālik was indeed the originator of the allegedly repealed 'Qur'ānic' passage—and he turned out to have had a predilection for *ḥadīth qudsī* (see further down throughout Mālik's *tarjama*) —, it is not entirely out of the question that he let himself be inspired by a remark concerning the Bi'r Ma'ūna episode which he found in Muqātil's *Tafsīr*, apud XLIX: 1; in IV, pp. 87 f, we read how Muqātil has one victim of the treacherous attack exclaim: 'My God, You know that Your Messenger has sent us and we have no one here to inform Your Prophet (of what has happened to us) except You, so convey to him our greetings for we are satisfied with Your eminent decree concerning us[2].'

With a strand on the authority of Ḥumayd aṭ-Ṭawīl—Anas b. Mālik:

- "The Prophet forbade selling fruits still on the tree until they attained their maximum growth. When he was asked what that implied, he said: 'When they have reddened. When God protects fruit (from rotting), on what ground should anyone take what belongs to his brother?'",

cf. Mz., I, no. **733*** (*kh*, 32/87, *m*, III, p. 1190, *s*, confirmed in Mālik, II, p. 618, Ibn Ḥibbān, VII, p. 230). Mālik is CL. The tradition is related to one on forbidden sales contracts, see no. 8355* further down.

With the same strand:

- "When the Prophet marched on Khaybar, it was night when he arrived there. He had the custom when he marched on a people not to descend upon them before dawn[3]. When the Jews carrying their shovels and baskets came finally outside and saw the Prophet, they exclaimed: 'It is Muḥammad, by God, Muḥammad with an army!' The Prophet said: 'God is great! May Khaybar be devastated! When we descend in the midst of a people, how disastrous is the morning of those who are warned!'",

cf. Mz., I, no. **734*** (*kh*, 64/38, *t*, *s*, confirmed in Mālik, II, pp. 468 f). Mālik is CL. The final sentence is an allusion to Q. XXXVII: 177. Khaybar was a Jewish settlement at some distance north of Medina. It was conquered in the year 7/628, cf. *EI* 2, s.n.

1. For more information on this intriguing passage and its many variants, see *GdQ*, I, pp. 246 f, Wāqidī, I, p. 350, IS, II 1, p. 38, cf. also our comments in a study in *JESHO*, XVI, 1973, pp. 128 f.

2. Muqātil's account of the Bi'r Ma'ūna incident is remarkable and demonstrably ancient because of his use of the numeral twenty-seven representing the number of victims rather than the number forty as in the *Sīra*, or in still later sources the number seventy. In an effort to 'round up' certain figures, forty and seventy are often inserted by early Muslim authors in historical accounts as substitute for lower but less 'appealing' numbers.

3. In another, closely related tradition supported by a late spider (Mz., I, no. 581, *kh*, *Fatḥ*, II, p. 230, IḤ., III, p. 159) we find a consideration mentioned for not attacking before dawn: when at dawn the *ṣalāt* was announced by means of an *adhān*, the Muslim forces would withdraw and only when no *adhān* was called would they attack. Cf. also Ḥammād b. Salama under no. 312.

With the same strand:

- "The Prophet had himself cupped[1] by Abū Ṭayba[2]. He ordered that the man be given a *ṣāʿ* (in a variant: two *ṣāʿ* or a *mudd* or two *mudd*)(of grain) and then he talked (to the owner) that these wages be deducted from his slave's levy (*kharāj* or *ḍarība*[3])",

cf. Mz., I, no. **735*** (*kh*, 34/39, *Fatḥ*, V, p. 228, *d*, confirmed in Mālik, II, p. 974). Mālik is CL. Using the technical term *tābaʿa*, Zurqānī lists some fellow-traditionists who copied him in this tradition. Thus Shuʿba is CL in a variant, cf. Mz., I, no. 691 (*kh*, 37/19, *m*, III, p. 1205, confirmed in Ṭay., no. 2129, Bagh., I, pp. 418 f) as well as Sufyān b. ʿUyayna (cf. Ḥum., no. 1217). Also Ismāʿīl b. Jaʿfar (d. 180/796, cf. Mz., no. 580), and, with a different strand back to the Prophet, there is yet another one, Wuhayb b. Khālid (d. 165-9/782-6, cf. Mz., V, no. 5709). In this last tradition there is the additional information that Muḥammad was given a medicine poured into his nose. Whatever the case may be, positive traditions on cupping were circulated probably in order to dilute the negative ones which, judging by their CLs, seem of older origin (cf. Yaḥyā b. Abī Kathīr under Mz., III, no. 3555, and also Zuhrī under VII, no. 10010). The medicinal qualities of bloodletting by cupping seem to have been widely recognized, but even so it appears to have been a controversial issue which resulted in an ambivalent attitude to the practice as is evident in a number of seemingly contradictory traditions: on the one hand the need for cupping is expressed in a variety of traditions prescribing that, after he has operated on a client, the cupper should be given his wages; on the other hand, the profession of cupping seems to have been looked down upon. A comment in IḤj., *Fatḥ*, V, p. 227, -3 ff, may be taken as a harmonization attempt: someone who occasionally cups should not make cupping his profession; a sick person may be in need of being cupped, but a man who cups him must be deemed capable of making a profession out of some other activity, that is to say: something more meritorious. Nawawī says it a little bit more clearly (paraphrase): The tradition stating that drawing an income from cupping is objectionable is an argument in the hands of those who are of the opinion that cupping is forbidden, but the majority of scholars hold it for permissible and enjoying wages for cupping services is neither forbidden for the free man nor for the slave. Those who think it to be permissible base themselves on the tradition that the Prophet would not have given his cupper his wages, if it had been disapproved. The traditions that contain a negative flavour by labelling it *khabīth* (= objectionable, disapproved) should be taken as pointing to the general injunction not to engage in lowly professions but to opt for noble ones. But if it had been forbidden, there would not have been a distinction between the free person and the slave, for the master is not allowed to enjoy the revenue from his slave when the latter engages in forbidden activities (cf. X, pp. 233, and 241 f).

With a strand on the authority of Rabīʿa b. Abī ʿAbd ar-Raḥmān ar-Raʾy—Anas b. Mālik:

- "The Prophet was of average height; he did not have an overly white complexion but not a very brown one either; he had curly, not lank, hair. God sent him on his mission when he was in his early forties; he remained in Mecca for ten years and then

1. *The Random House Dictionary of the English Language* s.v. 'The process of drawing blood from the body by scarification and the application of a cupping glass without scarification, as for relieving internal congestion.' For further details on this medical practice, see Lane, s.v. *iḥtajama*. In a tradition identified as weak by Ibn ʿAdī[3], V, p. 52, seven diseases are enumerated for which cupping was considered beneficial: madness, elephantiasis, leprosy, lethargy, headache, toothache, and eye disorder.
2. In a variety of sources he is identified as a *mawlā*, also known as Nāfiʿ (= 'useful', cf. *MT*, pp. 142 f), see IḤj., *Iṣāba*, VII, pp. 233 f. In IS, I 2, pp. 143-6, a long list of cupping-related anecdotes is given. The prescription (which could not be located anywhere else) that the blood of the patient operated on is to be buried, is found on p. 146, 17. In the *Maghāzī* of Wāqidī, II, p. 678, ult. (cf. also IS, ibidem, p. 146, 4 f) we find a reference to a particular occasion on which Muḥammad is supposed to have enlisted the cupper's services: the story of a Jewish woman, Zaynab bt. al-Ḥārith, who attempted to kill Muḥammad with a poisoned leg of mutton after the Jews had been defeated in the conquest of Khaybar in the year 7/628. This story is concluded by a description of how Muḥammad had himself and his companions who had partaken of the food cupped by a man called Abū Hind, a passage which is not part of Ibn Isḥāq's account of the same event in *Sīra*, III, p. 352. On the basis of Ibn Isḥāq's and Wāqidī's years of death, 150/767 and 207/823 respectively, we could, with all due caution of course, surmise that this passage originated in a time sometime between these two death dates. For more information on the cupper Abū Hind, cf. IḤj., *Iṣāba*, VII, pp. 445 ff.
3. This is a levy imposed by the master on his slave, which the latter pays to his master out of his earnings, cf. Lane, s.v. In the present context that means that a slave may keep some of his revenue from cupping services for himself.

in Medina for ten years. God took him unto Him when he was in his early sixties and he had no more than twenty white hairs on his head or in his beard",

cf. Mz., I, no. **833*** (*kh*, 61/23, *m*, IV, p. 1824, *t*, *s*, confirmed in Mālik, II, p. 919). Mālik is the CL of this wording, but the bundle does have some unconvincing diving SSs onto Rabīʿa ar-Raʾy. For an enumeration of some of these, see *Ḥilya*, III, pp. 262 f. In any case, Zurqānī, IV, p. 281, -2, identifies Mālik as the originator. Traditions purported to describe the outward appearance of the Prophet and containing indications of the years he lived in Mecca and Medina date back to the earliest times, although many are supported by surprisingly late *isnād* structures. And they are not free of contradictions. Thus the age he is said to have reached at death is differently given as sixty-three and sixty-five. See Rawḥ b. ʿUbāda under no. 6300. And in most sources it is stated that he received his call some twelve years before he made the Hijra, not ten as in the tradition above. Traditions, all with Anas strands, describing the Prophet's hair constitute together a MC which are so diverse in wording that every version is treated separately in this book in order to show the efforts their respective CLs have gone to, cf. Jarīr b. Ḥāzim under no. 1144, Ibn ʿUlayya under no. 567, and Hammām b. Yaḥyā under no. 1396.

With a strand on the authority of Sharīk b. ʿAbd Allāh b. Abī Namir—Anas:

- "(At the congregational *ṣalāt* on a Friday) a certain man went up to the Prophet and said: 'Messenger of God, our beasts are dying and the caravan routes are cut off (because of this drought we are having), so pray to God.' The Prophet prayed and it started to rain from that Friday until the following Friday. Then the man came up to the Prophet again and said: 'Messenger of God, our tents have collapsed, the caravan routes have become impassable and our animals are drowning.' The Prophet prayed: 'God, (let the rain come down) on the other side of the mountains and hills and in the riverbeds as well as where our palms are growing.' Thereupon (the clouds) above Medina were blown away as if one takes off a garment",

cf. Mz., I, no. **906*** (*kh*, 15/9-12, *Fatḥ*, III, p. 162, *s*, confirmed in Mālik, I, p. 191). Mālik's position in this bundle is admittedly rickety, but Zurqānī (I, pp. 387 f) asserts that he was 'followed' by his colleague Ismāʿīl b. Jaʿfar (d. 180/796), the technical term for diving to the informant of one's rival, whose tradition one wants to copy. This Ismāʿīl hailed originally from Medina, but he settled later in life in Baghdad.

With a strand on the authority of ʿAmr b. Abī ʿAmr[1], a *mawlā* of Muṭṭalib b. ʿAbd Allāh b. Ḥanṭab—Anas:

- "When the Prophet saw the Uḥud mountain towering in front of him, he said: 'This is a mountain which loves us and we love it. My God, Mecca was declared sacrosanct by Ibrāhīm and I declare sacrosanct what is between the two tracts (i.e. Medina)'",

cf. Mz., I, no. **1116*** (*kh*, 60/10, *Fatḥ*, VII, p. 219, *t*, V, p. 721, confirmed in Mālik, II, p. 889, IḤ., III, p. 149). Mālik is CL. Although this *isnād* bundle is swamped by a number of SSs, Mālik's position is clear. These SSs are mere dives, as Zurqānī states in so many words, cf. IV, 228. For another tradition of Mālik in which the same subject is broached, see no. 13235* below.

With a strand on the authority of one Muḥammad b. Abī Bakr ath-Thaqafī[2] who asked Anas b. Mālik, while they were on their way to ʿArafa in the course of the *ḥajj* ceremonies, what the Prophet's custom was on that day; Anas said:

- "There were people among us who uttered the *labbayka allāhumma* formula and no one expressed disapproval, and there were people among us who exclaimed 'God is great' without anyone expressing dis-

1. This was a controversial transmitter declared weak by, among others, Yaḥyā b. Maʿīn. Mālik transmitted from him this tradition from Anas, and that is why others decided to accept his traditions because of Mālik's 'patronage'. But this same Mālik did not hold him in esteem as is witnessed by the assessment: *kāna Mālik yarwī ʿan ʿAmr b. Abī ʿAmr wa-kāna yastaḍʿifuhu*, cf. Ibn ʿAdī[3], V, p. 116. Cf. also IḤj., *Hady as-sārī*, II, p. 199.
2. A strictly obscure transmitter associated only with this one tradition, cf. IḤj., *Tahdhīb*, IX, pp. 79 f. In spite of some unconvincing diving SSs onto him in this bundle, it seems clear that Mālik may be held responsible for his persona.

approval (v.l. without the Prophet expressing disapproval)",

cf. Mz., I, no. **1452*** (*kh*, 25/86, *m*, II, p. 933, *s*, confirmed in Mālik, I, p. 337, IḤ., III, pp. 110, 240, Dārimī, II, p. 79). Mālik is CL. This tradition gave rise to some casuistry in respect of the question of whether exclaiming the *talbiya* was more meritorious under the circumstances than the *takbīr*, cf. Zurqānī, II, p. 256.

With a strand on the authority of Zuhrī[1]—Anas b. Mālik:

- "(On the day of the conquest) the Prophet entered Mecca with a helmet[2] on his head. When he took it off, a man came to him and said: 'Ibn Khaṭal is clinging to the covers of the Kaʿba.' The Prophet said: 'Kill him.' (Mālik added: The Prophet was on that day not in a state of consecration (*iḥrām*), but God knows best')",

cf. Mz., I, no. **1527*** (the Six, *kh*, 28/18, *m*, II, pp. 989 f, confirmed in Mālik, I, p. 423, Ḥum., no. 1212, IS[2], II, p. 139, IASh., XIV, p. 492, IḤ., III, pp. 109, 164, 186, 231, 232, 240). Mālik is the undeniable CL of this famous tradition that became known later simply as 'the tradition of the helmet'[3]. It may not be immediately obvious, but the main message implied in the tradition is that one need not necessarily be in a state of consecration (*iḥrām*) when one enters Mecca from outside. The background story about the execution of Ibn Khaṭal is recorded in a host of different wordings, e.g. the *Sīra*, IV, p. 52, Wāqidī, II, pp. 826 f, Ṭabarī, *Annales*, I, pp. 1640 f, Balādhurī, *Futūḥ*, pp. 41 f, IḤj., *Fatḥ*, IV, pp. 431-4, Zurqānī, II, p. 397. The reason why this man was killed was that, after he had embraced Islam, he was allegedly sent by the Prophet as tax collector to his people. A Muslim *mawlā* was sent along to accompany him and serve him. When, overcome by sleep one day, this *mawlā* had failed to carry out an order to slaughter a goat, Ibn Khaṭal set upon him and killed him. Then he apostatized. Moreover, he acquired two slave girls, professional singers called either Quraynā and Qurayba or Faratnā (or Fartanā) and Arnaba[4], who were ordered to sing satyrical songs lampooning Muḥammad. When, after the conquest, the latter entered Mecca he issued the order to have Ibn Khaṭal killed, '… even if he seeks refuge amidst (lit. hanging on to) the coverings (*astār*) of the Kaʿba.' Another report alleging in fact that the Prophet wore a black turban when he entered Mecca is dexterously harmonized with his wearing a helmet in IḤj., *Fatḥ*, IV, p. 433: first he took off the helmet and then donned the turban, the turban was wound around the helmet, etc. For a tradition in this vein with Ḥammād b. Salama as (S)CL, see there under no. 2689. See also a tradition with an 'artificial CL', one Musāwir al-Warrāq[5], a strictly nondescript transmitter who occurs only in one bundle (Mz., VIII, no. 10716, *m*, II, p. 990, *d*, *tm*, *s*, *q*, confirmed in Ḥum., no. 566, IḤ., IV, p. 307), supporting the following *matn*:

- "The Prophet preached to the people in a black turban the loose ends of which hung on his shoulders".

1. Zurqānī (II, p. 396) states that Mālik transmitted 130 Prophetic traditions allegedly from Zuhrī. Five of these were on the authority of Anas, that supposedly long-living companion with whose persona Mālik may have become acquainted through the efforts of Shuʿba who conveniently placed him on the map of Islamic ḥadīth transmission, cf. *Muséon* (II), esp. pp. 205-11.
2. See Lane, pp. 2274 f, right column penult, for a detailed description of how we have to visualize a helmet allegedly used in those days. It consisted of a small, head-size coat of mail worn under the regular head gear, with or without a pendent portion falling over the back. Sometimes the helmet was enwrapped in some cloth to shield the wearer from rust.
3. Zurqānī, II, p. 397, ult., quotes Ibn ʿAbd al-Barr who said that Mālik was the only one who transmitted this tradition (*infarada bihi Mālik*), one of the medieval Muslim allusions to our term (S)CL. For good measure he added: *lā yuḥfaẓu ʿan ghayrihi wa-lam yarwihi aḥadun ʿani 'z-Zuhrī siwāhu min ṭarīq ṣaḥīḥ* … On p. 398 a number of partly divergent opinions are listed, which do not amount, however, to lessening Mālik's position in this bundle. Mālik's tradition is also adduced in Ibn aṣ-Ṣalāḥ's treatment of *infirād*, grouped under *shādhdh* traditions, cf. his *Muqaddima*, pp. 177 f, and IḤj., *An-nukat ʿalā 'l-kitāb Ibn aṣ-Ṣalāḥ*, II, pp. 654-69. In the end Mālik's strand is thought to be the only one that deserves to be qualified as sound, all the others are labelled weak or constitute clear cases of theft from Mālik. The most notorious 'diving' strand onto Zuhrī bypassing Mālik is the strand from Zuhrī's controversial nephew Ibn Akhī 'z-Zuhrī, but this is likewise rejected by all the scholars of old. In short, Mālik *tafarrada bihi … lā yuʿrafu illā min ḥadīth Mālik ʿan 'z-Zuhrī*, cf. Zurqānī, ibidem, Ibn ʿAdī[3], IV, p. 183.
4. Cf. Wāqidī, II, p. 825, but the reading of these four names remains uncertain.
5. Although Musāwir is an obscure figure, this bundle shows up three perfectly believable PCLs transmitting from him. This may again be an example of an 'artificial CL'.

The Prophet's turban being black may in fact constitute a piece of *avant-la-lettre* ʿAbbāsid propaganda.

With the same strand:

- "The Prophet was brought a drink of milk mixed with water from the well. On his right side stood a bedouin while on his left side stood Abū Bakr. The Prophet drank from the milk and then offered it to the bedouin saying: 'The right side, the right side (should always be offered first)'",

cf. Mz., I, no. **1528*** (*kh*, 74/18, *m*, III, p. 1603, *d*, *t*, *q*, confirmed in Mālik, II, p. 926, IḤ., III, p. 113). Mālik is the clear CL. He was copied by Ibn ʿUyayna, see there under no. 1491. For other versions of this tradition, see no. 4744° below, and ʿAlī b. Zayd b. Judʿān under no. 6298.

With the same strand:

- "The Prophet fell from his horse and abraded his right side[1]. Then he performed a *ṣalāt* in sitting position and we performed it also while sitting down. When he left, he said: 'The *imām* is there to be followed: when he performs the *ṣalāt* while standing upright, you do likewise; when he bows, you do likewise; when he stands up, you do likewise; when he says: 'May God listen to him who praises Him, you say: 'Our Lord, to You be praise,' and when he performs the *ṣalāt* while sitting down, you must do likewise",

cf. Mz., I, no. **1529°** (*kh*, 10/51, *m*, I, p. 308, *d*, *s*, confirmed in Mālik, I, p. 135, Shāfiʿī, *Risāla*, p. 251, Dārimī, I, p. 319). Zuhrī is no more than SCL in spite of all the figures who are listed in *Ḥilya*, III, p. 373, as having transmitted this report, and Mālik is CL in this what is in fact a MC. He appears to have been imitated by Sufyān b. ʿUyayna, cf. Mz., I, no. 1485 (*kh*, *m*, *s*, *q*, IS, II 2, pp. 16 f, Ḥum., no. 1189) who added to his wording the sentence that the people went to visit the Prophet on his sickbed after his fall from the horse, when this particular *ṣalāt* was performed. Also ʿAzq. has a tradition to this effect, cf. Mz., X, no. 14705 (*kh*, *m*, ʿAzq., II, p. 461). For some SS and spider-supported versions, see *m*, ibidem.

With the same strand the Prophet's words:

- "Do not hate one another, do not envy one another, do not turn your back on one another. Servants of God, be brothers of one another. It is not permitted for a Muslim (sc. when he has fallen out with him) to leave his brother for longer than three nights",

cf. Mz., I, no. **1530*** (*kh*, 78/62, *m*, IV, p. 1983, *d*, confirmed in Mālik, II, p. 907). Mālik is flanked in this bundle by a number of SSs and spiders, which nonetheless does not permit the conclusion that any other transmitter may be the CL. Ibn ʿUyayna copied him, cf. Mz., I, no. 1488. For a survey of those SSs and spiders, see Abū Yaʿlā, VI, pp. 24 ff. For another version, see also below no. 3479*.

With a strand[2] on the authority of Muḥammad b. ʿAmr b. ʿAlqama—his father ʿAmr b. ʿAlqama (—his grandfather ʿAlqama)—Bilāl b. al-Ḥārith al-Muzanī, who related the Prophet's words:

- "Man should use language (which is derived) from God's satisfaction. Although man did not imagine that his words would convey what they did convey, God will record for him through those words His satisfaction until He meets him (vl. on the Day of Resurrection). However, man using language (in which) God's displeasure (is expressed), without imagining that his words would convey what they did convey, God will record His displeasure with him until He meets him (vl. on the Day of Resurrection)",

cf. Mz., II, no. **2028*** (*t*, IV, p. 559, *s*, confirmed in Mālik, II, p. 985). This rendition is at most tentative. With Ibn ʿUyayna in his wake (cf. Ḥum., no. 911), Mālik is the only person from amidst a number of SSs who might conceivably be identified as a CL. The tradition, this time supported by an undatable spider ending in Abū Hurayra (cf. Mz., IX, no. 12821, *kh*, 81/23, 5, *Fatḥ*, XIV, p. 93, *s*), also occurs with a different wording: "Anyone using language (which is derived) from God's satisfaction, without paying further attention to it … etc.[3]" The commentators (cf. IḤj., ibidem, Zurqānī,

1. In a variant it says that his foot became dislocated (*infakkat qadamuhu*), cf. Zurqānī, I, p. 277.

2. For more on this family *isnād*, see the *tarjama* of Muḥammad b. ʿAmr b. ʿAlqama.

3. Also quoted in *WKAS*, II, 2, p. 1190, left column, lines 35 ff.

IV, p. 402) have obviously also struggled to arrive at an acceptable interpretation.

With a strand on the authority of Nāfiʿ—ʿAbd Allāh b. ʿUmar:

- "(On the day of the conquest), together with Usāma b. Zayd, Bilāl b. Rabāḥ and ʿUthmān b. Ṭalḥa al-Ḥajabī[1], the Prophet entered the Kaʿba, locked the door behind him and stayed there for some time. I asked Bilāl when he came outside again: 'What did the Prophet do?' Bilāl answered: 'He positioned himself with one (v.l. two) pillar(s) on his right, two pillars (v.l. one) on his left and three pillars behind him (the House was in those days based upon six pillars) and he performed a *ṣalāt* (with between himself and the *qibla* (v.l. the wall) a distance of three cubits)'",

cf. Mz., II, no. **2037*** and VI, no. 8331* (*kh*, 8/96, *m*, II, p. 966, *d*, *s*, confirmed in Mālik, I, p. 398, IḤ., II, pp. 113#, 138). Mālik is the clear CL of the gist of this tradition, but it is also found in numerous variant wordings, most of which have been incorporated in the translation, and supported by a number of the usual Iraqi spiders and SSs (as well as a Sufyān b. ʿUyayna SS, cf. Ḥum., no. 149), which we regularly encounter in Mālik's Nāfiʿ / Ibn ʿUmar-supported traditions, see below the introductory remarks to this phenomenon beginning with no. 8321. Whether the story of the Prophet entering the Kaʿba on the day of Mecca's conquest was ever found in Fākihī's *Taʾrīkh Makka* is likely, but in the only extant part of that text edited by ʿAbd al-Malik b. ʿAbd Allāh b. Duhaysh (Mecca 1986) it is lacking, which may permit us to consider it as part of the volume that is lost. Azraqī does list it, cf. *Akhbār Makka*, ed. F. Wüstenfeld, Leipzig 1858, p. 185. There is an allusion to figures drawn on the inside of the walls of the Kaʿba which the Prophet (had) wiped off immediately upon entering exclaiming: 'May God fight those people who make representations of what they cannot create,' cf. Ṭay., no. 623, and also Zurqānī, II, p. 355, 5 f. Strangely enough, Ibn Isḥāq does not seem to have listed this story in his *Sīra*, there we find only a reference to it by Ibn Hishām without *isnād* strand, cf. *Sīra*, IV, pp. 55 f. However, Mālik could conceivably have modelled his tradition on a background story from Muqātil's *Tafsīr*, cf. I, p. 381.

With a strand on the authority of Jaʿfar aṣ-Ṣādiq—his father Muḥammad b. ʿAlī b. al-Ḥusayn al-Bāqir—Jābir b. ʿAbd Allāh:

- "I saw how the Prophet made three complete circumambulations at a brisk trot[2] away from the Black Stone and back to it again",

cf. Mz., II, no. **2594°** (*m*, II, p. 921, *t*, *s*, *q*, confirmed in Mālik, I, p. 364, IḤ., III, p. 388). Mālik is CL of this fragment, which is extracted from the elaborate account of the farewell pilgrimage, an account that can be credited to Jaʿfar aṣ-Ṣādiq; see there under no. 2593. In his commentary to this tradition Zurqānī adds one other tradition attributed to Ibn ʿAbbās containing the question of whether trotting during the first three circumambulations is actually recommended (*sunna*) or not. This Ibn ʿAbbās tradition is supported by a late spider (Mz., V, no. 5776, cf. *m*, II, pp. 921 f). And there is another Ibn ʿAbbās-related tradition supported by a bundle with Ḥammād b. Zayd as CL (cf. there under no. 5438), in which a motive for the order to trot during the circumambulations is ventured. Also Ibn Wahb is CL in a bundle supporting his own, shortened version, cf. Mz., V, no. 6981, as is Sufyān b. ʿUyayna, cf. Mz., V, no. 5943.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh:

- "In the year of Ḥudaybiya we sacrificed with the Prophet a she-camel on behalf of seven people and a cow on behalf of seven people",

cf. Mz., II, no. **2933°** (*m*, II, p. 955, *d*, *t*, *s*, *q*, confirmed in Mālik, II, p. 486, IḤ., III, pp. 293 f, cf. Wāqidī, II, pp. 613 f, IS II 1, p. 75). Mālik is the clear CL. The tradition forms part of a MC which is concerned basically with the admissibility of using cows, instead of she-camels, for the sacrifice in the course of any ritual belonging to *ʿumra* or *ḥajj*. The other traditions belonging to this MC in *m* all have SSs to support them and there is one spidery formation with Hushaym b. Bashīr as key figure, cf. Mz., II, no. 2435 (*m*, II, p. 956, *s*, *q*, IḤ., III, p. 304). Seven believers sharing in the sacrifice of one cow or camel is a feature common to all the traditions of this MC. Two late traditions with al-Walīd b. Muslim (Mz., XI, no. 15386) and Ibn Wahb (Mz.,

1. He produced the key of the door, as it says in several versions.

2. In Arabic *ramal* or *khibb*, glossed as 'taking quick, short steps'.

XII, no. 17924) as (S)CLs have it that the Prophet in the course of a *ʿumra* or the Farewell Pilgrimage slaughtered a cow on behalf of his wives, or on behalf of his household respectively.

With the same strand the Prophet's words:

- "Lock your doors, tie up your water skins, and turn your vessels upside down[1] or cover them up, and extinguish your lamps. For the devil will not open a locked door or untie a string (around the opening of a water skin) or uncover a vessel, but the little wrongdoer may set the people's houses on fire[2]",

cf. Mz., II, no. **2934*** (*m*, III, p. 1594, *d*, *t*, confirmed in Mālik, II, pp. 928 f). Mālik is CL of this tradition which was probably modelled on a more elaborate one for which Ibn Jurayj may be responsible, see there under no. 2446. Mālik was copied by some ḥadīth colleagues who supported similar texts with various spiders and SSs, cf. e.g. no. 2476 with Ḥammād b. Zayd as key figure.

With the same strand:

- "The Prophet forbade eating with the left hand, walking with only one sandal on, folding the side of one's single garment over one shoulder and, when sitting down in it, wrapping oneself in it in such a manner that one runs the risk of exposing the pudenda",

cf. Mz., II, no. **2935°** (*m*, III, p. 1661, *tm*, confirmed in Mālik, II, p. 922, IḤ., III, p. 344). This is Mālik's version in an ever-growing composite *matn*, cf. no. 2905 under Layth, and below no. 5298*.

With the same strand:

- "The Prophet forbade us to eat from the meat of the sacrificial animals for longer than three days, but after that he said: 'Eat from it, (practise charity with it,) take it with you as provisions and store it'",

cf. Mz., II, no. **2936°** (*m*, III, p. 1562, *s*, confirmed in Mālik, II, p. 484, IḤ., III, p. 388, Ibn Ḥibbān, VII, p. 567). Mālik is the clear CL. Sufyān b. ʿUyayna has a simplified version of it, cf. Mz., II, no. 2469 (*kh*, *m*, III, p. 1562, *s*, confirmed in Ḥum., no. 1260). For more on the issue of eating meat of sacrificial animals, see below under no. 17901.

With a strand on the authority of Muḥammad b. al-Munkadir—Jābir b. ʿAbd Allāh:

- "A bedouin came to the Prophet, paid allegiance to him and embraced Islam. Then he contracted a fever. He went to the Prophet and asked: 'Messenger of God, relieve me of my obligation.' But Muḥammad refused. This recurred two more times, whereupon the bedouin left. Then the Prophet said: 'Medina is like a bellows, it expels its filth[3] and its fragrance (or: goodness) is pure'",

cf. Mz., II, no. **3071*** (*kh*, 93/45, *m*, II, p. 1006, *t*, *s*, confirmed in Mālik, II, p. 886, IḤ., III, p. 306). Mālik is CL. This bundle is enriched with two hardly convincing spiders in which the key figures are Thawrī, cf. no. 3025 (*kh*, 93/50, *s*, confirmed in IḤ., III, pp. 365, 392) and Sufyān b. ʿUyayna, cf. Ḥum., no. 1241, IḤ., III, p. 307, Fasawī, I, p. 347.

With a strand on the authority of Wahb b. Kaysān al-Madanī[4]—Jābir b. ʿAbd Allāh:

- "The Prophet dispatched a body of men to the sea shore under the command of Abū ʿUbayda b. al-Jarrāḥ. In all there were three hundred men and I was one of them. When we had reached a certain point in our journey, the food (that each of us was carrying[5]) was about to run out. Abū ʿUbayda then ordered all the provisions that were left to be gathered which constituted just two bags of dates. He began to ration our daily intake, each day a little

1. In order that nothing remains in them for devils, vermin, or impure creatures to lick up.
2. *fuwaysiq*, explained as rats or mice which upset lamps and candles and nibble at smouldering wicks carrying these around, cf. IḤj., *Fatḥ*, VII, p. 166, Zurqānī, IV, p. 301.
3. A metaphor for the purifying force of fire: Medina expels those whose faith is tainted and provides a salubrious abode for those whose faith is pure. That the air in Medina caused various people to become ill is a topical feature found in several ancient reports and traditions, e.g. the Banū ʿUrayna story, cf. a study of this story in the *tarjama* of Muqātil b. Sulaymān.
4. Another one of Mālik's strictly obscure *mawlā* transmitters who is said to have died in 127/744. *Isnād* strands not featuring Mālik in which his name turns up are only SSs and spiders. Besides, Mālik's use of him found imitation with his contemporaries, as the *isnād* bundles supporting versions of the tradition under discussion show.
5. According to a version they were carrying most of it on their backs as they had only a few camels, cf. *m*, III, p. 1537.

> bit, until all of that would run out too. Thus we received no more than one date a day. I said: 'What good does one date do us?' Abū ʿUbayda said: 'We will find out what, when all provisions are finished.' Finally we arrived at the shore and there was a fish as big as a small mountain. That whole army ate from it during eighteen days. Abū ʿUbayda ordered two of the ribs of that fish to be erected (in an arch), then he ordered a camel to be saddled and when it was led underneath the arch, it did not touch it",

cf. Mz., II, no. **3125*** (*kh*, 47/1, *m*, III, pp. 1535 ff, *s*, confirmed in Mālik, II, pp. 930 f, Wāqidī, II, pp. 776 f, IḤ., III, p. 306; see also Ṭabarī, *Annales*, I, pp. 1605 ff, citing Wāqidī and also *Sīra*, IV, p. 281). The 'fish' here is called *ʿanbar* in Arabic, a word which found its way into English as 'amber'. Hence the word ambergris, which is a grayish, waxy substance (Webster), a by-product of the digestive process of sperm whales, lighter than water and occasionally found floating in, or on the shores of, tropical seas. The sperm whale (*physeter macrocephalus*) occurs to this day in the Red Sea[1]. This famous story[2] is reported in a number of different wordings, embellished with a horde of narrative trimmings, reflecting the appeal it must have had. The version translated above is basically the wording transmitted by Mālik, who is the oldest discernible CL in a version supported by an *isnād* structure that deserves the qualification bundle and figuring his obscure spokesman Wahb b. Kaysān. Moreover, his *matn* is the simplest. Where Mālik got the story line from is hard to tell, but the fact that it is already found in the *Sīra* may indicate that it was in any case somewhat older than he. It is probably an example of a yarn with which the early Islamic *qāṣṣ* used to regale the congregation in the mosque, but to which *qāṣṣ* this story is to be ascribed could not be ascertained. It could not be traced in, for example, Muqātil's *Tafsīr*, but the cutting up of dates into two or more pieces (see further down) is in any case a probably topical narrative trimming, which is mentioned there (cf. II, p. 201). In support of their own versions of this tradition, two of Mālik's ḥadīth colleagues can be observed making dives for Jābir, ʿAbda b. Sulaymān from Kūfa (d. 187/803, in *kh*, *m*, *t*, *s*, *q*) through Hishām b. ʿUrwa and Wahb, and Sufyān b. ʿUyayna (cf. Mz., II, no. 2529, *kh*, *m*, *s*, ʿAzq., IV, pp. 507 f, Ḥum., no. 1242, IḤ., III, pp. 308 f) via a strand through ʿAmr b. Dīnār. Ibn Isḥāq lists the story too, but he attached to it his famous family *isnād* of ʿUbāda b. al-Walīd b. ʿUbāda b. aṣ-Ṣāmit / father / grandfather to support it[3]. From this and other versions, e.g. Ṭabarī and *m*, III. pp. 1535 ff, we are able to glean some of the embellishing, indeed topical, elements. Thus the campaign was given the nickname *ghazwat al-khabaṭ*, i.e. the campaign of the dry leaves, after the leaves the troops were forced to eat moistened with water because they had nothing else, making the inside of their mouths feel like those of camels feeding on the thorny *ʿiḍāh* trees; they were sent out in the first instance to appeal to a clan of the Banū Juhayna. In another version they were sent out to spy on a caravan of the Quraysh; in the end food rationing was so severe that they even cut up single dates into pieces; the dates were sucked like a baby sucks at its mother's breast; one man slaughtered one camel after another to feed the troops, until Abū ʿUbayda forbade him to do so; they ate from the whale for various periods of time and rubbed its fat into their bodies until they felt firm and healthy again; the tallest man of the army rode the camel under the erected ribs without his head touching them; the men ladled oil (v.l. fat) from the whale's eye socket into jars; some five (v.l. thirteen) men were ordered to go and sit down in one of its eye sockets; they cut off pieces of its meat as big as a bull; back in Medina they told the Prophet about their adventure and gave him some of the whale meat, which they had cut into strips and dried, to eat for his appraisal.

The important legal issue broached in this tradition was the permissibility for people under dire circumstances to eat *mayta*, the meat of an animal that was not ritually slaughtered, cf. a late, elaborate version supported by a spider in Mz., IV, no. 5045 (*m*, III, pp. 1535 f, *d*, *s*). However, eating 'fish' found dead in a net or on the shore was allowed in any case. Eating from fish found floating dead

1. The commentators quoted by IḤj. in *Fatḥ*, IX, p. 141, say that from its hide shields were made. That amber was secreted by sperm whales was clear to some medieval scholars. But Shāfiʿī is quoted as saying that it was '… a plant that was twisted like the 'neck of a sheep (sic)' and that when it was eaten by a sea animal, it poisoned and killed it and the amber would come out of its belly.' The length of the animal was estimated at fifty cubits.

2. The events described allegedly took place in the year 6 or the year 8, either before or during the truce of Ḥudaybiya, cf. IḤj., IX, p. 140.

3. For a well-known canonical tradition supported by this family *isnād*, see the *tarjama* of ʿUbāda b. al-Walīd b. ʿUbāda b. aṣ-Ṣāmit under no. 5118.

on the water was warned against and reprehensible, according to a few traditions supported by SSs, cf. *ʿAwn al-maʿbūd*, X, pp. 208 ff. A certain awareness with some medieval Arabs that a *ʿanbar* was not a real fish but rather a 'sea animal' is reflected in the numerous versions and comments in which it is invariably referred to as a *dābba*, as distinct from the Arabic words for 'fish', *samak* or *ḥūt*.

With a strand on the authority of ʿAbd Allāh b. ʿAbd Allāh b. Jābir (or Jabr[1]) b. ʿAtīk—his maternal grandfather ʿAtīk b. al-Ḥārith b. ʿAtīk:

- "Jābir b. ʿAtīk told him that the Prophet came to visit ʿAbd Allāh b. Thābit[2] who was ill. He found him unconscious, so he shouted at him, but the sick man did not answer. The Prophet uttered the formula 'We belong to God and to Him we shall return' and said: 'We cannot do anything for you (lit. we have been overcome as far as you are concerned), Abū 'r-Rabīʿ.' Then the women started shouting at him, weeping, whereupon Jābir began to shush them, but the Prophet said: 'Let them be, but when his demise is immanent, no woman may weep over him.' 'What does that mean?', they asked. 'That is when he dies', the Prophet answered. Addressing her father, the sick man's daughter said: 'I had been hoping that you would die a martyr's death, for you had finished preparing yourself (i.e. for Holy War).' Then the Prophet said: 'God has determined his reward to be commensurate with his intention[3]. What do you reckon constitutes martyrdom?' 'To get killed in the path of the Lord', they answered. Then the Prophet spoke: 'Martyrdom comprises seven ways of dying, he who dies in a plague is a martyr, he who drowns is a martyr, he who succumbs to pleurisy is a martyr, he who dies of a sickness in the belly is a martyr[4], he who dies in a fire is a martyr, he who is crushed under a building collapsing over his head is a martyr, a woman who dies in pregnancy or as a virgin is a martyr[5]'",

cf. Mz., II, no. **3173°** (*d*, *ʿAwn al-maʿbūd*, VIII, pp. 261 f, *s*, confirmed in Mālik, I, pp. 233 f, Ibn al-Mubārak, *Jihād*, no. 68I, Ḥ., V, p. 446). Mālik is CL of this tradition. In a variant supported by a spider in which Mālik does not figure there is a preliminary remark attributed to the Prophet who is alleged to have said after the remark of those around: 'To get killed in the path of the Lord[6]': '(If that were the case) there would indeed be very few martyrs in my community!' The possible originator of those—seemingly topical—words could not be ascertained. For another tradition on several forms of martyrdom, see below no. 12577 dealt with under 12570. Zurqānī mentions in fact several dozens of ways of dying, all considered martyrdom, cf. II, p. 73.

With a strand on the authority of Zuhrī—Muḥammad b. Jubayr—his father Jubayr b. Muṭʿim:

- "I heard the Prophet recite *sūrat aṭ-ṭūr* (LII) during the *maghrib ṣalāt*",

cf. Mz., II, no. **3189°** (*kh*, 10/99, *m*, I, p. 338, *d*, *s*, *q*, confirmed in Mālik, I, p. 78, Ṭay., no. 946, Ḥum., no. 556, ʿAzq., II, p. 108, IASh., I, p. 357, IḤ., IV, pp. 80, 83-5). Zuhrī is the SCL of this bundle, but it is safer to attribute the tradition to Mālik, with Ibn Uyayna imitating him. There are also some SSs converging in Zuhrī, but they lack plausibility: the much-used ʿAzq. / Maʿmar and ʿAbd Allāh b. Wahb / Yūnus ones, and two more interesting ones: Ṭay., no. 943, offers a probably invented Shuʿba strand which goes back to Jubayr's son via the well-known 'Iraqi Zuhrī', Saʿd b. Ibrāhīm[7], and IḤ. makes use of an additional SS through the (conceivably fictitious?) Muḥammad b. ʿAmr b. ʿAlqama, who is seen so often as artificial CL, see his *tarjama*.

With the same strand the Prophet's words:

- "I have five names, I am Muḥammad, I am Aḥmad, I am the wiper through whom God wipes unbelief away, I am the gatherer, at

1. The controversy about the name of this strictly obscure transmitter is set forth in detail in Mz., *Tahdhīb*, XV, pp. 172 f, note 6.
2. The sources contain only scant information on this early companion, cf. IḤj, *Iṣāba*, IV, pp. 29; I, p. 437.
3. For the famous tradition on a believer's intentions in relation to his deeds, see Yaḥyā b. Saʿīd al-Anṣārī under no. 10612.
4. Examples mentioned are dropsy and diarrhoea.
5. In Lane, p. 457, left column, it says literally: a woman who dies with something comprised in her, not separated from her, whether it were a burden in her womb or her maidenhead.
6. Cf. IASh., V, p. 333.
7. For the phenomenon of 'Iraqi Zuhrīs', cf. *MT*, p. 156.

my feet the people congregate and I am the last of the prophets”,

cf. Mz., II, no. **3191*** (*kh*, 61/17, *s*, confirmed in Mālik, II, p. 1004, the very last tradition in the *Muwaṭṭa*ʾ). Zuhrī is SCL but it is safer to ascribe the tradition to Mālik. All other transmission strands coming together in Zuhrī are strictly speaking SSs and Mālik has at least one PCL, Maʿn b. ʿĪsā. Mālik was copied by, among others, Sufyān b. ʿUyayna, cf. Ḥum., no. 555.

With a strand on the authority of the *mawlā* Abū ʿn-Naḍr Sālim b. Abī Umayya—Zurʿa b. Muslim b. Jarhad—his father Muslim b. Jarhad about his grandfather Jarhad b. Rizāḥ al-Aslamī who was one of (the destitute people known as) the *ahl aṣ-ṣuffa*:

- “The Prophet sat with (v.l. passed by) Jarhad in the mosque who had one thigh exposed. ‘(Cover yourself.) Don’t you know that a thigh constitutes nudity?’, the Prophet asked”,

cf. Mz., II, no. **3206**° (*d*, *ʿAwn al-maʿbūd*, XI, p. 35, Ṭay., no. 1176, IḤ., III, pp. 477 f#, Dārimī, II, pp. 364 f, and confirmed by Ibn al-Jawzī, cf. *ʿAwn al-maʿbūd*, ibidem in margins, as occurring in Mālik’s *Muwaṭṭa*ʾ, but not listed in the versions of the *Muwaṭṭa*ʾ currently available). Mālik is CL. Diving for Abū ʿn-Naḍr, Sufyān b. ʿUyayna copied Mālik, cf. Ḥum., no. 857. Islam’s attitude towards nudity gave rise to a large MC. The many traditions belonging to it are all supported by SSs and late spiders; the above-tradition being perhaps the earliest. For a series of traditions dealing with the issue and concomitant comments—inter alia those of Ibn al-Qayyim—see *ʿAwn al-maʿbūd*, XI, pp. 34-42.

With a strand on the authority of Zayd b. Aslam—Ibrāhīm b. ʿAbd Allāh b. Ḥunayn—his father ʿAbd Allāh b. Ḥunayn:

- “ʿAbd Allāh b. ʿAbbās and al-Miswar b. Makhrama passed by al-Abwāʾ[1]. Ibn ʿAbbās said: ‘He who has assumed the *iḥrām* status must wash his head,’ but al-Miswar said: ‘No, he need not wash his head.’ So Ibn ʿAbbās sent me to Abū Ayyūb Khālid b. Zayd to ask him about this issue. I found him performing his ablutions between the two wooden props[2] (supporting the water hauling mechanism) above the well, behind a cloth. I greeted him whereupon he said: ‘Who is there?’ ‘It is I, ʿAbd Allāh b. Ḥunayn’, I replied, ‘Ibn ʿAbbās has sent me to ask you if and how the Prophet washed his head while he was in a state of consecration.’ Abū Ayyūb lowered the cloth with his hand so that I could see his face. Then he said to a man who was standing there: ‘Pour some water over me.’ The man did so. Then Abū Ayyūb moved his hands backwards and forwards over his head and said: ‘That is what I saw him do’”,

cf. Mz., III, no. **3463*** (*kh*, 28/14, *m*, II, p. 864, *d*, *s*, *q*, confirmed in Mālik, I, p. 323, Ḥum., no. 379). Mālik is CL. This important issue is closely associated with the strict prohibition of killing animals in the sacred territory. Even the removal of lice that fall off someone’s head when he washes his head in the *ḥaram* has to be compensated for by an expiation, cf. Zurqānī, II, p. 225. For details, see Mujāhid under no. 11114, and Shuʿba under no. 11112.

With a strand on the authority of Zuhrī—ʿAṭāʾ b. Yazīd—Abū Ayyūb Khālid b. Zayd, who related the Prophet’s words:

- “A Muslim is not allowed to shun his brother longer than three days”,

cf. Mz., III, no. **3479*** (*kh*, 78/62, 3, *m*, IV, p. 1984, *d*, confirmed in Mālik, II, p. 907, Ṭay., no. 592, Ḥum., no. 377, ʿAzq., XI, p. 168, IASh., VIII, p. 341, IḤ., V, pp. 416, 421, 422). The *matn* became part of a composite, variously combined with other elements highlighting mutual human tolerance. The Abū Ayyūb strand has Mālik as CL, copied by Sufyān b. ʿUyayna and, eventually, ʿAzq. The *matn* in other combinations gave rise to some bundles and spiders that are on the whole of a later date than this one of Mālik. Together with the shunning element another element characterized by several prohibitions moulded in verbal form VI: *lā tabāghaḍū* [3]*wa-lā taḥāsadū wa-lā tadābarū* …, i.e. ‘do not hate one another, do not envy one another, do not turn your backs upon one another’, (cf. above no. 1530, *kh*, *m*, *d*, confirmed in Mālik, II, p. 907) has also Mālik as CL and is copied by Sufyān b. ʿUyayna (cf. Mz., I, no. 1488, confirmed in Ḥum., no. 1183). This Anas-supported bundle has a range

1. The name of a locality between Mecca and Medina. It is recorded that Āmina, the Prophet’s mother, was buried there, cf. Yāqūt, *Buldān*, I, p. 100.
2. In Arabic it says *al-qarnāni*, lit. the two horns. In *Lisān al-ʿarab*, s.v. we are referred to the words *zurnūq* and *diʿāma*, see Lane, s.vv.
3. For *tatabāghaḍū*, etc.

of SSs (cf. Mz., I, nos. 1501, 1534, 1544, 1569) including an assortment of SSs by IḤ. (cf. *Conc.*, s.v. *tabāghaḍū*). Next to Abū Ayyūb and Anas, a third companion whose name is linked to a combination of these *matn* elements is Saʿd b. Abī Waqqāṣ, cf. Mz., III, nos. 3908, 3923, both spiders. The combination supported by Saʿd strands has as characteristic the adage: fighting (v.l. killing) a Muslim is (tantamount to) unbelief and cursing him is a sin against God (*fusūq*). This political adage has its origin probably in Iraq rather than in the Ḥijāz with as CLs Aʿmash and Shuʿba, cf. Mz., III, no. 4001, and VII, no. 9243. For a survey of the different combinations, cf. ʿAzq., XI, pp. 167 f and IASh., VIII, pp. 341 ff.

With a strand on the authority of Zuhrī—Abū Umāma b. Sahl b. Ḥunayf—ʿAbd Allāh b. ʿAbbās:

- "Together with the Prophet Khālid b. al-Walīd entered the house of Maymūna[1] where he was offered a roasted lizard[2]. The Prophet stretched out his hand to the dish, when some other woman present there said: 'Tell the Prophet what it is.' When he was told, he withdrew his hand. 'Is eating this forbidden, Messenger of God?', Khālid asked. 'No', was the answer, 'but lizards do not occur in the region where my clan hails from and I myself find them disgusting.' Khālid helped himself from the lizard and ate it while the Prophet looked on",

cf. Mz., III, no. **3504**° (*kh*, 72/33, 2, *d*, *ʿAwn al-maʿbūd*, X, p. 190, *s*, confirmed in Mālik, II, p. 968, IḤ., IV, p. 88). The question of whether lizard meat was permitted gave rise to an extensive MC of which the above-mentioned version constitutes Mālik's point of view. Mālik's CL position is further strengthened by a strand in *m*, III, p. 1543, (cf. Mz., IV, no. 5360°) and additional *t* and *s* strands (cf. Mz., V, no. 7240° and VI, no. 8399°). A few other CLs have also expressed opinions on the issue which will be indicated in their own *tarjama*s.

With a strand on the authority of Nuʿaym b. ʿAbd Allāh al-Mujmir[3]—ʿAlī b. Yaḥyā b. Khallād az-Zuraqī—his father Yaḥyā b. Khallād—his uncle Rifāʿa b. Rāfiʿ az-Zuraqī:

- "One day, when we were performing a *ṣalāt* behind the Prophet, he raised his head from the bow and said: 'May God listen to him who praises Him.' Then a man behind him said: 'Our Lord, to You be praise[4], multiple, good and blessed praise.' When the Prophet was about to leave, he asked: 'Who was it who spoke those words?' 'It was I', I said. Then the Prophet said: 'I saw more than thirty angels compete with one another who would be the first to write those words down[5]'",

cf. Mz., III, no. **3605**° (*kh*, 10/126, 3, *Fatḥ*, II, pp. 428 f, *d*, *ʿAwn al-maʿbūd*, II, p. 335, *s*, confirmed in Mālik, I, pp. 211 f, IḤ., IV, p. 340). Mālik is CL.

With a strand on the authority of Nāfiʿ—Ibn ʿUmar—Zayd b. Thābit:

- "The Prophet permitted the sale of *ʿarīyya* dates on the basis of a weight estimate",

cf. Mz., III, no. **3723*** (*kh*, 34/82, 6, *m*, III, p. 1169, *t*, confirmed in Mālik, II, pp. 619 f, IḤ., V, p. 186). Mālik is CL. Part of a huge MC, this *rukhṣa* appendix was sometimes added to the prohibition of two sales transactions, the *muḥāqala* (i.e. bartering grain in the ear for harvested wheat) and the *muzābana* (i. e. selling fresh dates still on the tree for dried dates; for more precise definitions of both, see Lane, s.vv, cf. also Schacht, *Introduction*, p. 146). The *rukhṣa* concerns dates still on a tree or trees belonging to someone who has given a poor person the right to

1. Maymūna was one of the Prophet's wives and a maternal uncle of Khālid.
2. Its meat had been roasted on a heated stone (*raḍaf*) as a commentary informs us.
3. A *mujmir* is the professional who assesses by conjecture the quantity of fruit upon palm trees. This is again a seemingly obscure transmitter who appears to have been 'monopolized' by Mālik, and this time in a complicated family *isnād* to boot. When the other *isnād* strands of the traditions in which he is said to have occurred are scrutinized, it appears that the majority are late SSs, and there is one formation of two superimposed undatable spiders supporting a text on the merit of meticulously performing the *wuḍūʾ* so that the traces thereof are visible on the Day of Resurrection, cf. Mz., X, no. 14643. There are, however, two veritable bundles, apart from the one translated here, in which the man occurs and in both it is Mālik who is the undeniable CL, cf. below VII, no. 10007, and no. 14642.
4. The translation of the following words, three seemingly unconnected accusatives *ḥamdan ṭayyiban mubārakan fīhi*, is tentative. Commentators interpret them as objects of an implied verb conveying the idea of a eulogy as God would prefer it, i.e. without ostentation.
5. In a comment in Zurqānī, II, p. 31, it says that the number of thirty-plus may have indicated the number of letters making up the man's prayer.

eat from them in exchange for dried dates. For an extensive treatment of the term *ʿariyya*, with the plural *ʿarāyā*, see Lane, p. 2029, left column, lower half, and the allegedly historical backdrop of the *ʿarāyā* issue is depicted in Qasṭallānī, IV, pp. 96 f. Alongside the SCL Nāfiʿ we find Zuhrī as SCL. This number in Mz., which constitutes in reality several bundles superimposed upon one another, shows up alongside CL Mālik b. Anas other figures who dived for Mālik's informant but who all copied Mālik according to Zurqānī, III, p. 262, -3, using again the significant technical term *tābaʿahu*. Thus we find mentioned Yaḥyā b. Saʿīd al-Anṣārī and Sufyān b. ʿUyayna[1], who alternatively insert Zuhrī in the slot occupied by Nāfiʿ and, centring in the latter, we find the usual spidery formations ending in Ḥammād b. Zayd and Yaḥyā b. Saʿīd al-Qaṭṭān. For more on the position of Nāfiʿ in Mālik's traditions, see below under nos. 8321 ff. Yaḥyā b. Saʿīd al-Anṣārī, furthermore, is CL in an *isnād* bundle supporting a similar tradition, part of the same huge MC, with a strand down to the obscure companion Sahl b. Abī Ḥathma, see there under no. 4646. From this last bundle we read that Sufyān b. ʿUyayna heard it from Yaḥyā. See also Ibn Jurayj under no. 2452. The issues are, however, ancient; Schacht thinks that they probably date back to the Jāhiliyya. But ancient or not, they have given rise to a torrent of late SSs and spider-supported variant *matn*s, cf. *m*, III, pp. 1168-72. See furthermore the traditions on the (in)admissibility of farming out land (*muzāraʿa*, *kirāʾ al-arḍ*) with which the above prohibitions, with or without the *arāyā* 'concession', are occasionally combined in late composites.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm—his father Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazm—ʿAbd Allāh b. Qays b. Makhrama—Zayd b. Khālid:

- "One night I glanced at the Prophet performing a *ṣalāt* (in a variant: of two brief *rakʿa*s). I had lain myself to rest on his threshold (v.l. near his tent). Then he stood up and performed two very protracted *rakʿa*s, then he performed two more but he did not take as long over them as the first two. Then he repeated the performance of two *rakʿa*s four times, each time in a less protracted manner than the ones before that. Finally he performed one *rakʿa* to make the total number of *rakʿa*s odd (*witr*), in all he performed thirteen *rakʿa*s",

cf. Mz., III, no. **3753°** (*m*, I, pp. 531 f, *d*, *tm*, *s*, *q*, confirmed in Mālik, I, p. 121, IḤ., V, p. 193##). Mālik is CL. This tradition is an alternative of another Mālik tradition, no. 6362, which is dealt with in the *tarjama* of his older Baṣran colleague Shuʿba; see there under no. 5496.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr—his father Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazm—ʿAbd Allāh b. ʿAmr b. ʿUthmān—ʿAbd ar-Raḥmān b. Abī ʿAmra—Zayd b. Khālid, who related the Prophet's words:

- "Have I told you who is the best witness? That is he who testifies or volunteers his testimony before he is asked",

cf. Mz., III, no. **3754°** (*m*, III, p. 1344, *d*, *t*, *s*, confirmed in Mālik, II, p. 720, IḤ., IV, p. 115, V, p. 193). This seemingly simple tradition, complete with a meaningless variant, of which Mālik is the clear CL, has given rise to two interpretations. The most appropriate one is supposed to be that it pertains to a testimony of someone (A) in respect of someone else (B) who is not aware of A's being capable of testifying for him in a certain matter, but A goes to B out of his own free will and informs him that he will testify on his behalf. The second interpretation is supposed to pertain to testifying in cases dealt with in the office of the overseer of the markets and of weights and measures, the *muḥtasib*, but only those matters *outside* the private domain of individuals such as divorce, manumission, bequests etc., cf. *ʿAwn al-maʿbūd*, X, p. 3.

With a strand on the authority of Ṣāliḥ b. Kaysān—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Zayd b. Khālid:

- "After a copious rainshower during the night at Ḥudaybiya the Prophet performed the morning *ṣalāt* with us. When he had finished, he approached the people and asked: 'Do you know what your Lord has said?' 'God and His Messenger know best,' they answered. The Prophet said: 'Thus speaks God: 'Among my servants there are those who believe in Me and those who disbelieve in Me. Those people who say: 'We received rain through God's bounty and compassion' are believers in Me and they

1. Sufyān's contribution is confirmed in Dhahabī, *Siyar*, VIII, p. 472.

disbelieve in the stars (sc. as the bringers of rain) and those who say: 'We have received rain through the mediation of a certain star' are disbelievers in Me and are believers in the stars'",

cf. Mz., III, no. **3757*** (*kh*, 10/156, 2, *Fatḥ*, III, pp. 176 f, *m*, I, pp. 83 f, *d*, *s*, confirmed in Mālik, I, p. 192, Wāqidī, II, pp. 589 f[1], IḤ., IV, p. 117). In early Islam beliefs[2] in the role played by stars in bringing rain were rejected as superstitious. Mālik is the undeniable CL. He was copied by Sufyān b. ʿUyayna who made use of a diving strand onto Ṣāliḥ b. Kaysān (cf. Ḥum., no. 813, IḤ., IV, p. 116). Moreover, *m* added for good measure a few closely resembling traditions, one supported by an Abū Hurayra spider with Ibn Wahb (Mz., X, no. 14113) and two others which he supported by two more Abū Hurayra SSs (cf. Mz., XI, no. 15472, and IV, no. 5672). The divine saying (*ḥadīth qudsī*) is duly listed in Graham's monograph, p. 140. IḤj. (p. 176, penult) characterizes it as one of the *aḥādīth ilāhiyya*, which the Prophet conceivably received directly from God with or without an intermediary. In his *tarjama* to this tradition *kh* mentions the Qurʾān verse LVI: 82, which runs: 'You people substitute (the gratitude you owe Me for) the sustenance you receive (from Me) for a false allegation', i.e. the allegation that rain is caused by a star and not given by God. In his extensive comments on this verse Ṭabarī (*Tafsīr*, XXVII, pp. 207 ff), astonishingly enough, does however not mention this tradition of Mālik.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm—ʿAbd al-Malik b. Abī Bakr b. al-Ḥārith b. Hishām—Khallād b. as-Sāʾib al-Anṣārī—his father as-Sāʾib b. Khallād, who related the Prophet's words:

- "Jibrīl came to me and ordered me to order my companions (v.l. those who were accompanying me) to raise their voices with the *talbiya*",

cf. Mz., III, no. **3788*** (*d*, *ʿAwn al-maʿbūd*, V, p. 182, confirmed in Mālik, I, p. 334, IḤ., IV, p. 56). Mālik is (S)CL. Zurqānī (II, p. 249), quoting Ibn ʿAbd al-Barr prefers the present tradition supported by this strand to others without Mālik. The issue was otherwise controversial: normally women were enjoined to utter the formula in their minds lest their voices cause *fitna*. In view of the ages at death of the obscure successor and his father in this strand one might conclude that this tradition is late, constituting some sort of final verdict in the controversy which settled the matter once and for all.

With a strand on the authority of ʿAbd Allāh b. Yazīd, the *mawlā* of al-Aswad b. Sufyān—Abū ʿAyyāsh Zayd b. ʿAyyāsh who asked Saʿd b. Abī Waqqāṣ about bartering fresh wheat (or barley, *bayḍāʾ*) for another type of wheat (or barley without husks, *sult*); he asked: 'Which of the two kinds of grain is of better quality?' '*Bayḍāʾ*,' was the answer. Then Saʿd forbade this transaction saying:

- "I heard the Prophet being asked about trading (dried) dates for fresh ones. He asked: 'Do fresh dates diminish in quality when they have been left to dry?' 'Yes,' was the answer. Then the Prophet forbade such transactions",

cf. Mz., III, no. **3854**° (*d*, *ʿAwn al-maʿbūd*, IX, pp. 150 f, *t*, *s*, *q*, confirmed in Mālik, II, p. 624, IḤ., I, p. 179, Ibn Ḥibbān, VII, p. 232). Mālik is the CL of this bundle in spite of several dives onto his little known authority ʿAbd Allāh b. Yazīd (d. 148/765) whose position in this bundle does not amount to more than that of SCL. There is considerable confusion as to the types of grain meant in this tradition, for which Lane and Zurqānī, III, p. 268, do not contain unambiguous solutions. However, the general message seems clear: as in the case of bartering fresh dates for dry ones, bartering fresh grain for other, less fresh types of grain is forbidden.

With a strand on the authority of Abū 'n-Naḍr Sālim b. Abī Umayya—ʿĀmir b. Saʿd—his father Saʿd b. Abī Waqqāṣ:

- "I have never heard the Prophet mention in connection with anyone who walked on the face of the earth that he would be one of the denizens of Paradise, except ʿAbd Allāh b. Salām",

cf. Mz., III, no. **3879**° (*kh*, 63/19, *Fatḥ*, VIII, p. 129, *m*, IV, p. 1930, *s*, confirmed in IḤ., I, pp. 169, 177, Ṭab., *Tafsīr*, XXVI, p. 10). Mālik is CL of the wording, but the figure of ʿAbd Allāh b. Salām (d. 43/663), a confederate of the Khazraj, is depicted in all the earliest sources as having played a role in Muḥammad's discussions with the Jews in Medina. He was originally from the B. Qaynuqāʿ and he bore the name al-Ḥuṣayn, but the Prophet renamed

1. On p. 590 the leader of the *munāfiqūn* ʿAbd Allāh b. Ubayy b. Salūl is mentioned as stating on that day that it was the star that heralds autumn, to wit Sirius.
2. Cf. *EI* 2, s.v. *anwāʾ* (Pellat), and *shiʿrā* = Sirius (Kunitsch).

him ʿAbd Allāh. Curiously enough, the tradition is not found in the currently available *Muwaṭṭaʾ* editions. Why this obvious *faḍāʾil* tradition seems to have been left out of them is not clear. ʿAbd Allāh b. Salām was a learned Jew who confirmed that the Prophet was mentioned in the Tawrāt, something which allegedly moved him to convert to Islam, at which point in time is a matter of dispute. For the (often) controversial data about his life and his relationship with the Prophet, see *EI* 2, s.n. (J. Horovitz). The Qurʾān verse XLVI: 10 was generally interpreted as referring to him. An especially awkward problem constituted the seeming conflict with the well-known tradition about *al-ʿashara al-mubashshara*, the ten to whom the Prophet presaged that they would enter Paradise and among whom ʿAbd Allāh b. Salām's name is not listed. However, IḤj. is seen to demonstrate once more his great ingenuity and inventiveness in harmonizing seemingly irreconcilable data by suggesting a number of considerations which all help to reason the contradiction away, cf. *Fatḥ*, VIII, p. 129, lines 19-31.

With a strand on the authority of ʿAbd al-Majīd[1] b. Suhayl b. ʿAbd ar-Raḥmān b. ʿAwf—Saʿīd b. al-Musayyab—Abū Saʿīd al-Khudrī and Abū Hurayra:

- "The Prophet employed a man (as administrator[2]) over Khaybar who brought him first quality dates. The Prophet asked: 'Are all the dates of Khaybar of this quality?' 'No, Messenger of God', the man answered, 'by God, we barter one *ṣāʿ* of this sort for two *ṣāʿ* of mixed quality, or two *ṣāʿ* of this for three *ṣāʿ* of mixed quality.' Do not do that,' the Prophet said, 'sell mixed quality dates for (a certain amount of) dirhams and then buy good quality dates for (the same amount of) dirhams'",

cf. Mz., III, no. **4044***, X, no. 13096 (*kh*, 32/89, *m*, III, p. 1215, *s*, confirmed in Mālik, II, p. 623). Mālik is CL. Superimposed upon this bundle we find a spider with Sulaymān b. Bilāl as key figure. Dates which had not been sorted as to quality, *tamr al-jamʿ*, are here set off against those that had been thus sorted, *janīb*. How the above prohibition touches on the issue of usury, *ribā*, is set forth in Zurqānī, III, p. 267.

With a strand on the authority of ʿAbd ar-Raḥmān b. ʿAbd Allāh b. ʿAbd ar-Raḥmān[3]— his father ʿAbd Allāh b. ʿAbd ar-Raḥmān b. Abī Ṣaʿṣaʿa—Abū Saʿīd al-Khudrī, who related the Prophet's words:

- "Almost the best assets a Muslim can have is sheep with which he can roam amidst the tops of mountains and in places with plenty of water to which he can take refuge in case of calamities",

cf. Mz., III, no. **4103*** (*kh*, 2/12, *Fatḥ*, XVI, p. 152, *d*, *ʿAwn al-maʿbūd*, XI, p. 234, *s*, confirmed in Mālik, II, p. 970, IḤ., III, pp. 43, 57). Mālik is CL. In this bundle there are several SSs bypassing him and one spider through Sufyān b. ʿUyayna, Mālik's inveterate imitator. Although mixing with other people is always to be preferred and a solitary lifestyle should not first and foremost be on the minds of Muslims, when it so happens that someone's faith is endangered by certain unhappy circumstances, such as civil war or social unrest (*fitan*), his course of action should be to seek isolation, it says in the *Fatḥ*. Moreover, resorting to a nomadic lifestyle is under such circumstances to be recommended, a clear case of 'concession', as is stated in *ʿAwn al-maʿbūd*. Besides, Mālik may have had a special affinity with sheep. In a *mawqūf* report Abū Hurayra allegedly tells one Ḥumayd b. Mālik b. Khuthaym: 'Nephew[4], treat sheep well, wipe the mucus from their noses[5] and keep their pen clean, so that you may perform your *ṣalāt* in their vicinity, for they are animals destined for Paradise. Verily, I swear that there will come a time when a flock of sheep will be dearer to its owner than the mansion of Marwān b. al-Ḥakam (sc. the then governor for the Umayyads in Medina)', cf. Zurqānī, IV, p. 314, Mz., *Tahdhīb*, VII, pp. 390 f. Parts of this *mawqūf* saying also turn up in Prophetic traditions, cf. *kh*, 61/25, 24, IḤ., II, p. 346.

With the same strand:

1. Erroneously in Mālik: ʿAbd al-Ḥamīd.
2. Identified as Sawād b. Ghaziyya, cf. Zurqānī, III, p. 266.
3. Another example of Mālik's 'monopolizing' of an authority, see above in the beginning of Mālik's *tarjama*.
4. Probably not a term denoting a family relationship but rather a term of endearment. The man is apparently so obscure that Suyūṭī not even mentions him in his *Isʿāf*.
5. Like many other domestic animals, sheep suffer regularly from glanders (*ruʿām*), a contagious disease causing their noses to discharge mucous matter. Instead of *ruʿām*, we find in a variant reading *raghām*, i.e. dust, cf. Zurqānī, IV, p. 314.

- "A man heard someone recite repeatedly (during his nocturnal acts of devotion): 'Say, he is God, the one (Q. CXII: 1)'. The next morning he went to the Prophet and told him about it, creating the impression that he deemed that recitation too brief. The Prophet however said: 'By Him in Whose hand lies my soul. That (verse) equals one third of the Qurʾān'",

cf. Mz., III, no. **4104**°, VIII, no. 11073 (*kh*, 66/13, *Fatḥ*, X, p. 435, *s*, confirmed in Mālik, I. p. 208, IḤ., III, p. 35). Mālik is CL. For another tradition traced to him emphasizing the merit of *sūrat al-ikhlāṣ*, see below no. 14127. Its popularity has given rise to other traditions in the same vein supported by some late SSs. In IḤj's *Fatḥ* the anonymous reciter is identified as the well-known Qatāda b. an-Nuʿmān (d. 23/644), a companion who was a half-brother of Abū Saʿīd al-Khudrī. He was the first to bring *sūrat Maryam* (XIX) to Medina. In the battle of Badr (v.l. Uḥud) he was allegedly wounded in the eye, to the point that it spilled over onto his cheek. The people were about to cut it off, but they went first to Muḥammad to ask advice. Then the Prophet placed the palm of his hand over the eye and pushed it back into its socket. It is reported that it healed miraculously, and later Qatāda no longer knew which eye had been struck, cf. IḤj., *Iṣāba*, V, 417. There is also listed a spider with Mālik as key figure in support of this anecdote, but it is not found in the currently available *Muwaṭṭaʾ* editions[1], cf. also *Sīra*, III, p. 87, and Wāqidī, I, p. 242. And in IS, I 1, p. 125, the episode is listed in the chapter on the Prophet's miracles, cf. also Ibn al-Kathīr, *Shamāʾil*, p. 310. One more curious anecdote concerning Qatāda b. an-Nuʿmān is recorded in IḤ., III, p. 65. There the story is related how Qatāda was anxious one night to perform the late evening *ṣalāt* with the Prophet. After that he was presented by Muḥammad with a raceme of a date palm. 'It will light your way home and when you enter your tent and you see something dark in a corner, strike it before it utters a word, for that is the devil,' he is supposed to have said. IḤj., ibidem, quotes Ṭabarānī who specified that that 'devil' was bound to take the shape of a hedgehog. This anecdote left apparently no trace in the Six.

With the same strand:

- "I see that you (i.e. ʿAbd Allāh b. ʿAbd ar-Raḥmān b. Abī Ṣaʿṣaʿa) are fond of sheep and (life in) the desert. When you are amidst your flock and you are about to announce the *ṣalāt*, raise your voice when you utter the call to prayer, for no jinn, or human, or anything else[2] will hear the voice of a *muʾadhdhin* ringing out without testifying to that on the Day of Resurrection. I heard this from the Messenger of God himself",

cf. Mz., III, no. **4105**° (*kh*, 10/5, *Fatḥ*, II, pp. 228 f, *s*, confirmed in Mālik, I, p. 69, IḤ., III, pp. 35, 43). Mālik is CL. One may be extra inclined to attribute it to him especially because of one of the secondary messages contained in this tradition, which is also alluded to in another of his traditions, see no. 4103 above: a nomadic lifestyle placed for a change in a favourable light, something which is otherwise not normally expressed in early *ḥadīth*.

With a strand on the authority of Zayd b. Aslam—ʿAbd ar-Raḥmān b. Abī Saʿīd—his father Abū Saʿīd al-Khudrī, who related the Prophet's words:

- "When you perform a *ṣalāt*, let no one pass by in front of you and (if someone does) push him away in a manner dictated by the situation and if he refuses, fight him, for then it is a devil",

cf. Mz., III, no. **4117**° (*m*, I, p. 362, *d*, *ʿAwn al-maʿbūd*, II, p. 276, *s*, confirmed in Mālik, I, p. 154, IḤ., III, pp. 34, 44 f). Mālik is CL in this tradition which is part of the MC on individuals and animals passing by in front of persons performing *ṣalāt*s and thus interfering with the validity thereof. This particular tradition has led to a good deal of casuistry on the part of commentators as to how exactly the terms 'pushing' and 'fighting' from the *matn* have to be interpreted. A *mawqūf* saying of Ibn Masʿūd preserved in IASh., I, p. 282, states that someone passing by in front of the praying person cuts his *ṣalāt* in halves. The pushing (*daraʾa* or *dafaʿa*), as far as is dictated by the situation, ranges from a mere sign with the hand to a gentle push against the chest of the passer-by. Although the term is marked as a case of exaggeration (*mubālagha*), the

1. This should not surprise us, since the authority Mālik is said to have quoted is one of Ibn Isḥāq's trusted masters, and he is not listed in Suyūṭī's *Isʿāf*, factors which place this Mālik spider on an unsure footing.

2. Glossed in Zurqānī, I, pp. 142 f, among a host of other interpretations and explanations as 'everything animate and inanimate'; it is furthermore taken to be an allusion to Q. XVII: 44.

'fighting' (*qitāl*) goes beyond the 'gentle push' but does not include the use of a weapon. In connection with 'fighting' there is also mention of 'cursing' (*laʿn*, *taʿnīf*) the passer-by or 'vituperating' him (*muʾākhadha*) after the completion of the *ṣalāt*. The 'devil' mentioned is not to be taken as 'the Devil = *ash-shayṭān*' but rather symbolically as 'someone behaving in a devilish manner'. And in all this the crucial question plays a part whether too much or too little action resorted to by the worshiper invalidates (part of) his *ṣalāt*. The care and the elaborateness with which the issue is dealt with presumably reflect the overall importance attached to it during the first centuries of Islam. Cf. Zurqānī, I, pp. 311 f. For another tradition from this MC, see below no. 11884*.

With a strand on the authority of Abū 'n-Naḍr Sālim b. Abī Umayya—ʿUbayd b. Ḥunayn—(Busr b. Saʿīd —) Abū Saʿīd al-Khudrī:

- "Seated on the pulpit and preaching to us the Prophet said: 'God offers a servant of His the choice between whatever he wants from the splendour (*zahra*[1]) of this world and that which is with God. The servant opts for the latter.' Then Abū Bakr wept bitterly saying: 'May our fathers and mothers be your ransom.' We were amazed at this and said to ourselves: 'Look at this old man, the Messenger of God tells us a story about a servant of God who is given a choice (between whatever he wants from the splendour of this world and that which is with God) and he offers our fathers and mothers as ransom! It is the Prophet who is offered the choice[2], while Abū Bakr knows him better than anyone of us!' Thereupon the Prophet said: '(Do not weep.) The most generous of all people towards me in companionship and riches is Abū Bakr. If I were to choose a special friend, I would choose Abū Bakr, but brotherhood (and love) in Islam (are more excellent[3]). No wicket (*khawkha*[4]) may remain open except that of Abū Bakr'",

cf. Mz., III, no. **4145°** (*kh*, 63/45, 8, *m*, IV, pp. 1854 f[5], *t*, *s*, confirmed in Mālik (Shaybānī), no. 945). Mālik is CL. Next to him we find in this bundle a spider with a dive through Fulayḥ b. Sulaymān (d. 168/784), a Medinese *mawlā* who is generally held to be a weak transmitter. Who plagiarized from whom is difficult to say, if that is the case here. The tradition is at any rate a composite consisting of various *faḍāʾil* elements concerning Abū Bakr.

With a strand on the authority of Zuhrī—ʿAṭāʾ b. Yazīd—Abū Saʿīd al-Khudrī, who related the Prophet's words:

- "When you hear the *muʾadhdhin* calling out, utter the same formula as he",

cf. Mz., III, no. **4150*** (the Six, *kh*, 10/7, 1, *m*, I, p. 288, confirmed in Mālik, I, p. 67, IASh., I, p. 227, IḤ., III, pp. 6, 53, 78). Mālik is the CL of the wording. The issue is probably much older though, cf. similar traditions with defective and therefore probably earlier *isnād* strands in IASh., I, pp. 226 ff. A slightly more elaborate wording supported by a different strand to the Prophet is due to Layth, Mz., III, no. 3877 (*m*, I, p. 290, *d*, *t*, *s*, *q*). A much more extensive wording can be attributed to ʿAlī b. ʿAyyāsh who seems to have been identified with it in Mz., *Tahdhīb*, XXI, p. 86, cf. Mz., II, no. 3046 (*kh*, 10/7, *Fatḥ*, II, p. 234, *d*, *ʿAwn al-maʿbūd*, II, pp. 162 f, *t*, *s*, *q*, confirmed in IḤ., III, p. 354, Ibn Ḥibbān, III, p. 99, Bay., I, p. 410). The tradition is part of the MC dealing with directives how people hearing an *adhān* have to respond, even if they are

1. Interpreted by Nawawī as the comforts, commodities, and good fortune, cf. *m*, IV, p. 1854, note 2.
2. That means: with the word 'servant' the Prophet alludes to himself, not to any other person.
3. This predicate of brotherhood and love is lacking in the collections and is inserted here on the basis of the commentaries, cf. IḤj., *Fatḥ*, VIII, p. 13, -3.
4. Lane s.v.: an aperture admitting the light to a house or chamber; a wicket or small door in a large door, etc. The allusion here is to a small passage way between Abū Bakr's quarters and the mosque.
5. In the edition with Nawawī's commentary (Cairo 1349, XVI, p. 150), and therefore also in the M. Fuʾād ʿAbd al-Bāqī edition, there are some lines of text missing probably as a result of homoioteleuton. Insert after *wa-ummahātinā qāla* the sentence: *fa-ʿajibnā la-hu wa-qāla 'n-nās*: *unẓurū ilā hādhā 'sh-shaykh yukhbiru rasūlu 'llāhi* (*ṣ*) *ʿan ʿabdin khayyara-hu 'llāhu bayna an yuʾtiya-hu min zahrati 'd-dunyā wa-bayna mā ʿinda-hu wa-huwa yaqūl*: *fadaynāka bi-abāʾinā wa-ummahātinā*. A quick look at all the ancient and modern editions of Muslim's *Ṣaḥīḥ* currently available confirmed that this omission occurs in all of them. This permits the tentative conclusion that, since the last one and a half century, the *Ṣaḥīḥ* of Muslim has virtually been left free of scholarly editing.

not in the vicinity of the place where the *ṣalāt* is going to be performed.

With a strand on the authority of Zuhrī—ʿAṭāʾ b. Yazīd—Abū Saʿīd al-Khudrī:

- "Certain Anṣārīs begged the Prophet (for food) and he gave it to them. Then they begged for some more and he gave it to them again. Finally, when what he had had run out he said: 'As long as I have anything left, I would never hide it for you, but he who seeks to abstain from begging will be supported therein by God, he who strives for self-sufficiency will be sustained by God's grace and he who constrains himself to be patient will be granted endurance by God. No gift is more precious or encompassing than patience'",

cf. Mz., III, no. **4152**° (*kh*, 24/50, 1, *Fatḥ*, IV, pp. 77 f, *m*, II, p. 729, *d*, *t*, *s*, confirmed in Mālik, II, p. 997, IḤ., III, pp. 93 f, Dārimī, I, p. 474). Mālik is the undeniable CL. The tradition may have been popular, if the numerous SSs and spiders supporting similar texts are anything to go by, but clear-cut CLs are otherwise lacking.

With a strand on the authority of Ṣafwān b. Sulaym—ʿAṭāʾ b. Yasār—Abū Saʿīd al-Khudrī, who related the Prophet's words:

- "On Fridays a major ritual ablution is incumbent upon every adult person",

cf. Mz., III, no. **4161**° (*kh*, 11/2, 3, *m*, II, p. 580, *d*, *s*, confirmed in Mālik, I, p. 102, IḤ., III, p. 60). In the large MC on the *ghusl* before the *ṣalāt al-jumʿa* Mālik is one of the oldest and most concise CLs. He was imitated again by Sufyān b. ʿUyayna in this *matn* with its supporting strand (Ḥum., no. 736, IḤ., III, p. 6, Dārimī, I, p. 43). For some other *matn*s of Mālik on this issue, see nos. 8381*, 10519° and 12569° below.

With a strand on the authority of Zayd b. Aslam—ʿAṭāʾ b. Yasār—Abū Saʿīd al-Khudrī, who related the Prophet's words:

- "God addressed the people in Paradise saying: 'People of Paradise!' They said: 'We are fully at Your disposal, our Lord.' God said: 'Are you satisfied?' 'How should we not be satisfied,' they replied, 'while You have given us what You have not given anyone of Your creatures.' God said: 'I shall give you something even more excellent than that. 'Lord,' they exclaimed, 'what is more excellent than that?' 'I shall make My satisfaction (*riḍwān*) descend upon you and I shall never again show you My displeasure with you,' God said",

cf. Mz., III, no. **4162**° (*kh*, 81/51, 4, *Fatḥ*, XIV, p. 212, *m*, IV, p. 2176, *t*, *s*, confirmed in Ibn al-Mubārak, *Zuhd*, the Nuʿaym b. Ḥammād appendix, p. 129, no. 430, IḤ., III, p. 88, *Ḥilya*, VI, p. 342). 'God's satisfaction' is probably an allusion, as IHj. suggests, to Q. IX: 72. At the first glance this bundle shows up a likely CL, Mālik b. Anas, with two PCLs, Ibn al-Mubārak and Ibn Wahb and also some additional SSs converging in Mālik, which can be traced in IḤj., *Fatḥ*, XIV, p. 212, lines 15, 17. It must be added here that the tradition does *not* occur in the currently available *Muwaṭṭaʾ* versions. However, Abū Nuʿaym does label this tradition as belonging on the one hand to the 'sound' (*ṣiḥāḥ*) ones of Mālik and, on the other hand, to his 'strange' ones (*gharāʾib*), cf. VI, p. 342. Abū Nuʿaym's listing of traditions in someone's *tarjama* is more often than not an occasion for him to expose those that are undeniably his as opposed to those which have something the matter with them. We have come to know Mālik as (one of) the earliest originator(s) of *ḥadīth qudsī* in Islam, something which speaks all the more for the theory that this one is also one of his. For more on the *qudsī* aspect of this particular tradition, see Graham, p. 201.

With a strand on the authority of Nāfiʿ, the *mawlā* of Ibn ʿUmar—Abū Saʿīd al-Khudrī, who related the Prophet's words:

- "Do not sell gold for gold except in equal quantities and do not increase (or decrease[1]) the one quantity in proportion to the other quantity. Do not sell silver for silver except in equal quantities and do not increase (or decrease) the one quantity in proportion to the other quantity. Do not sell quantities (of these metals) which are not yet available for quantities that can be handed over immediately",

cf. Mz., III, no. **4385**° (*kh*, 34/78, 2, *Fatḥ*, V, pp. 284 f, *m*, III, p. 1208, *s*, confirmed in Mālik, II, pp. 632 f). Mālik is CL of this wording and he is also CL in a closely related tradition, see below no. 13384*. The tradition belongs to the large MC

1. The verb used, *ashaffa*, is a *ḍidd* and may mean either.

on the prohibition of usury (*ribā*), which is in this context associated with any transaction which is not crystal-clear and which involves an element of risk, even if the taking of interest is no more than implied, cf. J. Schacht, *Introduction*, p. 146. This tradition of Mālik appeared popular and was imitated by a number of traditionists who supported their respective versions with diving strands onto Nāfiʿ. None of these supports developed into anything other that SSs and a few spiders. Supporting his version by means of a strand through ʿAmr b. Dīnār and Abū Ṣāliḥ Dhakwān, Sufyān b. ʿUyayna added an extensive sequel, involving an alleged conversation between Abū Saʿīd and Ibn ʿAbbās, which is concluded with the maxim: delaying payment (for something) is tantamount to *ribā*, cf. Mz., III, no. 4030, and Mz., I, no. 94 (*m*, III, p. 1217, *s*, *q*, confirmed in Ḥum., nos. 545, 744).

With a strand on the authority of ʿAmr b. Yaḥyā b. ʿUmāra—his father Yaḥyā b. ʿUmāra al-Māzinī—Abū Saʿīd al-Khudrī, who related the Prophet's maxim:

- "There is no alms due on less than five camels, there is no alms due on (amounts of money) less than five ounces (*ūqiyya*, pl. *awāqī*, sc. of dirhams, v.l. pure silver), there is no alms due on (products, v.l. dates or grain) weighing less than five *wasq*[1]",

cf. Mz., III, no. **4402*** (*kh*, 24/32, 1, *Fatḥ*, IV, p. 52, *d*, *t*, *s*, Mālik, I, p. 244, IḤ., III, p. 60, Ibn Ḥibbān, V, p. 117). In this extraordinarily complex bundle a large number of strands come together in ʿAmr, several of which would have deserved to be assessed as PCLs. The tradition is in any case directly identified with ʿAmr by Ibn ʿAdī[3], V, p. 139, who labels him as *ṣuwayliḥ*[2]. Among the PCLs some of the greatest names are found, but concluding from this bundle therefore that ʿAmr is the credible CL is hazardous: he might just as well be considered an artificial CL, and that is why the tradition has found a place here with Mālik, whose position as the most likely CL is strengthened in a spider supporting the same maxim, cf. Mz., III, no. 4106. The fact that the *isnād* strand back to the Prophet is a family strand, for which Mālik had a well-known penchant, is furthermore significant. The one alleged pupil of ʿAmr who is, at least at first sight, the most likely to have had a hand in bringing the tradition into circulation is the oldest of them all and a near contemporary: Yaḥyā b. Saʿīd al-Anṣārī. However, according to Zurqānī, II, p. 94, -7 ff, Mālik was copied by various transmitters *including* Yaḥyā b. Saʿīd who are all indicated in the bundle as the PCLs of ʿAmr. Whatever the right solution might be, it is safe to say that the maxim grew out of ancient discussions on the minimum (*niṣāb*) on which alms were due, concise maxims as the ones above usually being a somewhat later phenomenon and reflecting the final stage in the discussion. Dating them therefore to halfway the first half of the second/eighth century cannot be far from the truth.

With a strand on the authority of Ṣayfī, the *mawlā* of (Ibn) Aflaḥ—Abū 's-Sāʾib, the *mawlā* of Hishām b. Zuhra (a shortened paraphrase of a story for which several versions were drawn upon):

- "I entered (the house) of Abū Saʿīd al-Khudrī and found him performing a *ṣalāt*. I sat down to wait for him until he would have finished, when I heard something moving under the bed in his room. It was a snake. I stood up to kill it, but Abū Saʿīd gave me a sign to sit down. When he had finished his prayer, he pointed to a room in his house and said: 'There used to live there a young chap[3] who had recently got married. He had joined the Prophet at the Ditch, but one night he asked him permission to go back to his wife. Allowing this Muḥammad said: 'Take your weapon with you.' The man went back and found his wife standing outside her living quarters. Smitten by a sudden jealousy he pointed his spear at her, but she cried: 'Not so hasty, look first at what drove me out.' He entered and found a large snake coiled up on his bed which he transfixed with his spear. He went outside and planted it in the ground with the snake curled around the spearhead. Then he fell on the ground and no one knows which one of the two was the first to die, the man or the snake. When the Prophet had been informed, he said: 'There are jinn in Medina who have

1. In early Islam one *wasq* was a camel load of sixty *ṣāʿ* = 194 kg; one *ūqiyya* was one twelfth of a *raṭl* = one and a half kilogrammes, cf. Hinz, pp. 53, 28.
2. Mostly a euphemism for weak. For more on the meaning of this technical term, see our lemma *EI* 2, s.v. *ṣāliḥ*.

3. According to the version in IḤ., III, p. 41, in whose *isnād* strand Mālik does not appear, he was a cousin of Abū Saʿīd.

embraced Islam; when you see one, ward him off for three days and when you see him once more after that, kill him because then it is the Devil[1]'",

cf. Mz., III, no. **4413*** (*m*, IV, p. 1756, *d*, *t*, *s*, confirmed in Mālik, II, pp. 976 f). Mālik is the CL in the bundle that supports this story and it is for that reason that it is given here more or less in its entirety. To be sure, the bundle is swamped by SSs and spiders, but these fail to allow for any conclusion other than that Mālik is responsible for its wording, at least the wording occurring in the *Muwaṭṭa'*, and Mālik's single strand back to Abū Sa'īd lists two singularly nondescript *mawlā*s whose alleged role in transmitting traditions is almost solely based on the tradition scrutinized here[2]. It is hard to establish whether Mālik invented the story or whether he just reproduced what looks like a good yarn that had its origins in a time preceding him. In any case, the injunction to kill snakes with the subsequent exception of certain species appears, judging by the huge MC that evolved around it, to have been a busily debated issue which probably originated in the Ḥijāz rather than elsewhere judging by the series of CLs figuring in bundles supporting versions within this MC. Tentatively reconstructing the development of this MC, it is perhaps feasible to consider the encouragement to exterminate all snakes as an initial point of view which, in the course of time, became watered down so as to exclude certain species deemed beneficial or otherwise harmless, while certain other species received additional emphasis as particularly dangerous to humans. Those considered beneficial and/or harmless were spared also because of superstitious beliefs that they might be jinn, as is patently clear from their appellative *jānn*, plural *jinnān*. It is in all likelihood Mālik who can be held responsible for having brought into circulation two concisely worded injunctions, both of which precede the story given above in his *Muwaṭṭa'*. The first one (II, p. 975): 'The Messenger of God forbade the killing of house snakes[3]', is supported by a SS found in no other collection, a SS which is a dead give-away as having been put together by Mālik: Nāfi' from Abū Lubāba. Nāfi''s alleged role in Mālik *isnād*s is hardly tenable (see the extensive treatment of this hypothesis below in the introduction to Mz., VI, nos. 8321 ff), and the obscure Abū Lubāba is not even listed in Suyūṭī's *Is'āf*, a work which claims to be an exhaustive catalogue of every transmitter from Mālik's *Muwaṭṭa'*. The second tradition (II, p. 976) runs: 'The Messenger of God forbade the killing of house snakes (here called *jinnān*, cf. Lane, s.v.) except the one with the two black stripes on its back and the one without tail, for they take away human sight and cause pregnant women to abort prematurely.' This tradition is once more supported by a unique SS, listing (again) Nāfi' and a wholly unknown *mawlāt* of 'Ā'isha, one Sā'iba, who is not only absent from the *Is'āf*, but does not even receive a mention in IḤj.'s *Tahdhīb* or *Lisān*. All these data together point to Mālik's important role in Medina's attitude towards snakes. But his point of view was not shared by everyone, see especially Sufyān b. 'Uyayna under 12147 for his position in the snake MC.

Mālik is CL in a bundle (Mz., III, no. **4418°**, *kh*, *m*, *q*, Mālik, II, p. 625) which supports a tradition on two prohibited sales transactions, the *muzābana* and the *muḥāqala*. For an introduction to these, see the *tarjama*s of Yaḥyā b. Sa'īd al-Anṣārī under the nos. 3723 and 4646, as well as Ibn Jurayj under no. 2452.

With a strand on the authority of Yazīd b. Khuṣayfa—as-Sā'ib b. Yazīd—Sufyān b. Abī Zuhayr, who related the Prophet's words:

- "He who acquires a dog which he does not need for guarding his fields or livestock, will forfeit every day one measure[4] of his labour",

cf. Mz., IV, no. **4476*** (*kh*, 41/3, 2, *m*, III, p. 1204, *q*, confirmed in Mālik, II, p. 969, IASh., IV, p. 409, IḤ., V, pp. 219 f). A nearly identical *matn* supported by a different *isnād* strand is listed in no. 8376° (*kh*, 76/6, 3, *m*, III, p. 1201, confirmed in Mālik, II,

1. Jāḥiẓ says in *Ḥayawān*, IV, p. 133, that all slim-bodied snakes are Devils.
2. Cf. Mz., *Tahdhīb*, XIII, pp. 249-53, where another tradition with Ṣayfī is listed. Abū 's-Sā'ib occurs one more time in a MC supported by various bundles with Mālik as oldest CL; he is imitated by other, later CLs, cf. no. 14935, below. All this taken together permits perhaps the conclusion that Mālik is the inventor of their personae. In any case, he can be seen on other occasions to 'monopolize' certain *mawlā*s, Nāfi' being a case in point.
3. There still are various types of small snakes in the Ḥijāz which live in people's houses and feed on rodents and insects.
4. The Arabic word for measure used here is *qīrāṭ* (= ca. 0.2 gr.). It is often used to indicate how much a human being forfeits or acquires when he performs, or the case so being avoids, certain meritorious or reprehensible, actions.

p. 969, IḤ., II, p. 113). This is Mālik's contribution to the controversial issue of what types of dogs are not included in the general ban on dogs found in the tradition: 'The Prophet ordered all dogs to be killed', for which see below no. 8349°. This injunction was soon partly lifted by the 'concession' that certain dogs were to be spared. Mālik was probably copied by Sufyān b. ʿUyayna who is responsible for a well-nigh identical *matn*, cf. Mz., V, no. 6831 (*m*, III, p. 1201, *s*, confirmed in Ḥum., no. 632, cf. no. 633, IḤ., II, p. 9). ʿAzq. is CL in a bundle supporting a version in which also hunting dogs are excluded from the ban, cf. Mz., XI, no. 15271 (*m*, III, p. 1203, *d*, *t*, *s*, ʿAzq., X, p. 432, confirmed in IḤ., II, p. 267). Ibn Wahb is CL in a version without mention of dogs guarding fields, cf. Mz., X, no. 13346.

For Mālik's CL position in a bundle supporting a danger *ṣalāt* tradition, no. **4645***, see Yaḥyā b. Saʿīd al-Anṣārī under that number.

With a strand on the authority of Abū Ḥāzim Salama b. Dīnār—Sahl b. Saʿd[1]:

- "A woman came once to the Prophet and said: 'Messenger of God, I should like to place my affairs in your hands[2].' (The Prophet looked her up and down and then bent his head. When the woman saw that he was not about to take a decision concerning her[3],) she sat down (v.l. stood still) and waited a long time. Then a man stood up and said: 'Messenger of God, will you not marry her to me, if you have no need for her?' The Prophet said: 'What sort of dower can you give her?' The man replied: 'I have nothing but this waist cloth of mine.' 'If you give that to her,' the Prophet said, 'you would be sitting here naked. Try to come up with something else.' But I have nothing else,' the man said. 'Procure something for her, if only an iron ring,' the Prophet said. The man went away and searched, but could not find anything. Then the Prophet said to him: 'Do you know parts of the Qurʾān by heart?' 'Yes,' the man said, 'such and such *sūra*s,' and he mentioned their titles. The Prophet said to him: 'I hereby marry her to you for those parts of the Qurʾān which you know by heart'",

cf. Mz., IV, no. **4742*** (*kh*, 67/40, *d*, *ʿAwn al-Maʿbūd*, VI, pp. 101 f, *t*, *s*, confirmed in Mālik, II, p. 526, IḤ., V, p. 336). The underlying message of this tradition is twofold: on the one hand it indicates as meritorious for a bridegroom to provide the simplest of dowers, in this case solely consisting of the teaching of some Qurʾānic verses. On the other hand it is meant to underline that the local authority—that is in this tradition the Prophet himself—has the power to act as guardian (*walī*) for an unmarried woman who has no male relative who could act as guardian to arrange a marriage. Mālik is the CL of this bundle. It was eventually snowed under by several, upon closer inspection unconvincing, spiders and SSs which occasionally show up other key figures, but these are all non-Medinese (e.g. Ḥammād b. Zayd, cf. no. 4669, and Qutayba b. Saʿīd, cf. no. 4778) and/or younger than Mālik (e.g. ʿAbd al-ʿAzīz b. Abī Ḥāzim who is said to have died in 182-4/798-800, cf. no. 4717, and Ibn ʿUyayna, cf. no. 4689), so they must be assumed to have imitated Mālik while authenticating their copied versions by means of dives onto Abū Ḥāzim. The result was that all these bundles, spiders and SSs, when superimposed upon one another, show up Abū Ḥāzim as a spectacular key figure who looks at the first glance like a clear CL. But he should rather be considered as SCL. That is what Zurqānī, III, p. 130, concluded in any case.

With the same strand:

- "The Prophet had gone to the Banū ʿAmr b. ʿAwf in order to act as peace maker among them. When the time to perform a *ṣalāt* had come, the *muʾadhdhin* went to Abū Bakr and asked: 'Will you be the *imām* for the people, so that I can now announce the *iqāma*?' 'Yes,' he answered and he per-

1. He is recorded to have been the last companion to die in Medina in the year 88/707 or 91/710 at the age of ninety-six or one hundred years, cf. IḤj., *Tahdhīb*, IV, p. 253. So this strand is another example of a conveniently short one peopled by only three transmitters, which allegedly bridges a time span of more than one and a half century. It is striking, albeit not altogether unexpected, that among the few (S)CLs and CLs identifiable in bundles supporting traditions with Sahl b. Saʿd strands (Mz., IV, nos. 4668-4808) Mālik is responsible for the vast majority.

2. Literally it says: 'I should like to give myself to you', but Zurqānī makes clear that that is to be interpreted as rendered here, cf. III, p. 128.

3. The phrase in brackets is not found in Mālik's version but in some other versions in whose *isnād* strands Mālik does not figure, cf. Mz., IV, nos. 4718, 4778, cf. *m*, II, p. 1041.

formed the *ṣalāt*. When the people were still performing their *ṣalāt*, the Prophet came back. After he had sneaked to the front row, the people started clapping their hands, but Abū Bakr did not turn around. However, when the people increased their clapping, he did and he saw the Prophet who beckoned to him that he should stay where he was. Raising his hands Abū Bakr praised God as he was ordered to do. Thereupon he stepped backwards until he had reached the front row. The Prophet moved forward, performed his *ṣalāt* and left. Then he said to Abū Bakr: 'What prevented you from remaining in your place as I had ordered?' Abū Bakr replied: 'It is not for me, the son of Abū Quḥāfa, to perform the *ṣalāt* standing in front of the Messenger of God!' Then the Prophet asked the people: 'Why did I see you clapping your hands so much? He who suddenly has something to impart during his *ṣalāt*, should say *subḥān Allāh* and he will receive attention. Clapping is for women'",

cf. Mz., IV, no. **4743°** (*kh*, 10/48, *m*, I, pp. 316 f, *d*, *s*, *q*, confirmed in Mālik, I, pp. 163 f, IḤ., V, pp. 330, 335-8#). Abū Ḥāzim is again the seemingly irrefutable CL, but the tradition should in the final analysis rather be attributed to Mālik, with Ḥammād b. Zayd (cf. no. 4669), ʿAbd al ʿAzīz b. Abī Ḥāzim (cf. no. 4717) and Yaʿqūb b. ʿAbd ar-Raḥmān (d. 181/797, cf. no. 4776) copying him. What allegedly had necessitated the Prophet's intervention was a quarrel among the Banū ʿAmr b. ʿAwf, a clan of the Aws tribe, where fighting had broken out during which they pelted each other with stones, cf. Zurqānī, I, p. 330, IḤj., *Fatḥ*, II, p. 308. Men saying *subḥān Allāh* and women clapping their hands in an attempt to draw the *imām*'s attention during a *ṣalāt* was a procedure laid down in a concisely worded tradition which may be attributed to Aʿmash, see there under no. 12454.

With the same strand:

- "The Prophet was brought a cup (of milk) from which he drank. At his right side there was a boy while on his left there were several grown men. Then he said to the boy: 'Do you give me leave to offer these a drink (first)?' The boy answered: 'No, by God, Messenger of God, I prefer that no one shares in what I receive from you.' Then the Prophet placed the cup in the boy's hand",

cf. Mz., IV, no. **4744°** (*kh*, 46/12, *m*, III, p. 1604, *s*, confirmed in Mālik, II, pp. 926 f, IḤ., V, pp. 333, 338). Mālik is the clear CL. According to the commentaries the boy in question was Ibn ʿAbbās and one of the grown men present was Khālid b. al-Walīd. The message contained in this tradition is that offering food or drink to those to your right is preferred to offering anyone on any other side regardless of rank or social standing, cf. IḤj., *Fatḥ*, XII, pp. 189 f. The tradition is closely related to one with an Ibn ʿAbbās *isnād* strand of which ʿAlī b. Zayd b. Judʿān is (S)CL, see there under no. 6298. See also above no. 1528.

For Mālik's CL position in no. **4745***, see below under no. 6699*.

For Mālik's otherwise totally untenable position in a bundle supporting a tradition on the important issue of the Islamification of the *ḥimā*, i.e. the area of protected pasturage, see Sufyān b. ʿUyayna under no. **4941**.

With a strand on the authority of his uncle Abū Suhayl Nāfiʿ b. Mālik b. Abī ʿĀmir—his father Mālik b. Abī ʿĀmir—Ṭalḥa b. ʿUbayd Allāh:

- "A man from Najd with bristly hair approached the Prophet. We had heard his loud voice, but we did not understand what he was saying. When he had come near, he asked what Islam entailed. The Prophet said: 'Five prayer rituals per day.' 'Anything more than that?', the man asked. 'No,' the Prophet answered, 'only what you are prepared to perform voluntarily. And you must fast during the month of Ramaḍān.' The man asked again: 'Any other times than that?' 'No,' the Prophet answered again, 'only what you want to fast voluntarily.' Then he mentioned what had to be submitted in *zakāt*. 'Anything else,' the man asked. 'No, only what you submit voluntarily apart from that.' Then the man turned away saying: 'By God, I shall not do more than what is prescribed, but I shall not do less either!' 'If he is sincere, he will prosper,' the Prophet said",

cf. Mz., IV, no. **5009***(*kh*, 2/34, *m*, I, pp. 40 f, *d*, *s*, confirmed in Mālik, I, p. 175, IḤ., I, p. 162). Mālik is the clear CL. His strand down to Ṭalḥa is again

a family *isnād* peopled by two (conceivably fictitious) relatives of his. Through a diving SS onto the obscure uncle he was imitated—again the term used is *tābaʿahu*—by the Baghdadi transmitter Ismāʿīl b. Jaʿfar (d. 180/796), who added to his *matn* a controversial element, namely the oath 'by his father' inserted between the words 'sincere' and 'he will prosper'. Zurqānī makes clear that Ismāʿīl b. Jaʿfar added this insert of his own accord, cf. I, p. 359.

Now follows a brief digression on the swearing of oaths in general.

IHj. addresses the seeming contradiction between this prohibition not to swear by your ancestors on the one hand and, on the other hand, the oaths found in abundance in the earliest Meccan *sūra*s, e.g. 'by the sun …', 'by the winds …', etc. He offers various harmonizations (cf. *Fatḥ*, XIV, pp. 339 f):

— the word *rabb* has to be taken to be implied between the preposition and the noun, i.e. between *wa-* and *'sh-shams*, resulting in the formula *wa-rabbi 'sh-shams*: 'by the Lord of the sun' etc.;

— God's swearing by the sun, etc., constitutes one of His special characteristics. Apparently wanting to glorify a certain part of the created universe, He formulated that in the Qurʾān in an oath, but mortals may not glorify ancestors or objects of worship by means of oaths. Shaʿbī is cited who put it succinctly: the Almighty may swear by anything He created, but created beings are to swear only by their Creator, cf. *Fatḥ*, XIV, p. 341, -9 f;

— the seeming contradiction simply constitutes a clear case of abrogation (*naskh*) of the permissibility of swearing oaths by any other than God;

— it is not a real oath but rather an exclamation of wonderment.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm—his father Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazm—Abū 'l-Baddāḥ b. ʿĀṣim b. ʿAdī—his father ʿĀṣim b. ʿAdī[1]:

- "The Prophet allowed the camel herds setting out from Minā during the night to throw the pebbles on the Day of Sacrifice and during the following morning and on the day after that as well as on the day of the general departure",

cf. Mz., IV, no. **5030*** (*d*, *ʿAwn al-maʿbūd*, V, p. 314, *t*, *s*, *q*, confirmed in Mālik, I, p. 408, IḤ., V, p. 450, Dārimī, II, p. 86). Mālik is the clear CL. He was imitated by Sufyān b. ʿUyayna, cf. Ḥum., no. 854.

1. This man was a *muʿammar* for he is said to have died at the age of 115 years.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm—ʿAbbād b. Tamīm—his uncle ʿAbd Allāh b. Zayd b. ʿĀṣim:

- "The Prophet went out to the prayer site to perform a supplication for rain ritual; he turned his upper garment (*ridāʾ*) inside out, directed himself towards the *qibla* and performed two *rakʿa*s",

cf. Mz., IV, no. **5297*** (*m*, II, p. 611, *d*, *s*, confirmed in Mālik, I, p. 190, IḤ., IV, p. 39). This number in Mz. comprises several separate bundles and a host of SSs which are superimposed upon one another, supporting an assortment of *istisqāʾ*-related *matn*s constituting an extensive MC. It has several SCLs, Zuhrī, ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr and Yaḥyā b. Saʿīd al-Anṣārī, but attributing any of the different wordings to any of these is hazardous. Mālik is CL in his own bundle and he was eventually copied by Sufyān b. ʿUyayna, cf. Zurqānī, I, p. 384, and Thawrī. The father of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr was a Medinan *faqīh* and *qāḍī* who occurs frequently with his father and grandfather, as well as with one or another son in family *isnād*s. Formulating for this 'bundle of bundles' an analytical summary that can claim a measure of probability is well-nigh impossible.

The *istisqāʾ* issue is an ancient one and dates probably back to the Jāhiliyya (cf. T. Fahd in *EI* 2, s.v. *istisḳāʾ*). The assorted textual variants of this MC do not seem to serve a purpose other than to regulate its proper ritual within the confines of the rituals governing the Islamic *ṣalāt* precept. Turning the *ridāʾ* inside out is achieved by drawing what covers the left shoulder over the right and drawing what covers the right shoulder over the left. The reason for doing this is elucidated in a tradition by a slightly older Iraqi CL, see Saʿīd b. Abī ʿArūba under no. 1168.

With a strand on the authority of Zuhrī—ʿAbbād b. Tamīm—his uncle ʿAbd Allāh b. Zayd b. ʿĀṣim:

- "He saw the Prophet lying down in the mosque with one foot resting on the other",

cf. Mz., IV, no. **5298*** (*kh*, 8/85, *m*, III, p. 1662, *d*, *s*, confirmed in Mālik, I, p. 172, IḤ., IV, p. 38). Mālik is CL. He was imitated in due course by Sufyān b. ʿUyayna, whose CL position is confirmed in *kh*,

m, *t*, Ḥum., no. 414, Dārimī, II, p. 367. The issue became controversial: there is also a prohibition to place one foot on the other while lying down, contained in a composite *matn* supported by a bundle in which Layth is CL, cf. Mz., II, no. 2905. Layth's prohibition as part of his composite *matn* is probably later than Mālik's allowing it, for Mālik has the composite *matn* too (II, p. 922), however without Layth's addition. Aware of the contradiction, Muslim commentators have sought to harmonize the two traditions by pointing out that the Prophet's placing one foot on the other was meant to dress up the prohibition in less severe terms. On the whole one is allowed to cross the legs while lying down, *as long as* one makes absolutely sure that one's pudenda (*ʿawra*) are not exposed.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm—ʿAbbād b. Tamīm—his uncle ʿAbd Allāh b. Zayd, who related the Prophet's words:

- "The space between my house (variants: my grave, my room) and my pulpit is like one of the gardens of Paradise (in a variant the addition:) and my pulpit will stand next to my basin (*ḥawḍ*)",

cf. Mz., IV, no. **5300**° (*kh*, 20/5, *m*, II, p. 1010, *s*, confirmed in Mālik, I, p. 197, IḤ., IV, p. 40). In this bundle, which is weighed down by SSs and late spiders, Mālik is nevertheless the convincing CL. Zurqānī points out that this tradition contains a strong indication that Medina is considered superior in excellence to Mecca, but the discussion on this issue remains controversial, cf. II, p. 4. In Mz., IX, no. 12267* (*kh*, 96/16, 13, *m*, IḤ., II, pp. 236, 438, 465, 533, Ibn Ḥibbān, VI, p. 24) there is listed an alternative bundle, also with Mālik as CL, but this time copied by Yaḥyā b. Saʿīd al-Qaṭṭān, and also decked out with undatable SSs. This configuration supports the text with the addition about the *ḥawḍ*, but it ends in a different strand back via Abū Hurayra to the Prophet. The interpretation is twofold (cf. *m*, ibidem): it is either taken quite literally, that the space between house/grave/room will be transported to Paradise, or performing acts of devotion there will lead to Paradise. The variants are reasoned away by means of the consideration that there is not really a contradiction: the house or the room of the Prophet amount in fact to the same locality, and since he was eventually buried there, that amounts to his tomb.

With a strand on the authority of ʿAmr b. Yaḥyā al-Māzinī—his father Yaḥyā b. ʿUmāra:

- "ʿAbd Allāh b. Zayd b. ʿĀṣim, one of the Prophet's companions, was asked one day: 'Can you show us how the Prophet performed a *wuḍūʾ*?' 'Yes,' ʿAbd Allāh b. Zayd said and called for washing water. He poured some over one hand and washed each of his hands twice. Then he rinsed his mouth and cleansed his nose by snuffing up some water three times. Next he washed his face three times. Then he washed his arms two times up to the elbows. Next he wiped his head with his hands from front to back beginning with his forehead and moving them towards his neck and back, ending where he had begun. Finally he washed his feet",

cf. Mz., IV, no. **5308**° (the Six, *kh*, 4/38, *m*, I, pp. 210 f, confirmed in Mālik, I, p. 18, ʿAzq., I, p. 44, IḤ., IV, p. 38). Mālik is the undeniable CL of this bundle so he may be held responsible for this wording, which may have been modelled on that of Zuhrī, see there under no. 9794. The tradition was copied and shortened by Ibn ʿUyayna, cf. Ḥum., no. 417, and also a Wāsiṭ connection is discernible in Khālid b. ʿAbd Allāh who can be observed making a dive to Mālik's alleged spokesman. The discussion on the exact rules for performing the *wuḍūʾ* probably began directly after the *wuḍūʾ* verse of the Qurʾān (V: 6) became generally known[1]. Ibn Wahb circulated an abbreviated copy too, see Mz., IV, no. 5307.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Muslim—Saʿīd b. Jubayr—Ibn ʿAbbās

- "The Prophet combined the *ẓuhr* and *ʿaṣr* *ṣalāt*s in one performance and likewise the *maghrib* and *ʿishāʾ* *ṣalāt*s without there being danger (from enemy attack) or without being on a journey",

cf. Mz., IV, no. **5608**° (*m*, I, p. 489, *d*, *s*, confirmed in Mālik, I, p. 144). Mālik is one of the CLs in the MC on the combined performance of *ṣalāt*s. He adds in an afterthought that this *ṣalāt* combination might have been prompted by rain. He was in due

1. See further Burton's paper in *BSOAS*, LI, 1988, pp. 21-58.

course copied by Ibn ʿUyayna, cf. Ḥum., no. 471, IḤ., I, p. 349. Mālik is also CL in other bundles supporting similar texts, cf. below nos. 8383* and 11320°. For other key figures of bundles supporting versions from this MC, see ʿAmr b. Dīnār under no. 5377, Aʿmash under no. 5474, and a late version can be ascribed to Qutayba b. Saʿīd, cf. Mz., I, no. 1515 (*kh*, *m*, *d*, *s*).

With a strand on the authority of Zuhrī—Sulaymān b. Yasār—Ibn ʿAbbās (after a preamble):

- "… a woman from Khathʿam … asked the Prophet: 'Messenger of God, God's precept to perform the *ḥajj* reached my father when he was already an old man who could no longer ride an animal; shall I perform the *ḥajj* in his place?' 'Yes', was the answer",

cf. Mz., IV, no. **5670*** (*kh*, 25/1, *m*, II, p. 973, *d*, *s*, confirmed in Mālik, I, p. 359, IḤ., I, p. 346). Flanked by hordes of SSs and spiders, Mālik is nonetheless this tradition's unmistakable CL. Seven men are enumerated in Zurqānī, II, p. 292, who imitated Mālik in *matn* and *isnād*, e.g. Sufyān b. ʿUyayna, cf. Ḥum., no. 507, IḤ., I, p. 219, Dārimī, II, p. 62, cf. also Mz., VIII, no. 11048.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Muslim—Ṭāwūs—Ibn ʿAbbās:

- "When he got up in the middle of the night in order to perform a *ṣalāt*, the Prophet used to pray: 'My God, to You belongs praise, You are the light of heaven and earth, to You belongs praise, You rule heaven and earth, to You belongs praise, You are the Lord of heaven and earth and of all those who are in them, You are the truth, Your promise is true, Your word is true, Your righteousness is true, meeting You is true, Paradise is true, Hell is true, the Hour is true, my God, to You I surrender, in You I believe, in You I put my trust, to You I return, I contend with Your proofs, I seek Your judgement, forgive me (for mistakes) already committed or deferred, in secret or in the open, You are my God, there is no god but You'",

cf. Mz., V, no. **5751°** (*m*, I, pp. 532 f, *d*, *t*, *s*, confirmed in Mālik, I, pp. 215 f, IḤ., I, pp. 298, 308). Mālik is the clear CL of this wording. Sufyān b. ʿUyayna imitated this tradition with some immaterial differences[1], supporting it with a diving strand bypassing Mālik, cf. Mz., V, no. 5702 (*kh*, 80/10, 2, *m*, *s*, *q*, Ḥum., no. 495). Other diving strands through Thawrī and Ibn Jurayj are probably the handiwork of some transmitters high up in the bundle. This night prayer is known as the *tahajjud*. It comprised a considerable diversity in formulae, something which reflects its long evolution.

With the same strand:

- "The Prophet used to teach us the following prayer in the same manner he taught us a *sūra* from the Qurʾān, saying: 'My God, I seek refuge with You from the punishment of Hell, I seek refuge with You from the punishment of the tomb, I seek refuge with You from the temptation of the antichrist, I seek refuge with You from the temptation of life and death'",

cf. Mz., V, no. **5752°** (*m*, I, p. 413, *d*, *t*, *s*, confirmed in Mālik, I, p. 215, IḤ., I, pp. 242, 258). Mālik is CL. He is also key figure in a spider ending in Abū Hurayra supporting an identical text, cf. Mz., X, no. 13859 (*s*, IḤ., I, p. 258).

With a strand on the authority of Zayd b. Aslam—ʿAbd ar-Raḥmān b. Waʿla, who asked Ibn ʿAbbās about what grapes may be pressed; Ibn ʿAbbās answered:

- "A man[2] presented the Prophet with a leather bag of wine. The Prophet said to him: 'Do you know that God has forbidden it?' 'No,' the man said and he whispered something to someone (v.l. a servant) nearby. The Prophet asked: 'What did you whisper to him?' 'I told him to sell it,' the man said. Then the Prophet said: 'He who has forbidden the drinking of wine has also forbidden selling it.' So the man opened the (two) leather bag(s) (on his camel in which he carried the wine) and drained it (them)",

1. Apart from various elements lacking in his version, Ibn ʿUyayna's version contains the elements: 'You are the king of heaven and earth … Muḥammad is true, the prophets are true … You give precedence and You defer.'
2. Identified as one Kaysān b. ʿAbd Allāh b. Ṭāriq, cf. IḤj., *Iṣāba*, V, p. 628.

cf. Mz., V, no. **5823*** (*m*, III, p. 1206, *s*, confirmed in Mālik, II, p. 846). Although relatively poorly attested, Mālik is the CL of this tradition. In Zurqānī's commentary we read that about the year in which the ban on wine is supposed to have been issued there is considerable difference of opinion: the year 4, the year 6, or the year 8 before the conquest of Mecca as well as other dates. For an earlier tradition on the issue, see Aʿmash under no. 17636.

With a strand on the authority of Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Ibn ʿAbbās:

- "While the Messenger of God was performing a *ṣalāt* with the people at Minā, I approached riding a she-ass. I was still in my teens at the time. I passed by in front of the row (of praying people), got down, sent my ass forth to graze and slid into the row without anyone raising objections",

cf. Mz., V, no. **5834°** (*kh*, 3/18, *m*, I, p. 361, *d*, *s*, confirmed in Mālik, I, pp. 155 f, IḤ., I, p. 342). With Zuhrī as its SCL, Mālik is the most convincing CL of this bundle, imitated by Sufyān b. ʿUyayna (*kh*, *m*, *d*, *s*, confirmed in Ḥum., no. 475, IḤ., I, p. 219) and assorted SSs of among others Yaʿqūb b. Ibrāhīm with a Zuhrī strand, ʿAzq. and Layth. This tradition is part of a huge MC on how passers-by might invalidate a *ṣalāt*. It is a so-called *rukhṣa* tradition, a 'concession', throwing new light on the more severe ruling that 'a donkey, a woman and a black dog' passing in front of a row of people performing the *ṣalāt* annul the validity of that *ṣalāt*. That is to say, passing by in front of the *imām* of that congregation invalidates the *ṣalāt*, but passing by other praying persons in the front row does not, cf. Zurqānī, I, p. 316.

With a strand on the authority of Zayd b. Aslam—ʿAṭāʾ b. Yasār—Ibn ʿAbbās:

- "Once while the Prophet was still alive the sun was darkened by an eclipse. He performed a *ṣalāt* with the people. He stood upright for as long as it takes to recite *sūrat al-baqara*. Then he stood in a bow a long time, then he straightened himself again and stood reciting a long time but not as long as the first time, then he stood bowed but not as long as the first time. Then he prostrated himself. After that he stood upright in recitation but not as long as the first time, then he stood bowed … then he straightened himself … then he bowed … then he prostrated himself and left. In the meantime the sun had become bright again. Thereupon the Prophet said: 'Sun and moon are among the signs of God, they are not darkened by an eclipse in order to mark someone's death or birth. When you witness an eclipse, be reminded of God.' The people said: 'Messenger of God, as you stood there we saw how you stretched out (your hand) as if to take hold of something, then we saw you draw back.' The Prophet said: 'I saw Paradise and I (stretched out my hand to) pick from there a bunch of grapes; if I had indeed taken hold of it, you would have eaten from it as long as the world exists[1]. And I also had a vision of Hell, never have I seen anything more abominable[2]. I saw that the majority of beings dwelling there were women[3].' The people asked: 'Why is that, Messenger of God?' 'On account of their unbelief,' he answered. 'But do they not believe in God?', someone asked again. '(Yes, and) they are (also) ungrateful[4] to their spouses; they are ungrateful for the benefits conferred upon them. When you treat a woman well all the time and one time she sees anything puny from you (that displeases her), she will say that she has never received a favour from you'",

cf Mz., V, no. **5977°** (*kh*, 2/21, *m*, II, pp. 626 f, *d*, *s*, confirmed in Mālik, I, pp. 186 f, ʿAzq., III, pp. 98 f, IḤ., I, pp. 298, 358, Dārimī, I, p. 431). Mālik is the unmistakable CL of this *matn* which is part of a large MC on eclipses. For other CLs in bundles from within this MC, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17936.

With the same strand:

- "The Prophet ate (from) a shoulder joint of

1. The reasons why the Prophet did not actually pick the grapes, or why he was prevented from doing so, are given in IḤj., *Fatḥ*, III, p. 195.
2. It is striking that most sources do not include this adjective *afẓaʿ*.
3. For a study of this what is in fact an ancient topos, cf. *Qanṭara* (I), pp. 343-83.
4. In Arabic the verbs for 'to be an unbeliever' and 'to be ungrateful' are the same, *kafara*. The words in brackets represent a variant reading, for which see Zurqānī, I, p. 378, lines 17-24.

- a sheep, then he performed a *ṣalāt* without performing a *wuḍū*'",

cf. Mz., V, no. **5979°** (*kh*, 4/50, *m*, I, p. 273, *d*, *s*, confirmed in Mālik, I, p. 25, IḤ., I, p. 226). This is a concise tradition from the MC concerning the *wuḍū*' not being obligatory after eating cooked food. As is the case so often in these controversial issues in the *ʿibādāt*, it is Mālik whose definitive stance gains in authority, abrogating as it were all conflicting opinions laid down in *matn*s of earlier transmitters hailing from various regions. But there is one man, Yaḥyā b. Saʿīd al-Anṣārī, from whom Mālik received a tradition on this issue in which Yaḥyā is the CL, cf. his *tarjama* under no. 4813, and Mālik just a transmitter (I, pp. 25 ff). See also Zuhrī, under no. 10700.

With a strand on the authority of Ibrāhīm b. ʿUqba—Kurayb, the *mawlā* of Ibn ʿAbbās—his patron:

- "The Prophet passed by a woman in her camel litter. People said to her: 'That is the Messenger of God.' Then she lifted a little boy she had on her lap by the forearms and said: 'Messenger of God, will this boy also (have) a *ḥajj* (to his credit)?' 'Yes,' he said, 'and you will receive a reward'",

cf. Mz., V, no. **6336*** (*s*, V, p. 121, confirmed in Mālik, I, p. 422). Although this sparsely attested tradition only occurs in *s* and Mālik, Zurqānī is sure that it is Mālik's and that others just 'copied' him, as he stated using the crucial term *tābaʿa-hu*, cf. II, p. 394, -8. It does occur in other sources in a variety of different wordings decked out with narrative trimmings and there it is supported by better attested bundles, but Mālik's text is by far the simplest and the gist presented here may therefore rightfully be considered to be his. One of Mālik's 'imitators' is Sufyān b. ʿUyayna, cf. Ḥum., no. 504. The reason why the other canonical collections chose not to list Mālik's tradition may lie in the confusion about the lower end of its *isnād* strand whether it constituted a *marfūʿ* or a *mursal* strand. Ibn ʿUyayna's version appeared more popular with the later collections.

For his CL position in no. **6362°**, see Shuʿba under no. 5496.

With a strand on the authority of ʿAbd Allāh b. al-Faḍl—Nāfiʿ b. Jubayr b. Muṭʿim—Ibn ʿAbbās, who related the Prophet's words:

- "A mature woman is more entitled to decide whom she marries than her guardian and in the case of a virgin permission is obtained on the basis of her silence",

cf. Mz., V, no. **6517*** (*m*, II, p. 1037, *d*, *t*, *s*, *q*, confirmed in Mālik, II, pp. 524 f, ʿAzq., VI, p. 142, IASh., IV, p. 136, Saʿīd b. Manṣūr, I, p. 155, IḤ., I, p. 362, Dārimī, II, p. 182). Mālik is the convincing CL. His alleged master, ʿAbd Allāh b. al-Faḍl, is by any standards a strictly obscure transmitter. In his *tarjama* in Mz., *Tahdhīb*, XV, pp. 434 f, Mālik appears as the unmistakable CL of the above tradition. Even so, this bundle is nearly drowned under a horde of diving SSs, some of which form into spiders. For an earlier tradition on this issue, see Yaḥyā b. Abī Kathīr under no. 15384. This tradition is famous for the fact that so many transmitters who were Mālik's contemporaries, next to those who were even older than he like Shuʿba, transmitted it from him, cf. Zurqānī, III, p. 127.

With a strand on the authority of Zuhrī—Sālim and Ḥamza, the sons of ʿAbd Allāh b. ʿUmar—their father, who related that the Prophet said:

- "There is ill luck in three: in a horse, in a house, and in a woman",

cf. Mz., V, no. **6699***, 6911* (*kh*, 67/17, *m*, IV, pp. 1746 f, *d*, *s*, confirmed in Mālik, II, p. 972, IḤ., II, p. 126). The ill luck (*shuʾm*) in a horse is believed to lie in its unfitness for military service, that of a house in its straitness or its unpleasant neighbours, and that of a woman in her disagreeable disposition or her barrenness. Mālik is the oldest CL in this bundle and it has another one superimposed upon it with Sufyān b. ʿUyayna as CL (cf. no. 6826, *m*, *t*, *s*, confirmed in Ḥum., no. 621, IḤ., II, p. 8). Mālik is also CL in a bundle with a different strand down to the Prophet and a slightly different *matn* ('If there is ill luck (in anything) than it is in … etc.'), cf. Mz., IV, no. 4745* (*kh*, 67/17, 3, *m*, IV, p. 1748, *q*, Mālik, ibidem, IḤ., V, p. 335, *Ḥilya*, III, p. 252) Another, later CL copying Mālik is ʿAbd Allāh b. Wahb, who combines this *matn* with another *matn*, the *lā ʿadwā*, etc. cluster, for which see the *tarjama* of Shuʿba under Mz., I, no. 1259.

With a strand on the authority of Zayd b. Aslam, ʿAbd Allāh b. Dīnār and Nāfiʿ—Ibn ʿUmar, who related the Prophet's words:

- "God will not look upon the man who out of conceit trails (the hem of) his garment (over the ground)",

cf. Mz., V, nos. **6726°**, 7227°, VI, no. 8358*, with a SS back to Abū Hurayra X, no. 13843° (*kh*, 77/1, *m*, III, p. 1651, *t*, confirmed in Mālik, II, p. 914).

Mālik is CL. He probably copied it from Shuʿba, see there under no. 11909. Zurqānī (IV, p. 272) states that with the 'garment' mentioned in the tradition various pieces of clothing are understood to be meant: the *izār*, that is the 'loin cloth', the garment worn around the waist, the *ridā*ʾ, the garment worn over the upper part of the body, the *qamīṣ* or 'sleeved shirt' worn under the *ridā*ʾ and the *sarāwīl* or 'trousers', 'drawers' worn under the *izār*.

With a strand on the authority of Zayd b. Aslam—Ibn ʿUmar:

- "Two men who had come from the east[1] spoke in an affected manner and the people were struck by the mannerisms in their speech. But the Prophet said: 'Affectedness leads to bewitchment' (or in a variant:) 'Some affectedness is bewitching'",

cf. Mz., V, no. **6727*** (*kh*, 76/51, *Fatḥ*, XII, p. 349, *d*, *ʿAwn al-maʿbūd*, XIII, p. 238, confirmed in Mālik, II, p. 986, IḤ., II, p. 62). Mālik is (S)CL. The word used for 'affectedness' is *bayān*, which normally means 'clarity', 'eloquence'. It is however used here in a pejorative sense, as the commentaries make clear. The two men are identified in some sources as az-Zibriqān b. Badr and ʿAmr b. al-Ahtam who had come to meet the Prophet in a delegation from the Banū Tamīm in the year 9/631. The speech mannerisms referred to were allegedly heard when these men indulged at a certain moment in a contest in self-glorification, accusing each other of envy.

With a strand on the authority of Zuhrī—Sālim—his father Ibn ʿUmar:

- "The Prophet once heard a man admonish his brother for his bashfulness and said to him: 'Let him be, bashfulness belongs to our religion",

cf. Mz., V, no. **6913*** (*kh*, 2/16, *Fatḥ*, I, p. 81, *d*, *s*, Mālik, II, p. 905, IḤ., II, p. 56). Mālik is the CL of this tradition. He seems to have been copied by Ibn ʿUyayna, cf. no. 6828 (*m*, I, p. 63, *t*, *q*, Ḥum., no. 625 IḤ., II, p. 9, Abū Yaʿlā, IX, p. 399). To attribute the tradition to their purported master Zuhrī is not called for.

With the same strand:

- "The Prophet performed a combination of the *maghrib* and the *ʿishā*ʾ *ṣalāt*s at Muzdalifa",

cf. Mz., V, no. **6914*** (*m*, II, p. 937, *d*, *s*, confirmed in Mālik, I, p. 400, IḤ., II, pp. 62, 152). Mālik is CL of this tradition which is part of the MC on the combination of *ṣalāt*s during the pilgrimage.

With a strand on the authority of Mūsā b. ʿUqba—Sālim b. ʿAbd Allāh—his father ʿAbd Allāh b. ʿUmar (paraphrase):

- "This barren spot (*baydā*ʾ) of which you claim that the Prophet uttered his *labbayka ʾllāhuma* formula there, that is an error[2]: he only uttered the *ihlāl* from near the prayer site, that is to say the prayer site of Dhū ʾl-Ḥulayfa (variant: ... only from near the tree where his camel came to a halt)",

cf. Mz., V, no. **7020*** (*kh*, 25/20, *m*, II, p. 843, *d*, confirmed in Mālik, I, p. 332, cf. Ḥum., no. 659). Mālik is CL. He was copied by Ibn ʿUyayna and Ḥātim b. Ismāʿīl, cf. Zurqānī, II, p. 245, -7. This enigmatic tradition needs some elucidation. The barren spot, al-Baydāʾ[3], is a name for a dry plain between Mecca and Medina. It is reckoned to refer here to the elevated plain in front of Dhū ʾl-Ḥulayfa, the *mīqāt* from where the pilgrims on their way to the *ḥajj* had to assume the state of consecration (*iḥrām*), cf. for more on this *mīqāt*, see no. 8326 below. The *baydā*ʾ meant here is the terrain overlooking the two way-marks (*ʿalamāni*) of Dhū ʾl-Ḥulayfa which serve the traveller emerging from the wadi as guidance.

With a strand on the authority of Abū Bakr b. ʿUmar b. ʿAbd ar-Raḥmān b. ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb—Saʿīd b. Yasār:

- "While I was on a (night) journey with ʿAbd Allāh b. ʿUmar on our way to Mecca, I was afraid (to be surprised by) the dawn. So I descended (from my camel) and performed a *witr ṣalāt*. Then I caught up with Ibn ʿUmar. He asked: 'Where were you?' 'I was afraid (to be surprised by) the dawn, so I got down and performed a *witr ṣalāt*', I answered. Thereupon Ibn ʿUmar said: 'Do you not have in the Messenger of God

1. I.e. the eastern part of the peninsula near the border with Iraq where the Tamīm used to roam.

2. Literally it says: 'That is a lie.' But the verb for lying (*kadhaba*), next to deliberately telling a falsehood, can also refer to inadvertently saying something which is not true, or uttering something untrue out of inattentiveness, cf. Zurqānī, II, p. 245.

3. According to Yāqūt, *Buldān*, I, p. 782, *baydā*ʾ is a generic name for any tract of desert where nothing grows.

an example?[1]' 'Yes, by God,' I replied. 'Well,' Ibn ʿUmar said, '(while on a journey) the Prophet used to perform his *witr ṣalāt* in the saddle'",

cf. Mz., V, no. **7085°** (*kh*, 14/5, *m*, I, p. 487, *t*, *s*, *q*, confirmed in Mālik, I, p. 124, IḤ., II, pp. 7#, 57). With a host of believable PCLs Mālik is the undeniable CL of this tradition and not only that, he is in all likelihood the first person to introduce in tradition literature the otherwise obscure Abū Bakr b. ʿUmar, supposedly the great-grandson of Ibn ʿUmar, who is only identified with this single tradition, as Mz., *Tahdhīb*, XXXIII, pp. 127ff, makes abundantly clear. In I, pp. 578 f, ʿAzq. has preserved a series of similar traditions all of which have *mawqūf* and *mursal* strands. It appears that in the legal discussion on the issue it was Mālik who came up with an unmistakable *marfūʿ* tradition in this vein, for whose *isnād* strand he made use of this Abū Bakr. Inspired by Mālik's tradition, Ibn Wahb brought his own version into circulation, cf. Mz., V, no. 6978 (*kh*, 18/9, *m*, *d*, *s*).

With a strand on the authority of ʿAmr b. Yaḥyā al-Māzinī—Abū 'l-Ḥubāb Saʿīd b. Yasār—ʿAbd Allāh b. ʿUmar:

- "When on his way to Khaybar I saw the Prophet perform the *ṣalāt* sitting on a donkey[2]",

cf. Mz., V, no. **7086°** (*m*, I, p. 487, *d*, *ʿAwn al-maʿbūd*, IV, p. 65, *s*, confirmed in Mālik, I, 150 f, IḤ., II, pp. 7, 57). Mālik is the clear CL. Sufyān b. ʿUyayna copied him.

With a strand on the authority of Ziyād b. Saʿd—ʿAmr b. Muslim—Ṭāwus—ʿAbd Allāh b. ʿUmar, who related the Prophet's words:

- "Everything is dependent on divine decree (*qadar*), even weakness and vigour",

cf. Mz., V, no. **7103°** (*m*, IV, p. 2045, confirmed in Mālik, II, p. 899, IḤ., II, p. 110). Mālik is CL. The two concepts mentioned are interpreted in a number of ways, e.g. weakness and sharpness of intellect, or neglecting one's duty and energetically undertaking it etc., cf. Zurqānī, IV, pp. 246 f.

With a strand on the authority of ʿAbd Allāh b. Dīnār and Nāfiʿ—Ibn ʿUmar:

- "A man asked the Prophet about the night *ṣalāt*. He said: 'The night *ṣalāt* consists of two *rakʿa*s (and) two *rakʿa*s. And when you fear that you will be surprised by the dawn, you must perform one *witr rakʿa* with which you make odd the overall number of *rakʿa*s you have performed that day'",

cf. Mz., V, no. **7225°**, VI, no. 8346° (*kh*, 14/1, *m*, I, p. 516, *d*, *s*, confirmed in Mālik, I, p. 123). Mālik is the clear CL of this Prophetic tradition, which is part of a huge MC. The issue is much older as is reflected in numerous *mawqūfāt* and *mursalāt* supporting the gist, cf. IASh., II, pp. 273 f, 291 f. One gains the impression that the prescription *ṣalāt al-layl mathnā mathnā* constitutes in fact an ancient maxim. Mālik was copied by numerous fellow-CLs from the Ḥijāz as well as Iraq such as Ibn ʿUyayna (cf. Mz., no. 7099, *m*, *s*, *q*, Ḥum., no. 629) and Ḥammād b. Zayd (complete with preamble and sequel, cf. Mz., V, no. 6652). All their respective *matn*s differ only in minor details. IḤ., who curiously enough does not list this *matn* with Mālik in the *isnād*, as well as *m*, I, pp. 516-20, preserved a large number of SSs supporting many, demonstrably late versions. For another, less direct version from this MC, see Shuʿba under no. 7349.

With the same strand[3]:

- "The Prophet forbade the pilgrim who assumes a state of consecration (*muḥrim*) to don a garment dyed with saffron or the yellow *wars* plant[4] and he added: 'He who has no sandals should don *khuffāni* (shoes) which he has cut down to below the ankles'",

cf. Mz., V, no. **7226°** (*kh*, 77/37, 3, *m*, II, p. 835, *s*, *q*, confirmed in Mālik, I, p. 325, IḤ., II, p. 66). Mālik is the clear CL. Various fellow-CLs copied him by diving onto his alleged master ʿAbd Allāh b. Dīnār. See further below no. 8325* for another, more elaborate tradition of Mālik on a pilgrim's outfit. There is a considerable number of similar, probably older traditions in this vein that are supported by *mawqūfāt* or *mursalāt*.

1. This is a clear reference to Q. XXXIII: 21.
2. This is apparently a mistake of the transmitter ʿAmr b. Yaḥyā. Nawawī (V, p. 211) mentions ad-Dāraquṭnī who states that it was a camel on which the Prophet performed *ṣalāt*s while on a journey and that it was Anas b. Mālik who did that on a donkey. Because of this mistake Bukhārī left this tradition unmentioned. And then Nawawī proceeds to exculpate ʿAmr b. Yaḥyā.
3. But without the alternative strand with Nāfiʿ.
4. This plant, *memecylon tinctorium*, was widely introduced in the peninsula from Yemen.

For Mālik's position in a concise *laylat al-qadr* tradition, no. **7230**°, see below no. 8363°.

With the same strand the Prophet's words:

- "Everybody can be held accountable, everybody is responsible for his subjects[1]. The *amīr* (i.e. commander, governor, v.l. *imām*) who is in charge of people is responsible for them, a man who is head of a household is responsible for them, a woman who is in charge of the house and the children of her husband is responsible for them, a slave (v.l. servant) who is in charge of his master's possessions is responsible for those, thus everybody can be held accountable for his subjects",

cf. Mz., V, no. **7231**° (*kh*, 93/1, 2, *Fatḥ*, XVI, pp. 229 f, *d*, *ʿAwn al-maʿbūd*, VIII, pp. 104, confirmed in Shaybānī's version of Mālik's *Muwaṭṭaʾ*, no. 992). Judging by the number of SSs and spiders that are found to support it in the sources, this tradition was popular, cf. Mz., V, nos. 6846, 6989, 7129, *kh*, *m*, III, p. 1459, *t*, *s*, IḤ., II, pp. 5, 54, 111, 121. Within these hordes of strands Mālik is the oldest CL in his bundle. The tradition occupies an important position in the political theory of early Islam. Thus we read in IḤj., *Fatḥ*, XVI, p. 230, -10 ff, an anecdote which that author quotes from the *Kitāb al-qaḍāʾ*[2] by ʿAlī b. al-Ḥusayn al-Karābīsī (d. 245/859) that it constituted a clear reference to an apocryphal report brought into circulation by a fanatic adherent of the dynasty of the Umayyads. It is related in this anecdote how Zuhrī once entered into the presence of the Umayyad caliph al-Walīd b. ʿAbd al-Malik and was asked about the ḥadīth: 'When God charges a man with the caliphate, He credits him with what he does right but not with what he does wrong,' whereupon Zuhrī is reported to have exclaimed: 'That is a falsehood.' Then he recited the verse (XXXVIII: 26, in which God addressed the Judean king Dāwūd): '… We have made you caliph on earth, so rule with justice among the people and do not pursue your own whims (*hawā*) so that you stray from the path of God. Those who stray from the path of God will have a severe chastisement on the Day of Judgement for what they have neglected[3].' Then al-Walīd is depicted as having remarked: 'It is the people who have lured us away from our faith!'

For Mālik's position in the bundle of Mz., V, no. **7232**°, see Shuʿba under no. 9250.

With the same strand the Prophet's words:

- "When anyone calls a brother of his an unbeliever, this qualification will stick to either one of them",

cf. Mz., V, no. **7233**° (*kh*, 78/73, 2, *Fatḥ*, XIII, p. 129, *t*, confirmed in Mālik, II, 984, IḤ., II, p. 113). Mālik is CL. The tradition is listed in *m* too but he attached no less than six SSs to it without Mālik's name figuring in any of those, cf. I, p. 79. The tradition is meant to convey that if the first man's allegation is true, the other is indeed an unbeliever, and if the allegation is false, the first man is henceforth considered an unbeliever, cf. the commentary in IḤj., *Fatḥ*, XIII, pp. 75 f.

With the same strand (paraphrase):

- "One day eating pith from a date palm which had been presented to him[4], the Prophet asked us: 'There is one tree that does not shed its foliage and that is why it is proverbial for a believer. So tell me what tree is that?' The people sought to identify it from among the trees of the desert, whereas it occurred to me that a date palm was meant, but out of bashfulness I did not dare say it. The people asked: 'Messenger of God, what tree is it?' 'The palm tree,' he answered. I told what had happened to (my father) ʿUmar b. al-Khaṭṭāb, who said: 'I definitely would have preferred it, if you had (had the courage and had) said palm trees'",

cf. Mz., V, no. **7234**° (*kh*, 3/50, 2, *Fatḥ*, I, p. 240, *t*, confirmed in Shaybānī's version of the *Muwaṭṭaʾ*, no. 964, IḤ., II, p. 61). Mālik is the earliest key figure in this what is in fact a conglomerate of bundles, spiders and SSs, testifying that the tradition, with its many different wordings, constituted a

1. I.e. for whoever or whatever is under his care.
2. A text which seems to be lost, cf. *GAS*, I, p. 600.
3. The last few words of this verse have given rise to two interpretations. The rendition here is the one preferred by Ṭabarī, *Tafsīr*, XXIII, p. 152, Bayḍāwī, II, p. 186, cf. also the translation by Blachère. Another rendition, favoured by among others Arberry, is tantamount to saying: '… because they had forgotten the Day of Judgement'; this interpretation is mentioned by Zamakhsharī in his *Kashshāf* (III, p. 372, of the Muṣṭ. Bābī al-Ḥalabī edition) as seeming alternative of the first one.
4. This preamble is not found in all the sources listed below.

popular simile[1]. Three other key figures, all with strands ending in Ibn ʿUmar but mostly via different transmitters and less well attested than Mālik, are the following: Ismāʿīl b. Jaʿfar, cf. Mz., V, no. 7126 (*kh*, 3/4, *m*, IV, pp. 2164 f, *s*, with two PCLs Ismāʿīl is in any case (S)CL); Sufyān b. ʿUyayna, cf. Mz., VI, no. 7389 (*kh*, 3/14, *m*, IV, p. 2165, Ḥum., no. 676, IḤ., II, p. 157); and Abū Usāma Ḥammād b. Usāma, cf. Mz., VI, no. 7827 (*kh*, *m*). The comparison of a Muslim with a date palm has given rise to a number of ingenious explanatory remarks on the part of the commentators, many of whose ideas are found in IḤj., *Fatḥ*, I, pp. 154 f. Among other solutions is the observation that the palm tree's roots are firmly embedded in the earth and its branches reach out into the sky[2], as compared with the root of someone's religion which is firmly established in him, and what knowledge and excellence come forth from him are eternally beneficial for the spirit. Or seen in a different light, while the believing Muslim is alive or dead, everything that emanates from him is useful through his excellent example, something which prompts the comparison that a palm tree is useful in all its parts. It is not only its fruit that is consumed from its first blossoming until its death, its date stones serve as animal fodder and from palm fiber ropes are made.

With the same strand the Prophet's words:

- "(In relation to your Prophet) you may be compared with the Jews and Christians (in relation to their prophets). Imagine a man who hires workers saying: 'Who is willing to work for me until the middle of the day? He will receive a *qīrāṭ*'. So the Jews go to work. Then the man says: 'Who is willing to work for me from the middle of the day until the *ʿaṣr ṣalāt*? He will receive a *qīrāṭ*.' So the Christians go to work. Then the man says: 'Who is willing to work for me from the *ʿaṣr ṣalāt* until sunset? He will receive two *qīrāṭ*s. Verily, it is you who work from the *ʿaṣr ṣalāt* until sunset.' Then the Jews and the Christians become angry saying: 'We have worked longer and have received less pay.' Thereupon that man says: 'Have I unjustly defrauded you in anything to which you were entitled?' 'No,' they answered. Then the man says: 'This is my bounty which I bestow upon whomever I want'",

cf. Mz., V. no. **7235**° (*kh*, 37/9, *Fatḥ*, V, p. 355, *t*, confirmed in Shaybānī's version of the *Muwaṭṭaʾ*, no. 1008). According to IḤj., *Fatḥ*, V, p. 352, -3 f, one *qīrāṭ* = 1/2 *dāniq* = 1/6 *dirham*; Hinz lists several weights for the *qīrāṭ*, cf. p. 2: 0,247 gram and 1/16 *dirham*. The textual additions in brackets are distilled from IḤj.'s commentary. Mālik is CL in this otherwise poorly attested bundle and he may therefore tentatively be held responsible for the wording. Versions of the simile are numerous but nowhere attested by strands that form into a bundle with a key figure other than Mālik. This simile is in certain versions preceded by another short one which constitutes some sort of introduction to the main one and runs:

> "Your appointed lifetime (*ajal*) among the peoples of old is like the time between the *ʿaṣr ṣalāt* and sunset."

Shaybānī adds in his *Muwaṭṭaʾ* version (p. 346) that this tradition points to the controversial issue that procrastinating the *ʿaṣr ṣalāt* is more meritorious than performing it immediately when the time for it has come and that that is the opinion of Abū Ḥanīfa. The anonymous employer in the simile, identified in IḤj.'s commentary with a prophet on the one hand and, on the other, with the Prophet Muḥammad, is in the version preserved in Rāmahurmuzī, p. 59, God Himself and His final statement constitutes therefore a *ḥadīth qudsī*, which is lacking in Graham's monograph. The statement 'This is my bounty …' is clearly Qurʾān-inspired, e.g. cf. V: 54, LVII: 21.

With the same strand the Prophet's words:

- "Bilāl announces the *ṣalāt* in the night, you must therefore eat and drink (i.e. during Ramaḍān) until Ibn Umm Maktūm announces (the morning *ṣalāt*)",

cf. Mz., V, no. **7237**° (*kh*, 10/12, 3, *Fatḥ*, II, p. 242, *s*, confirmed in Mālik, I, p. 74, IḤ., II, p. 64). Mālik is CL of the wording. The same wording supported by a spider with a Zuhrī / Sālim / Ibn ʿUmar strand and Mālik as key figure is confirmed in Mz., V, no. 6917 (Mālik, I, pp. 74 f, IḤj., *Fatḥ*, II, pp. 239 f). At the end of this other version there is one additional sentence depicting Ibn Umm Maktūm, allegedly early Islam's second major *muʾadhdhin*: he was blind and he only started to announce the morning *ṣalāt* when he was informed by someone that daybreak was near. Qutayba b. Saʿīd is (S)CL in a

1. It is also paraded in Rāmahurmuzī's *Amthāl al-ḥadīth*, Hayderabad 1968, pp. 69 f.

2. In which we may recognize Q. XIV: 24.

bundle supporting a text similar to that of Mālik, cf. Mz., V, no. 6909 (*m*, II, p. 768, *t*, *s*).

For Mālik's position in Mz., V, no. **7238***, see above the nos. 7085° and 7086° which support similar *matn*s.

With the same strand:

- "The Prophet used to ride to (the mosque of) Qubāʾ or he went on foot",

cf. Mz., V, no. **7239*** (*m*, II, p. 1016, *s*, confirmed in Mālik (Shaybānī), no. 925, and with a strand with Nāfiʿ instead of ʿUbayd Allāh in I, p. 167; both strands in IḤ., II, p. 65). Mālik is CL. He was copied by Yaḥyā b. Saʿīd al-Qaṭṭān, cf. Mz., VI, no. 8148 (*kh*, 20/4, *m*, *d*). Zurqānī sorted out the confusion in the strands, cf. I, pp. 340 f.

As from no. **7241** Mz. lists eleven SS-supported traditions which found their way solely via Mālik into *kh* and *s*. Who is responsible for these, Mālik, *kh* or *s*, cannot be established with certainty. Most of these turned up anyhow moulded in the form of SSs superimposed on bundles dealt with elsewhere.

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī:

- "ʿUbayd b. Jurayj[1] said to Ibn ʿUmar: 'Abū ʿAbd ar-Raḥmān, I saw you do four things which I never saw anyone of your companions do.' "What are these, Ibn Jurayj?' Ibn ʿUmar asked. '(In the course of your circumambulation) I saw you only touch the two southern corners (of the Kaʿba),' ʿUbayd b. Jurayj said, 'I saw you wearing sandals of tanned ox hide, I saw that you dye with saffron and I saw how, when you were in Mecca, the people uttered the *labbayka* formula when they saw the new moon whereas you did not until the *tarwiya* day[2].' Ibn ʿUmar replied: 'As for the two corners, I saw how the Prophet only touched these, as for the sandals, I saw the Prophet only wearing sandals without hair on them, he performed the *wuḍūʾ* in them so I wanted them for myself too, and as for the saffron, I saw that the Prophet used it, so I wanted to dye with it too. As for uttering the *labbayka* formula, I did not see the Prophet utter it until his camel bore him away",

cf. Mz., VI, no. **7316°** (*kh*, 4/30, *m*, II, p. 844, *d*, *tm*, *s*, confirmed in Mālik, I, p. 333, IḤ., II, pp. 66#, 110, cf. Goldziher, *Muh. Stud.*, II, pp. 18 f). Mālik is the clear CL. The tradition, which is strictly speaking a composite, constitutes his final judgement on four vigorously debated issues. The saffron was used to dye clothes or hair, clothes being the more appropriate interpretation, since the question of whether or not the Prophet dyed his hair at all is most controversial, cf. Zurqānī, II, p. 247. Dyeing is on the whole a very important issue in early Islam and deserves a brief digression.

After the rapid and successful conquests of the areas outside the peninsula, the Arab conquerors and their armies, comprising an increasingly large number of *mawālī*, came upon dyeing customs in these territories that, in comparison with what they were used to in Arabia, were not entirely new but much more comprehensive and especially varied. This is reflected in a number of traditions on the uses of various dyestuffs, with or without their respective darkening agents. The best known dyestuff used was *ḥinnāʾ*, in English: henna, also available in the peninsula, while the most frequently mentioned darkening agent was *katam*, for which one was largely dependent on its occurrence in Syria and Mesopotamia. Especially the dyeing of hair and beard, presumably in order to acquire more youthful looks[3], became widespread with the invaders. Thus it was not long before the need became felt to seek religious approval through traditions traced back to the Prophet, describing him as resorting to it. This led to an extensive MC on a number of clearly encouraging, and also some disapproving, statements none of which, however, made it to the canonical collections via strands numerous enough to enable the *isnād* analyst to identify CLs or even (S)CLs, the majority being supported by spiders and SSs. The only conclusions to be derived from these strands are indications where in the recently conquered lands certain dye-stuffs were used with or without concomitant restrictions[4]. But if the originators of certain specific henna and

1. An otherwise strictly obscure *mawlā* who is only known for this one tradition, cf. IḤj., *Tahdhīb*, VII, p. 62.
2. The day that the pilgrims provide themselves with water for the journey to ʿArafa on the eighth day of Dhū ʾl-Ḥijja.
3. One also finds occasionally a reference to the use of henna as perfume.
4. Many of these spidery formations with their references to dyeing customs were extensively analysed in *Arabica* (I).

katam-promoting traditions could not be pinpointed with a measure of certainty, many traditionists were engaged in the circulation of such traditions which earned them the nickname *al-ḥinnāʾiyyūn*, lit. the henna people. Especially in most early biographical dictionaries on ḥadīth transmitters there is hardly anyone whose personal dyeing habits are not recorded. As for using varying dye-stuffs for colouring garments, these became also increasingly popular: the erstwhile desert dwellers must have undergone a striking change in appearance from the moment they settled in urban communities. Furthermore, cf. Zurqānī, II, p. 247.

With a strand on the authority of Muslim b. Abī Maryam—ʿAlī b. ʿAbd ar-Raḥmān al-Muʿāwī:

- "Ibn ʿUmar saw me playing with pebbles during the *ṣalāt*. When I left, Ibn ʿUmar rebuked me and said: 'Comport yourself as the Messenger of God used to do.' So I asked: 'How did the Prophet comport himself?' 'When he sat down during a *ṣalāt* (offering up a silent prayer),' Ibn ʿUmar answered, 'he used to place his right hand on his right thigh, folding his fingers but extending the forefinger, and he used to place his left hand on his left thigh. That is what he did'",

cf. Mz., VI, no. **7351°** (*m*, I, pp. 408 f, *d*, *ʿAwn al-maʿbūd*, III, p. 194, *s*, confirmed in Mālik, I, pp. 88 f, IḤ., II, p. 65). Mālik is the CL of this tradition, which is part of the MC reflecting the ongoing discussion where one was to leave one's hands during the sitting down posture (*julūs* or *quʿūd*)[1]. According to the commentaries, the pointing index finger was on the one hand thought to ward off the devil and frustrate him in his attempt to spread inattentiveness (*sahw*) and, on the other hand, to emphasize God's oneness. Ibn ʿUyayna may have copied Mālik, cf. Ḥum., no. 648. Supported by two superimposed spiders a more elaborate *matn* is found in Mz., IV, no. 5263, and for another such *matn* supported by a perfect bundle with ʿAzq. as unmistakable CL, see Mz., VI, no. 8128.

In Mz., VI, nos. **8321-8383**, Mālik's corpus is characterized by a strand back to the Prophet via Nāfiʿ / ʿAbd Allāh b. ʿUmar. It is Mālik's most famous and at the same time oldest strand, featuring an alleged master who died more than sixty years before Mālik. This is substantiated in Suyūṭī's *Isʿāf*. Together with the respective *matn*s it supports, the strand was copied on innumerable occasions by Mālik's senior ḥadīth colleagues, his contemporaries as well as his junior colleagues. We are lucky in that we can trace in the commentary, which Zurqānī wrote of the *Muwaṭṭaʾ* references to dozens and dozens of these what are in fact *dives* onto Mālik's purported informant Nāfiʿ. See the digression on *tābaʿa* in the introduction to Mālik's *tarjama*[2].

With a strand on the authority of Nāfiʿ—ʿAbd Allāh b. ʿUmar:

- "The Prophet imposed upon the Muslims, every free-born, slave, male, or female, the *zakāt al-fiṭr* on the occasion of (the breaking of the fast of) Ramaḍān consisting of one *ṣāʾ* of dates or one *ṣāʾ* of barley",

cf. Mz., VI, no. **8321*** (the Six, *kh*, 24/71, *m*, II, p. 677, confirmed in Mālik, I, p. 284, IḤ., II, p. 63, Ibn Ḥibbān, V, p. 127). This very complex bundle has been extensively dissected and presented in a diagram elsewhere[3]. The translation listed here is of the text of Mālik, who is the undeniable CL of this wording. This tradition is part of the large MC on the *zakāt* that must be submitted on the feast day with which the fast of Ramaḍān is concluded. Discussions on the precise time on that day this *zakāt* has to be submitted, how much, and by whom are, judging by the numerous *mawqūfāt*, *mursalāt*, and *aqwāl*[4] on these issues found in the pre-canonical sources (cf. ʿAzq., III, pp. 311-9, IASh., III, pp. 170-4), to be dated back to early days. Scrutinizing all these together, they do not permit that we draw conclusions as to who, other than Mālik, was the first CL to formulate a concise legal prescription attributed to Muḥammad. Mālik's text turns out to be the first discernible, precise Prophetic tradition supported by an *isnād* bundle with a feasible CL, for which he must have drawn on debates that had been going on from early times until his days. His tradition might therefore be seen as a provisional

1. Judging by the reports listed in IASh., I, pp. 390 f, in ʿIrāq hands were placed on top of each other in the *ṣalāt*.

2. Cf. *ILS* (I), pp. 315-9.
3. Cf. *Islam* (I), pp. 207-44. This paper prompted H. Motzki to publish in the same periodical a two-part refutation that, though seemingly extensive, is on the whole way off target and fails to convince in virtually every detail.
4. One such *qawl* stating that the people of Medina considered the *fiṭr zakāt* as the most meritorious way of almsgiving is attributed to the successor Abū ʾl-ʿĀliya and reported in Ṭabarī, *Tafsīr*; XXX, p. 156, apud LXXXVII: 14.

end station in the debate. Mālik appears to have been imitated by a number of contemporary and younger fellow-traditionists who, supporting their versions by dives with or without one or two extra transmitters onto Mālik's recorded informant Nāfiʿ being inserted, added various refinements. E.g. (1) Layth b. Saʿd stated that the people began to equate the quantities mentioned with two *mudd*s of wheat (for which the word *ḥinṭa* is used[1]), cf. no. 8270 (*kh*, 24/74, *m*, II, p. 678, *s*, *q*); (2) with a strand via Ayyūb as-Sakhtiyānī, Ḥammād b. Zayd added that, eventually, Muʿāwiya and the rulers coming after him equated the prescribed quantities with half a *ṣā* of wheat (in his tradition *burr*) which was not yet available in Medina during the Prophet's lifetime, and that Ibn ʿUmar usually gave dates. Only in a year when dates were scarce would he submit barley instead, cf. no. 7510 (*kh*, 24/77, *d*, *ʿAwn al-maʿbūd*, V, pp. 9 f, *t*, *s*); (3) Yaḥyā b. Saʿīd al-Qaṭṭān's version (via ʿUbayd Allāh b. ʿUmar) is even more concise than Mālik's: he stated that the *zakāt al-fiṭr* was to be gathered from young and old, freeborn and slave, cf. no. 8171 (*kh*, 24/78, *d*); and (4) with a strand via Mūsā b. ʿUqba, the Kūfan traditionist Abū Khaythama Zuhayr b. Muʿāwiya seems to be responsible for the additional prescript that the *zakāt al-fiṭr* was to be submitted before the people would leave their living quarters to attend the congregational *ṣalāt*, cf. no. 8452 (*m*, II, p. 679, *d*, *s*) and also Yaḥyā b. Muḥammad b. as-Sakan (d. ?), cf. no. 8244 (*kh*, 24/70, *d*, *s*). Besides, more elaborate wordings supported by a number of late spiders and SSs all converging in the companion Abū Saʿīd al-Khudrī were all brought together superimposed upon one another by Mz. in no. 4269. Several key figures show up in this constellation such as Thawrī and again Mālik as well as Sufyān b. ʿUyayna and ʿAzq., but none of these could without reservation be held responsible for a particular wording, the superimposition of these spiders only having resulted in textual confusion.

Mālik's inclusion of the clause *mina 'l-muslimīn* in this tradition constituted a hotly debated issue: was he the only one to include it or were there others as well? Cf. IḤj., *Fatḥ*, IV, pp. 112 f. Zurqānī, II, pp. 148 f, states categorically that anyone who claims that Mālik was the only one to include it (*tafarrada bihā*) is wrong, for a number of scholars imitated Mālik in this (*tābaʿahu ʿalayhā jamāʿatun*) on Nāfiʿ's authority, and then he enumerates them[2]. It is clear that, for Zurqānī, Mālik's text was simply copied by those alleged pupils of Nāfiʿ who were identified in a study of Nāfiʿ as 'dives' onto that informant, be they younger than, contemporary with, or (a good deal) older than Mālik[3]. IḤj., on the other hand, in his commentaries on the *zakāt al-fiṭr* MC, never let out that he believed any one of Nāfiʿ's 'transmitters' to have been copying Mālik; that is purely Zurqānī's perception of the situation. The verb *tābaʿa* in the meaning of 'to copy' used in this particular context does indeed occur in IḤj.'s *Fatḥ* but rather more rarely than in Zurqānī. We do find it on the other hand quite frequently used in the *taʿlīqāt* of *kh* himself.

With the same strand:

- "In the time the Prophet was still alive a husband uttered the *liʿān* formula against his wife and (v.l. for[4]) he refused to acknowledge the child she had given birth to. The Prophet separated the spouses and assigned the custody of the child to the wife",

cf. Mz., VI, no. **8322*** (the Six, *kh*, 68/35, *m*, II, pp. 1132 f, confirmed in Mālik, II, p. 567, Saʿīd b. Manṣūr, I, p. 359, IḤ., II, p. 7, Dārimī, II, p. 203). Mālik is the undeniable CL of the wording of this simplified version which is part of the large MC on the *liʿān* procedure. Centring in Nāfiʿ we find Yaḥyā b. Saʿīd al-Qaṭṭān who probably copied Mālik's *matn*, cf. no. 8160 (*kh*, 68/34, 2, *m*) and there are various SSs all targeting Nāfiʿ but, as usual, these do not succeed in indicating more than that Nāfiʿ is just a target for dives. For extensive comments on this MC, see Zuhrī under no. 4805.

With the same strand:

- "The Prophet forbade the *shighār* marriage, that is when one man marries his daughter to another on the condition that the latter marry his daughter to him so that payment of a dower can be dispensed with",

1. In IASh., XIV, p. 127, we find a report of the *awāʾil* genre in which it is stated that it was ʿUthmān b. ʿAffān who was the first to equate the one *ṣāʾ* of dates with two *mudd* of *ḥinṭa*.

2. Apart from those mentioned already (Layth b. Saʿd, Ḥammād b. Zayd / Ayyūb, Yaḥyā b. Saʿīd al-Qaṭṭān / ʿUbayd Allāh b. ʿUmar and Abū Khaythama Zuhayr b. Muʿāwiya / Mūsā b. ʿUqba) he lists ʿUmar b. Nāfiʿ, Kathīr b. Farqad, Yūnus b. Yazīd, aḍ-Ḍaḥḥāk b. ʿUthmān, al-Muʿallā b. Ismāʿīl, Muḥammad b. ʿAbd ar-Raḥmān ibn Abī Laylā, ʿAbd Allāh b. ʿUmar b. Ḥafṣ al-ʿUmarī, Ayyūb b. Mūsā, Yaḥyā b. Saʿīd al-Anṣārī, cf. II, pp. 148 f. Cf. also Dāraquṭnī, II, p. 139.

3. Cf. *Islam* (I).

4. Cf. Zurqānī, III, p. 190, 18.

cf. Mz., VI, no. **8323*** (the Six, *kh*, 67/28, *m*, II, p. 1034, confirmed in Mālik, II, p. 535, IḤ., II, p. 62). Mālik is the undeniable CL of the wording and Yaḥyā b. Saʿīd al-Qaṭṭān copied his *matn*, cf. no. 8141 (*kh*, 90/4, *m*, *d*, *s*). Probably inspired by Mālik's tradition, ʿAzq. (cf. VI, p. 184, no. 10435) moulded it into a maxim: 'There is no place for *shighār* in Islam', which *m* lists supported by a SS, cf. Mz., no. 7579. Also one late spider and some SSs ending in Abū Hurayra and Jābir b. ʿAbd Allāh are presented by *m* supporting similar prohibitions, cf. p. 1035. Who is to be credited with the explanation of the term is a matter of dispute, most hold Mālik responsible, others think it has to be attributed to Nāfiʿ, cf. IḤj., *Fatḥ*, XI, p. 66. Among the solutions for a fitting etymology of the word *shighār* there is a peculiar one: Zurqānī, III, p. 143, quotes the Kūfan philologist Thaʿlab (d. 291/904, cf. *GAS*, VIII, pp. 141 ff) who held that the term was connected with one meaning of the verb *shaghara*: a dog lifting its leg to urinate. Thus one guardian says to the other: 'Don't raise the leg of my daughter, until I have raised the leg of your daughter.' Thaʿlab concluded that an etymology associated with this vulgar idea was particularly apt in a comparison with this reprehensible marriage contract.

With the same strand:

- "There came some Jews to the Prophet[1] and told him that a man and a woman[2] from their community had fornicated. The Prophet asked them: 'What does the Tawrāt say in respect of stoning?' 'We expose them in disgrace (for the public) and then they are flogged', they said. But ʿAbd Allāh b. Salām said: 'You are telling lies; there is a verse on stoning.' They produced a Tawrāt and opened it, but one of the Jews placed his hand on the stoning verse and then he recited the verses preceding and those following it. ʿAbd Allāh b. Salām said to the man: 'Lift your hand.' He did and there was the stoning verse. The people said: 'ʿAbd Allāh b. Salām is right, fornicators should be stoned. So the Prophet ordered them to be stoned and (as Ibn ʿUmar added) the man bent over the woman in an attempt to protect her from the stones",

cf. Mz., VI, no. **8324*** (*kh*, 61/26, *m*, III, p. 1326, *d*, *t*, *s*, confirmed in Mālik, II, p. 819, IḤ., II, p. 63). Mālik is the CL of this wording. He was imitated by Ibn ʿUlayya, cf. Mz., VI, no. 7519 (*kh*, 97/51, 3, *m*, *s*, IḤ., II, p. 5) and possibly also by Abū Muʿāwiya who may be responsible for a more elaborate version, cf. Mz., II, no. 1771 (*m*, III, p. 1327, *d*, *s*, *q*, IḤ., IV, p. 286, Bay., VIII, p. 246, Ṭabarī, *Tafsīr*, VI, p. 232, Wāḥidī, p. 112). ʿAbd Allāh b. Salām (d. 43/663) was allegedly a learned Jew (*ḥibr*), a confederate of the Khazraj, who is said to have embraced Islam upon the Hijra or, as others say, only in the year 8. The Prophet is reported to have promised him one day that he would enter Paradise; he is even listed among the ten companions who received a similar promise, IḤ., *Iṣāba*, IV, p. 119. It is impossible to determine where the story came from, but it may be a good deal older than Mālik. Another version of this story namely is found in the *Sīra*, II, pp. 213 f (cf. also IḤ., *Fatḥ*, XV, p. 182, Zurqānī, IV, p. 135) with a Zuhrī / Saʿīd b. al-Musayyab / Abū Hurayra *isnād* strand, in which the person who, after raising his hand, and owning up that the Tawrāt does indeed contain the stoning punishment for fornication, is identified as ʿAbd Allāh b. Ṣūriyā. This man is reported to have embraced Islam to give up his faith again later in life, cf. IḤj., *Iṣāba*, IV, pp. 133 f[3]. In extensive commentaries accompanying this story (IḤj., *Fatḥ*, XV, pp. 182 ff, Zurqānī, IV, p. 136) it is alleged that the Jews consulted Muḥammad and asked for his verdict in the matter, hoping that he would come up with a sentence that was more lenient than the stoning punishment which they knew was mentioned in their Tawrāt. Their hesitation to carry out the stoning punishment lay in the consideration that fornication was rampant among their nobles but rare among the lowly. Bringing the humble people to justice and letting the nobles go unpunished did not appear satisfactory in the end. Thus they resorted to blackening the fornicators' faces and flogging them, cf. Zurqānī, IV, p. 136. They themselves had become accustomed to blacken the faces of fornicators with soot from a cooking pot, to flog them, and then to

1. According to Zurqānī, IV, p. 135, this was in Dhū 'l-Qaʿda of the year 4.
2. Identified as a certain Busra, cf. IḤ., *Fatḥ*, XV, p. 182, 7. The man is not named.

3. It is, among other *asbāb an-nuzūl*, reportedly in connection with his apostasy that Q. V: 41 was revealed: 'Messenger, those who hasten to return to unbelief, saying with their mouths 'we believe' but who are unbelievers in their hearts, should not sadden you …', cf. Ṭabarī, *Tafsīr*, VI, p. 232.

expose them seated on a donkey or camel with their faces or their backs towards each other to be paraded in front of the people (cf. Mz., no. 7519, a spider with Ibn ʿUlayya as SCL). This procedure became known by the term *tajbīh*, cf. Ibn al-Athīr, I, p. 237. Finally, it was Jibrīl who warned the Prophet that he should ask ʿAbd Allāh b. Ṣūriyā about the Tawrāt. For more on the accusation by Muslim scholars that the Jews had occasionally changed (*tabdīl*) or even completely suppressed certain words and phrases from their holy books, see *EI* 2, s.v. *taḥrīf* (H. Lazarus-Yafeh).

With the same strand:

- "A man came and asked the Prophet: 'Messenger of God, what is a pilgrim to wear in a state of ritual consecration (*muḥrim*)?' He answered: 'Do not wear a shirt (*qamīṣ*), a turban, trousers, a hooded cloak (*burnūs*), or shoes (*khuffāni*). If you don't have sandals, don shoes but you must cut them down to below the ankles. And do not wear any garment that has been dyed with saffron or the yellow *wars* flower. (In variants the addition: A woman in a state of consecration may not don a veil or gloves)'",

cf. Mz., VI, no. **8325*** (*kh*, 25/21, *m*, II, p. 834, *d*, *s*, *q*, confirmed in Mālik, I, pp. 324 f, 328, IḤ., II, p. 63). Mālik is the clear CL. See above no. 7226 for a less elaborate tradition of his on the problem. Layth may have copied him but he rephrased his *matn*, cf. no. 8275 (*kh*, 77/14, *d*, *t*, *s*). Ibn ʿUyayna is CL of an again slightly different *matn* on this issue which he supported with a Zuhrī *isnād*, cf. Mz., V, no. 6817 (*kh*, 77/15, *m*, *d*, *s*, Ḥum., no. 626). IḤj. quotes some anonymous scholars who claim that the wisdom behind a *muḥrim*'s dress prescripts lies in God's preventing him from indulging in any form of comfort, thus discouraging him from doing anything forbidden, see *Fatḥ*, IV, p. 147, 10 ff.

With the same strand the Prophet's words:

- "(When they are on their way to Mecca for a pilgrimage), the people of Medina have to assume the state of consecration (*iḥrām*) at Dhū 'l-Ḥulayfa, the people of Shām at al-Juḥfa, the people from Najd at Qarn (al-Manāzil) … and the people from Yemen at Yalamlam",

cf. Mz., VI, no. **8326*** (*kh*, 25/8, *Fatḥ,* IV, p. 130, *m*, II, p. 839, *d*, *s*, *q*, confirmed in Mālik, I, p. 330). Mālik is the clear CL of the wording but his tradition is by no means the only one on this subject. There are various others supported by bundles with convincing CLs. The reason why Mālik's version was chosen to be translated here lies in its being the simplest *matn*. This could suggest that the others may have been modelled on it, but that is of course far from certain, although likely. In any case, next to an identical tradition with Sufyān b. ʿUyayna as CL, cf. Mz., V, no. 6824 (*kh*, 25/10, *m*, *s*), we find Ḥammād b. Zayd and Wuhayb b. Khālid as (S)CLs in their own bundles with an Ibn ʿAbbās *isnād* strand, cf. Mz., V, no. 5738 (*kh*, 25/9, *m*, II, pp. 838 f, *d*, *s*) and no. 5711 (*kh*, 25/7, *m*, *s*), which support a more elaborate text with the additional statement that all pilgrims who are originally not from these places but passing through them should assume the *iḥrām* in the prescribed localities (*mīqāt*, plur. *mawāqīt*). People who live between a *mīqāt* and Mecca should assume the *iḥrām* the moment they set out for the pilgrimage. IḤj., *Fatḥ*, IV, pp. 128 f, gives some data on the *mīqāt* names mentioned: Dhū 'l-Ḥulayfa is a locality at 198 miles from Mecca or ten days travel, and six miles from Medina; there is a prayer site there known as the *masjid ash-shajara* (lit. the prayer site of the tree) and also a well which is known as the *biʾr ʿAlī*. Al-Juḥfa[1], called thus because a sudden torrent of rain water (*sayl*) once swept it away (*ajḥafa*), is a village at five or six days travel from Mecca; another name is Mahyaʿa—also read as Mahīʿa[2]. Qarn, with or without the following specification al-Manāzil, is a mountain at two days east of Mecca; it should not be confused, as some scholars do, with Qarn ath-Thaʿālib (where many foxes roam), a hill that overlooks the plain of Minā at a distance of 1,500 cubits. Yalamlam is a locality at two days travel, or thirty miles, from Mecca. From this survey it has become clear that the *mīqāt* furthest away from Mecca is Dhū 'l-Ḥulayfa. The wisdom behind this is said to have lain in the consideration that Medinese pilgrims setting out for Mecca are thus rewarded most for their effort, whereas pilgrims hailing from farther afield (*āfāqiyyūn*) are granted an easier access to

1. That this place is mentioned at all in this context constitutes one of the recognized miraculous predictions of the Prophet, since on the day that his statement is supposed to have been uttered it had not yet been conquered by Muslim forces so as to have been part of the Dār al-Islām, cf. Zurqānī, II, p. 240.
2. This place name figures in a *matn* supported by a spider with Ibn Wahb as key figure, cf. Mz., no. 6991 (*kh*, *m*).

Mecca. What pilgrims from Shām who do not head for al-Juḥfa but travel via Medina must do is then again an issue that has led to some casuistry.

For one of Mālik's maxims on certain sales transactions (cf. no. **8327***), see below no. 8371° and especially ʿAbd Allāh b. ʿAbbās under no. 5736.

With the same strand the Prophet's words (paraphrase):

- "He who gives up part of his ownership in a slave and he can afford to compensate the co-owners of the slave, that slave is free immediately, and when he cannot, that slave is only manumitted for the part that is set free",

cf. Mz., VI, no. **8328*** (*kh*, 49/4, 2, *Fatḥ*, VI, p. 78, *m*, II, p. 1139, *d*, *s*, *q*, Mālik, II, p. 772, IḤ., I, pp. 56 f). A comment in Zurqānī, IV, p. 79, makes eminently clear that there are a lot of strands that come together in Mālik's supposed source Nāfiʿ supporting similar and closely related texts, but Zurqānī asserts that they are all to be considered as dives: Layth b. Saʿd (no. 8283), Jarīr b. Ḥāzim (no. 7610), Ayyūb as-Sakhtiyānī (no. 7511, dived onto as usual by Ḥammād b. Zayd and Ibn ʿUlayya), ʿUbayd Allāh b. ʿUmar (nos. 7813: a dive of Bishr b. al-Mufaḍḍal, 7842: another dive by Ḥammād b. Zayd, 7890: a dive by Zāʾida b. Qudāma, 7892: a dive by Zuhayr b. Muʿāwiya, 7893: a dive by Zayd b. Abī Unaysa, 7990: a dive by ʿAbd Allāh b. Numayr and 8083: a dive by ʿĪsā b. Yūnus), Yaḥyā b. Saʿīd al-Anṣārī (no. 8521), Ismāʿīl b. Umayya (no. 7497: a dive of Ibn Jurayj), Usāma b. Zayd[1] (no. 7481) and Muḥammad b. ʿAbd ar-Raḥmān b. al-Mughīra ibn Abī Dhiʾb (no. 8431). Mālik is thus the undeniable CL, but he might have modelled his wording on older Iraqi examples for which see Qatāda under no. 12211.

For another of Mālik's maxims on sales transactions (cf. no. **8329**°), see below no. 13802.

With the same strand the Prophet's words:

- "He who sells a palm tree which has already been fecundated is entitled to its fruit, unless the purchaser stipulates that it will be his",

cf. Mz., VI, no. **8330*** (*kh*, 34/90, 2, *Fatḥ*, V, p. 307, *m*, III, p. 1172, *d*, *s*, *q*, confirmed in Mālik, II, p. 617, IḤ., II, p. 63). Mālik is the undeniable CL of this tradition. His Nāfiʿ / Ibn ʿUmar bundle is once more swamped by a number of the usual SSs. The *matn* was, furthermore, rephrased by Layth, cf. no. 8274 (*kh*, 34/92, *m*, III, p. 1173, *s*, *q*), and once more with a different strand back to the Prophet with the additional sentence:

"and he who sells a slave is entitled to hold on to what the slave owns, unless the purchaser stipulates that it will be his",

cf. Mz., V, no. 6907 (*kh*, 54/2, *m*, III, p. 1173, *t*, *q*). This was similarly copied from a Mālik tradition, who supported it, however, not with a *marfūʿ* strand but with a *mawqūf* one: Nāfiʿ / Ibn ʿUmar / ʿUmar, cf. Mz., VIII, no. 10558° (*d*, Mālik, II, p. 611). Both traditions going back to the Prophet are also found supported by a bundle with Sufyān b. ʿUyayna as CL, cf. no. 6819 (*m*, *d*, *s*, *q*, Ḥum., no. 613).

For Mālik's tradition on the Prophet entering the Kaʿba, cf. no. **8331***, see no. 2037* above.

With the same strand:

- "When the Prophet was on his way back from a campaign, a *ḥajj* or a *ʿumra*, he used to exclaim three times 'God is great' on every elevation in the terrain and then he would say: 'There is no god but God, the One, who has no partner, to Him belongs the kingdom and the praise, He is powerful over everything, we return in contrition, worshipping our Lord and prostrating to Him in praise, God has fulfilled His promise and He, the One, has routed the confederates'",

cf. Mz., VI, no. **8332*** (*kh*, 26/12, *Fatḥ*, XIII, pp. 444 f, *m*, II, p. 980, *d*, *s*, confirmed in Mālik, I, p. 421, IḤ., II, p. 63). Mālik is CL. His *matn* is far less verbose than those supported by the usual SSs and spiders of his ḥadīth colleagues accompanying his bundle. According to most commentators the confederates mentioned in this prayer point to the 'parties' who once laid siege to Medina resulting in the battle of the Khandaq, i.e. the ditch, cf. Q. XXXIII: 22. But others identify the appellative as a generic term for all hostile forces fighting the Muslims, see IḤ., *Fatḥ*, XIII, p. 445, 18. In the translation one prominent feature of this prayer has not been incorporated, namely that it is in rhyming prose, *sajʿ*[2].

1. Instead of the erroneous Abū Usāma, as it says in Zurqānī.

2. The early ḥadīth and *akhbār* sources have preserved various fragments of rhyming prose, whose contents are strongly reminiscent of oaths taken on heaven, earth, wind, stars, etc., which we find in the introductory verses

Zurqānī (cf. II, p. 393, -9 f) adds in his commentary that this *matn* proves that a *saj*ʿ structure in prayers was not frowned upon.

For Mālik's contribution (cf. Mz., VI, no. **8333***) to the debate on the minimum amount of stolen goods which dictates that the thief's hand is to be chopped off, see a version of the earlier CL Zuhrī in his *tarjama* under no. 17920.

With the same strand:

- "ʿĀʾisha, the mother of the believers, once wanted to buy a slave girl in order to manumit her. The owners of the girl said: 'We are willing to sell her to you on condition that patronage over her remains with us.' ʿĀʾisha mentioned this to the Prophet who said: 'Let that (condition) not prevent you (from buying the girl), for patronage belongs to the manumitter'",

cf. Mz., VI, no. **8334**° (*kh*, 34/73, 2, *m*, III, p. 1141, *d*, *s*, confirmed in Mālik, II, p. 781, IḤ., II, pp. 114, 156). Mālik is CL of this wording, but the legal problem addressed here is much older than he. He was probably inspired by a tradition of his master Yaḥyā b. Saʿīd al-Anṣārī, see there under no. 17938. Copying the gist of Mālik's *matn*, Layth is CL in a bundle with a strand back to ʿĀʾisha via Zuhrī and ʿUrwa, see his *tarjama* under no. 16580. This tradition on the meritorious act of manumission constitutes one of the elements of a composite for which, probably among others, Hishām b. ʿUrwa may be responsible, see there under no. 17528.

With the same strand:

- "ʿUmar b. al-Khaṭṭāb saw a *siyarāʾ* garment offered for sale at the door of the mosque and exclaimed: 'Messenger of God, if you bought such a garment, donned it for the people on the occasion of the Friday *ṣalāt* as well as for the delegations that make their way to you, (that would be splendid!)' But the Prophet said: 'Garments like that are donned only by people who have no share in the Hereafter.' Later several of such garments came in the Prophet's possession and he gave one to ʿUmar, who said: 'Messenger of God, do you give me such a garment to wear, in spite of what you said about the mantle of ʿUṭārid b. al-Ḥājib!?' Then the Prophet said: 'I did not give it to you for you to put it on.' Therefore ʿUmar passed the mantle on to his brother in Mecca, who was an unbeliever[1]",

cf. Mz., VI, no. **8335*** (*kh*, 51/27, *m*, III, p. 1638, *d*, *s*, confirmed in Mālik, II, p. 917). Mālik is the clear CL. ʿAbd Allāh b. Numayr copied him, cf. Mz., VIII, no. 10551 (*m*, *d*, *s*). The man called ʿUṭārid was a chieftain of a delegation from the Banū Tamīm, who boasted magnificent and costly clothes. The bundle is swamped by a number of SSs, all supporting more or less elaborated versions of Mālik's original *matn*. The garment in question is defined in Lane as 'with yellow stripes mixed with silk'. The silk used made the wearing of it reprehensible. Apart from a few exceptional cases, men in early Islam were not to don silken clothes, this in contradistinction to women who were allowed to do so.

With a strand on the authority of Nāfiʿ[2]:

- "In the time that the Prophet was still alive ʿAbd Allāh b. ʿUmar divorced his wife[3] while she was menstruating. ʿUmar b. al-Khaṭṭāb asked the Prophet about this who said: 'Order him that he take her back; he is to keep her with him without touching her until her period is over and she has her next period. After the second period is over, he may keep her with him if he wants, or, if he still wants that, he may divorce her before he touches her. That is the waiting period[4] which God has ordered to be observed by women who are divorced'",

of a variety of Meccan *sūra*s of the Qurʾān. For these fragments, see Ibn Isḥāq's *Sīra*, III, p. 343, ʿAzq., X, p. 169, IASh., XII, p. 269, Ṭabarī, *Annales*, I, p. 2484, and the English translation of vol. XIII, SUNY press, 1989, pp. 223 ff.

1. This brother is said to have been called ʿUthmān b. Ḥakīm, but the identification is not clear, cf. Zurqānī, IV, p. 278.
2. Since Nāfiʿ could not possibly have been present at the time described in the tradition and *samāʿ* between his patron and himself is not expressly stated, this tradition has occasionally been labelled *mursal*. But various Muslim commentators agree that it is to be considered *marfūʿ*.
3. She is identified as Āmina bt. Ghifār, cf. IḤj., *Iṣāba*, VII, pp. 475 f, and Āmina bt. ʿAffān in IS, VIII, p. 197. In *ʿAwn al-maʿbūd*, VI, p. 161, we find another name for her father: ʿAmmār. She is also called an-Nuwwār, but that (lit. 'blossom) may also have been her nickname.
4. With this is implied 'the time at which her waiting period of three menses (*ʿidda*) commences', cf. IḤj., *Fatḥ*, XI, p. 266, 11.

cf. Mz., VI, no. **8336*** (*kh*, 68/1, *m*, II, p. 1093, *d*, *s*, confirmed in Mālik, II, p. 576, ʿAzq., VI, p. 308, IḤ., II, p. 63, Ṭabarī, *Tafsīr*, XXVIII, p. 131). This important tradition, for whose wording as presented here Mālik can be held responsible, finds its origin in an ancient discussion on the most appropriate, or least reprehensible, way to divorce a wife, the so-called *ṭalāq as-sunna*. This discussion gave rise to a large MC. Mālik's version here constitutes a relatively late residue of this discussion. For an earlier version, see Ibn Jurayj at no. 7443[1]. Mālik's version probably served Layth b. Saʿd to model his version on[2], cf. Mz., VI, no. 8277, and there are furthermore the usual offshoots supported by late (spidery) bundles with Ayyūb and ʿUbayd Allāh b. ʿUmar as SCLs and ʿAbd Allāh b. Idrīs (no. 7922), Ibn ʿUlayya (no. 7544) and Wakīʿ (no. 6797) as CLs. This tradition deserves a short digression:

There is a seemingly early version which is however historically untenable. With Ibn Sīrīn (d. 110/728) as SCL, the divorce scene is set against a background from the lifetime of the Prophet with ʿAbd Allāh b. ʿUmar and his father as witnesses of the Prophet's pronouncement, cf. the *isnād* bundle in Mz., VI, no. 8573. The versions centring in Ibn Sīrīn and also other early *fuqahāʾ* (for a survey, see *m*, II, pp. 1095-8, nos. 7-14) parade a large number of textual variants, among which is the crucial question of whether the *ṭalāq* formula was allegedly uttered only once or three times. The various commentators have written ingenious but on the whole confusing interpretations, cf. IḤ., *Fatḥ*, XI, pp. 266-70, Qasṭallānī, VIII, pp. 143 ff, Nawawī, X, pp. 66 ff, *ʿAwn al-maʿbūd*, VI, p. 164. Whether one should lend credence to the story featuring Ibn ʿUmar as historical depends on whether one is inclined to assume that his allegedly early birth, some eleven years before the Hijra, is historically tenable: he is said to have died in 74/693-4 at the age of eighty-five. Apart from the usual doubt prompted by the miraculous phenomenon of early Arab longevity, sceptics are inclined to consider it rather as a back-projection in an attempt to place the issue squarely in a Prophetic context. What speaks in any case for some scepticism is the observation that, apart from SCL Ibn Sīrīn and his obscure spokesman Yūnus b. Jubayr al-Bāhilī[3], the pre-canonical ḥadīth collections are replete with *aqwāl*, *mursalāt*, and *mawqūfāt* attributed to virtually all the earliest legal minds of Islam on the issue *without* Ibn ʿUmar being placed in a pivotal role. All their respective *matn*s reflect stages in the ongoing discussion. These *fuqahāʾ* all hold similar opinions but fail to associate Ibn ʿUmar with it and lay down their views in the form of theoretical *aqwāl*, cf. ʿAzq., VI, pp. 307-12, IASh., V, pp. 5 f. Such *aqwāl* are on the whole very early. If they had been brought into circulation with Ibn ʿUmar's association with the issue already widely established, they would have served no purpose whatsoever. That is why it may be thought that such opinions *predate* the Ibn ʿUmar association, which then has to be viewed as a somewhat later phenomenon[4]. Whatever the case may be, the origins of the discussion as a whole may in fact very well go back to the lifetime of Muḥammad, for as soon as the divorce verses from the Qurʾān (II: 227-37, LXV: 1 f) became generally known, people must have wondered how to interpret them correctly. Besides, there are a sizeable number of SS-supported late *matn*s, found in all the collections including the pre-canonical ones, in many of which nuances in the wording are added in attempts to present the rules underlying the *ṭalāq as-sunna* in an ever more unambiguous fashion.

With the same strand:

- "While he was standing on the pulpit, mentioning the practising of charity and the abstaining from begging, the Prophet said: 'The hand held high is better than the hand held low: the hand held high is the bestowing, the hand held low is the begging",

cf. Mz., VI, no. **8337°** (*kh*, 24/18, 3, *m*, II, p. 717, *d*, *s*, confirmed in Mālik, II, p. 998). Mālik is CL. The first sentence of the Prophet's words is an ancient Arabian proverb[5]. It occurs in a number of different traditions in varying contexts preceded by an assortment of preambles, all supported by spiders

1. In Muqātil's *tafsīr* there is a reference to Ibn ʿUmar's involvement in the issue, cf. IV, 363, however without an *isnād* strand being attached and, what is more significant, *without* mention of the fact that his wife was menstruating at the time of the repudiation.
2. This is with so many words hinted at in Zurqānī, III, p. 203, lines 9 f.
3. In his *tarjama* in Mz., *Tahdhīb,* XXXII, pp. 498 f, he is especially identified, including a topical preamble (cf. ʿAzq., VI, p. 309, no. 10959, *m*, II, pp. 1095 f, no. 7) with the Ibn Sīrīn version and with nothing else, an observation which seems to point in the direction that his persona is due to Ibn Sīrīn.
4. This observation lies at the basis of *Arabica* (II), where it receives extensive treatment.
5. Cf. Maydānī in the edition of G.W. Freytag, Bonn 1838-43, II, p. 907.

and a host of SSs, e.g. Mz., II, nos. 3426, 3431, 3435, IV, no. 4879, etc.

With the same strand:

- "The Prophet descended from his camel at al-Baṭḥāʾ near Dhū 'l-Ḥulayfa and performed a *ṣalāt* there, (Nāfiʿ added) and Ibn ʿUmar did likewise",

cf. Mz., VI, no. **8338**° (*kh*, 25/14, *m*, II, p. 981, *d*, *s*, confirmed in Mālik, I, p. 405, IḤ., II, pp. 28, 112, 138). Mālik is the convincing CL.

With the same strand the Prophet's words:

- "When you are invited to a banquet you must go there",

cf. Mz., VI, no. **8339*** (*kh*, 67/71, *m*, II, p. 1052, *d*, *s*, confirmed in Mālik, II, p. 546, IḤ., II, p. 20). Mālik is CL of this tradition from a MC on good manners. He was copied by his ḥadīth colleagues supporting their versions by means of the usual spiders and SSs. They were neatly enumerated in Zurqānī, III, p. 161, ult. The issue that one is obliged to accept an invitation to a festive meal is an ancient one, doubtless much older than Mālik, but this simple wording is surely his. Apart from numerous spider and SS-supported versions, for which see *m*, II, pp. 1053 f, there is one version with Aʿmash as SCL, Mz., X, no. 13405 (*kh*, 67/73, *s*, IḤ., II, pp. 424, 479, 481, 512) which runs:

- "Even if I am invited to partake of a trotter or a leg bone, I shall accept the invitation."

Trotters and leg bones were considered as not very palatable cuts of meat. Hence this saying became some sort of generally accepted etiquette in Islam. An earlier version may be due to Thawrī, see there under no. 2743.

With the same strand:

- "The Prophet had[1] horses, which were first fattened and then starved, race against each other from al-Ḥafyāʾ all the way to the Farewell path and those which were not treated this way between that path and the prayer site of the Banū Zurayq. (Nāfiʿ added) and ʿAbd Allāh b. ʿUmar was one who raced his horses in this manner",

cf. Mz., VI, no. **8340*** (*kh*, 8/41, *m*, III, p. 1491, *d*, *s*, confirmed in Mālik, II, pp. 467 f, Dārimī, II, p. 279). Mālik is CL. Thawrī and Layth copied him supporting their versions with dives. Al-Ḥafyāʾ was a locality outside Medina some six miles from the Farewell track, which was thus called because it was there that one used to say goodbye to those whom one accompanied out of the city on the start of a journey. The treatment of race horses alluded to here (*iḍmār* or *taḍmīr*) is clarified with the following description: first they are given copious food until they become fat and powerful, then the amount of fodder is reduced and they are housed in a stable and invested with a cover, so that they become hot and sweat a lot; when they are dry from sweat, their flesh becomes hard and they are fit for racing, cf. Zurqānī, III, p. 47. The Banū Zurayq referred to were a clan from the Anṣār.

For Mālik's position in Mz., VI, no. **8341***, a tradition from the MC on rescission/option (*khiyār*) in sales, see ʿAbd Allāh b. Dīnār under no. 7131.

With the same strand (paraphrase after a preamble):

- When travelling on a cold and windy day the Prophet used to order the *muʾadhdhin* to announce: '(Perform) the *ṣalāt* in your tents (or: in the saddle)!'",

cf. Mz., VI, nop. **8342*** (*kh*, 10/40, *m*, I, p. 484, *d*, *s*, confirmed in Mālik, I, p. 73, IḤ., II, p. 63). Mālik is CL. Tents as well as saddles are mentioned, because the Arabic word used here (*riḥāl*) can indicate either. Easing the strict rules of the congregational *ṣalāt* under certain circumstances has led to casuistry reflected in a MC. For some facets of this casuistry, see Zurqānī, I, p. 151. Ḥammād b. Zayd and Ibn ʿUlayya are the key figures in spiders supporting other *matn*s from this MC, cf. Mz., V, no. 5783. Abū Khaythama Zuhayr b. Muʿāwiya is (S)CL in a similar tradition, cf. Mz., II, no. 2716 (*m*, *d*, *s*).

With the same strand:

- "The Prophet used to perform before the *ẓuhr ṣalāt* two *rakʿa*s and after the *ẓuhr ṣalāt* two *rakʿa*s, and after the *maghrib ṣalāt* two *rakʿa*s in his home, and after the *ʿishāʾ ṣalāt* two *rakʿa*s. He would not perform (any) after the *jumʿa ṣalāt* until he returned home and then he would perform two *rakʿa*s",

cf. Mz., VI, no. **8343**° (*kh*, 11/39, *m*, II, p. 600, *d*, *s*, confirmed in Mālik, I, p. 166, ʿAzq., III, p. 65,

1. The construction allows for three interpretations: he raced horses himself, or he ordered, or allowed, others to race them, cf. Zurqānī, III, p. 47.

IḤ., II, p. 63). Mālik is CL in this tradition which is part of a MC on the performance of supererogatory *rakʿa*s. Layth is CL in a related, but shortened version of this tradition, cf. no. 8276, and also Sufyān, cf. no. 6901.

With the same strand:

- "The *talbiya* formula of the Prophet (consisted of the words): 'Here I am, God, here I am, here I am, You have no copartner, here I am, to You belong the praise and the grace and the kingdom, You have no copartner'. ʿAbd Allāh b. ʿUmar added to this formula: 'Here I am, here I am, here I am, You I obey, well-being (*khayr*) is in Your hands, here I am, to You is yearning and worship",

cf. Mz., VI, **8344*** (*kh*, 25/26, *m*, II, pp. 841 f, *d*, *s*, confirmed in Mālik, I, pp. 331 f). The *talbiya* is an invocation which the pilgrim utters when he is about to enter the sacred territory around Mecca and ready to assume the *iḥrām* status. The rendering of the formula is tentative; it hardly lends itself to translation. Mālik is CL. The exact words to be uttered in the *talbiya* constituted a complex issue and has led to some hairsplitting; this is Mālik's contribution to it. For more on the formula, see *EI* 2, s.v. *talbiya* (Fahd). Ibn Wahb circulated his own version of the *talbiya* which bears a strong resemblance to Mālik's, cf. Mz., V, no. 6976 (*kh*, 25/19, *m*, II, p. 842, *d*, *s*, *q*).

With the same strand the Prophet's words:

- "He who misses the *ʿaṣr ṣalāt* is as one whose family is slain and whose property is taken away[1]",

cf. Mz., VI, no. **8345°** (*kh*, 9/14, *m*, I, p. 435, *d*, *s*, confirmed in Mālik, I, pp. 11 f, IḤ., II, p. 64). Mālik is CL. The verb 'missing' in this tradition was interpreted variously as 'deliberately or inadvertently', 'not paying heed to the right time of performing the *ṣalāt* in question'. For another tradition that emphasizes the holiness of this *ṣalāt*, see Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī under no. 2013.

For Mālik's position in Mz., VI, no. **8346°**, see no. 7225° above.

With the same strand:

- "The Prophet prohibited (a copy of) the Qurʾān to be brought along on a journey to enemy territory",

cf. Mz., VI, no. **8347°** (*kh*, 56/129, *m*, III, p. 1490, *d*, *q*, confirmed in Mālik, II, p. 446, IḤ., II, p. 63). Mālik is CL. He was copied again by Layth, cf. no. 8286 (*m*, *s*, *q*). As an afterthought Mālik added that the prohibition was born out of fear that the Qurʾān would fall into enemy hands. Several versions of this tradition supported by SSs make this afterthought part of the Prophetic prohibition, cf. Zurqānī, III, p. 10.

Mālik's no. **8348°** will be dealt with under no. 13802 below.

With the same strand:

- "The Prophet ordered all dogs to be killed",

cf. Mz., VI, no. **8349°** (*kh*, 59/17, 4, *m*, III, p. 1200, *s*, *q*, confirmed in Mālik, II, p. 969, IḤ., II, p. 113, Dārimī, II, p. 125, Ibn Ḥibbān, VII, p. 463). Mālik is CL of this best-known and most concise version from the MC on killing dogs. It is curious that he inserted this terse and implacable order in his chapter on dogs in which he duly incorporated also the 'concessions' to which the controversial ban on dogs gave rise, cf. also no. 4476 above. For more on this important MC and the appended 'concessions', see Shuʿba's tradition on the same subject in his *tarjama* under no. 9665.

With the same strand:

- "In the time of the Prophet men and women used to perform their ablutions jointly",

cf. Mz., VI, no. **8350°** (*kh*, 4/43, *Fatḥ*, I, p. 311, *d*, *s*, *q*, confirmed in Mālik, I, p. 24, IḤ., II, p. 113). Mālik is CL. *q* as well as various versions supported by SSs have, instead of Mālik's term for jointly (*jamīʿan*), the addition: '… from the same vessel'. It is self-evident, it says in the commentaries, that this situation obtained *before* the *ḥijāb* (i.e. Q. XXXIII: 53) was sent down. After that the rule only pertained to married couples. It remained a somewhat controversial issue, though.

With the same strand:

- "ʿUmar b. al-Khaṭṭāb assigned a horse of his to be ridden in the path of God. Thereupon he wanted to buy it back. He asked the Prophet about this who said: 'Do not buy it back and do not withdraw your alms",

1. For the two last verbs, in Arabic *wutira*, see Lane, p. 2917, right column.

cf. Mz., VI, no. **8351**° (*kh*, 56/119, 2, *m*, III, p. 1240, *d*, confirmed in Mālik, I, p. 282). Mālik is CL. He is also CL in a bundle supporting a similar but more elaborate tradition. The reason why ʿUmar wanted to buy the horse back lay allegedly in his anger at the person to whom the horse had been entrusted who did not take care of it properly, see below under no. 10385.

With the same strand the Prophet's words:

- "When a slave gives his master good counsel and faithfully worships God, he will receive his reward twice",

cf. Mz., VI, no. **8352**° (*kh*, 49/16, *m*, III, p. 1284, *d*, confirmed in Mālik, II, p. 981). Mālik is CL. The commentaries assert that the reward should not be considered equal in both cases, for obeying God is incomparably more important than obeying one's master, who is a mortel. But the issue has led to some hairsplitting, cf. Zurqānī, IV, p. 397.

With the same strand:

- "The Prophet prohibited the *wiṣāl* (i.e. observing a fast for two or more consecutive days without breaking it at sunset). The people said: 'But, Messenger of God, you regularly fast this way,' whereupon he answered: 'I am not like you, I am given food and drink'",

cf. Mz., VI, no. **8353*** (*kh*, 30/48, 2, *m*, II, p. 774, *d*, confirmed in Mālik, I, p. 300, IḤ., II, p. 112). Mālik is CL. The issue of *wiṣāl* gave rise to an extensive debate laid down in a MC. SS-supported variants make clear that with the final statement is implied that God will take care of His Messenger, in whom He creates the power to overcome hunger and thirst while fasting occasionally for more than one day on end. Mālik's tradition turns out to be the earliest in the MC, a later (S)CL in it is ʿAbda b. Sulaymān (d. 188/804). For the rest it is only SSs which support versions of the issue. For a detailed study of *wiṣāl* fasting, see Lech, pp. 209-20. The custom was disapproved so strongly also because it reminded of Christianity (cf. Zurqānī, II, p. 182). Any custom observed in the 'religions of the Book' had to be shunned, as is laid down in the well-known adage *khālifū-hum*, i.e. act differently from them, sc. Jews and Christians. Eventually a dictum came into circulation which may be taken as a (deliberate?) counterbalance of the *wiṣāl*, because it emphasized the importance of eating and drinking before the commencement of the daily fast during Ramaḍān: *tasaḥḥarū fa-inna fī 's-saḥūr baraka*, i.e. 'Partake of the early morning meal for therein lies blessing'. This dictum, which is duly ascribed to the Prophet, became so widespread that it prompted later ḥadīth experts to attach the label of *mutawātir* to it (cf. Kattānī, p. 87). However, with the exception of a few undatable spiders, the dictum is found supported only by a wide range of late SSs[1], see the indices of ḥadīths in *TB*, *Ḥilya* and Ibn ʿAdī. One of those is found in the *tarjama* devoted to Mālik in the *Ḥilya*, cf. VI, p. 339, but could not be traced in the available *Muwaṭṭaʾ* editions. It is supported by a strand relatively heavily used by Mālik (cf. Mz., I, nos. 197-208).

With the same strand:

- "(On the farewell pilgrimage) the Prophet prayed: 'God, have mercy on those who shave.' Then he was asked: 'What about those who clip, Messenger of God?' … Thereupon the Prophet said: 'God, have mercy on those who clip'",

cf. Mz., VI, no. **8354*** (*kh*, 25/127, 2, *m*, II, p. 945, *d*, confirmed in Mālik, I, p. 395, IḤ., II, p. 79). Mālik is CL. He was copied by Layth, the only other CL in this what is in fact a MC, and there are various SSs and spiders supporting the same tradition. The issue, which gave rise to a lively debate on the difference and the respective merit of either act, seems to have been an important one when all the commentaries are considered. 'Shaving' was in any case not prescribed for women and was thought of for men to be a greater sacrifice than 'clipping'. For more on the shaving issue, see Sufyān b. ʿUyayna under no. 1456.

With the same strand:

- "The Prophet forbade the sale of fruit (on the tree) until they appear to be healthy[2]; this prohibition pertained to seller and purchaser alike",

cf. Mz., VI, no. **8355*** (*kh*, 34/85, *m*, III, p. 1165, *d*, confirmed in Mālik, II, p. 618, ʿAzq., VIII, p. 62,

1. Muḥammad b. Bashshār, nicknamed Bundār (d. 252/866), a *mawlā* according to the dictionary *Tāj al-ʿarūs*, was accused of mendacity, when he circulated his own strand in support of the saying, cf. IḤj., *Tahdhīb*, IX, p. 71. The name of Bundār has among other connotations a merchant who 'monopolizes his wares'; see the Persian dictionary of Steingass, s.v.
2. A similar tradition for which Shuʿba may be held responsible (see his *tarjama* under no. 7190) makes it clear that with 'health' is meant that the fruit appear to be free of blight.

IḤ., II, pp. 62 f, Ibn Ḥibbān, VII, p. 231). Mālik is the CL of the wording. For a closely related tradition with a different wording, see above no. 733 and Shuʿba under no. 7190. Since there are various *mawqūfāt* and *mursalāt* supporting a similar *matn*, the issue may be considered to date back to early times. For a related but much later *matn* from this what is in fact a MC, see Ibn ʿUlayya under no. 7515.

With the same strand the Prophet's words:

- "No one is to milk the beast of someone else without his permission. Would anyone like to have his quarters visited, his storage room broken into, and his foodstuffs being carried away? The udders of livestock are the repositories of food. So let no one milk an animal belonging to someone else without his permission",

cf. Mz., VI, no. **8356*** (*kh*, 45/8, *m*, III, p. 1352, *d*, confirmed in Mālik, II, p. 971). Mālik is CL. The animals referred to can be camels, cows, or sheep but the last-mentioned is the most likely one meant in this tradition, it says in Zurqānī, IV, p. 376. The tradition is closely associated with a less stringent one: 'When you come upon a shepherd, call him first three times and when he answers, then that is in order (and you can ask him for some milk), but when he does not, you may take from his milk without committing an offence.' The strict prohibition is deemed to be the more appropriate of the two, because it tallies with the general principle that the property of one man is inviolable to someone else without the owner's consent. But the consideration that the person who helps himself to some milk because he knows that the shepherd may not mind (*ʿalā mā idhā ʿalima ṭīb nafs ṣāḥibihi*) is also adduced in favour of a harmonization of the two traditions (cf. IḤj., *Fatḥ*, VI, pp. 14 f).

With the same strand:

- "The Prophet dispatched a raiding party, among whom Ibn ʿUmar, to Najd where they acquired a great many camels as booty. Each of the party received twelve or eleven camels and the rest of the camels was distributed freely among them",

cf. Mz., VI, no. **8357*** (*kh*, 57/15, 3, *m*, III, p. 1368, *d*, confirmed in Mālik, II, p. 450, IḤ., II, p. 62). Mālik is CL. Ḥammād b. Zayd and Yaḥyā b. Saʿīd al-Qaṭṭān copied him with their usual diving strands through Ayyūb and ʿUbayd Allāh b. ʿUmar respectively. This tradition makes clear that the free distribution of spoils (*tanfīl*) to those warriors most deserving is to be distinguished from ordinary booty distribution (*qasm*) in strictly equal shares, regardless of actual participation of the Muslim warriors in the battle or not. Both ways of booty distribution are found in all the early historical sources dealing with the Muslims' campaigns and conquests and they generated a casuistry too widely ramified to study here in more detail. The most comprehensive treatment of the accompanying problems can be found in the commentaries such as IḤj., *Fatḥ*, VII, pp. 44 ff, *ʿAwn al-maʿbūd*, VII, pp. 296 ff, Zurqānī, III, pp. 15 ff, etc., and also *EI* 2, s.v. *ghanīma* (F. Løkkegaard).

Owners of horses who rode their mounts in the battles were given twice or three times the share of an ordinary warrior. This is recorded in a tradition which is poorly supported by a spidery bundle showing up one Sulaym b. Akhḍar as SCL:

With a strand on the authority of ʿUbayd Allāh b. ʿUmar—Nāfiʿ—Ibn ʿUmar:

- "When dividing the war booty, the Prophet allotted two shares to a horse and one share to a foot soldier",

cf. Mz., VI, no. 7907 (*m*, III, p. 1383, *t*, confirmed in IḤ., II, pp. 62, 72). Sulaym (d. 180/796) is at most a SCL. This tradition constitutes the earliest (?) Prophetic tradition in a since olden-times hotly debated issue on the share awarded to (the owner[1] of) a horse or mule which is brought along on a military campaign or in Holy War. The stages through which this debate went are clearly illustrated in the chapters regarding the issue in sources such as ʿAzq., V, pp. 183-7, and IASh., XII, pp. 396-404, which are replete with ancient *mawqūfāt*, *mursalāt*, and *aqwāl*. There one finds various, often contradictory, opinions on which breed of horse, hack (*birdhawn*), mule, or donkey is, or is not, more entitled than other breeds to the same share as that of the owner or double that. For Mālik's personal ideas about the matter, not yet moulded into a Prophetic saying, see *Muwaṭṭa'*, II, pp. 456 f. ʿUbayd Allāh b. ʿUmar from the above *isnād* strand is, here once again, the tried and tested target of a number of SSs and a few unconvincing spiders. Sulaym's bundle, if we can speak of a bundle, is the only one found that shows up at least a key figure.

For no. **8358***, see above under no. 6726°.

With the same strand the Prophet's words:

1. This is then differently interpreted: either the rider receives one share for himself and one for his horse, or he receives one for himself and two for his horse.

- "He who drinks wine in this world and does not repent will be forbidden to drink it in the Hereafter",

cf. Mz., VI, no. **8359*** (*kh*, 74/1, *m*, III, p. 1588, *s*, confirmed in IḤ., II, pp. 19, 28). Mālik is CL of this Prophetic tradition. *s* also lists a closely related tradition supported by a SS through Mālik containing the well-known maxim: 'Everything intoxicating is forbidden', cf. no. 8397 (Mālik, II, p. 845). Both texts rolled into one were then imitated by Ḥammād b. Zayd, see there under no. 7516. The traditions are also found supported by the usual vacuous ʿUbayd Allāh b. ʿUmar-centred spiders and assorted SSs.

With the same strand:

- "The Prophet forbade the *muzābana* transaction, that is selling fruit on the tree for dried fruit by weight, and selling grapes for raisins by weight",

cf. Mz., VI, no. **8360*** (*kh*, 34/75, *m*, III, p. 1171, *s*, confirmed in Mālik, II, p. 624, ʿAzq., VIII, p. 104, IḤ., II, p. 108, Ibn Ḥibbān, VII, p. 233). Mālik is the CL of the wording of this prohibition which is part of a large MC on similar forbidden sales which entail an element of risk for buyer and purchaser alike. He was copied by the usual ḥadīth colleagues who, supporting their versions with spiders and SSs, sometimes added a few largely immaterial refinements to Mālik's wording.

With the same strand the Prophet's words:

- "When someone dies, he will be shown his abode in morning as well as evening. If he belongs to the people of Paradise, he will be one of them and if he belongs to the people of Hell, he will be one of them. He will be told: 'This is your abode, until God will send you forth on the Day of Resurrection (sc. to the promised abode)'",

cf. Mz., VI, no. **8361°** (*kh*, 23/89, *m*, IV, p. 2199, *s*, confirmed in Mālik, I, p. 239, Ibn Ḥibbān, V, p. 53). Mālik is the CL. The 'morning' and 'evening' are mentioned in this *matn* in order to establish that dead bodies, even if they can normally not be associated with morning or evening, will be shown their abode as if they are living persons. This interpretation is attributed to Sulaymān b. Khalaf al-Bājī (d. 474/1081). It was also suggested that the words pertained to any morning and evening, or to one particular morning and evening. The tradition is, furthermore proof of the punishment meted out to the dead in his grave, cf. Zurqānī, II, p. 83, IḤj., *Fatḥ*, III, p. 486.

With the same strand:

- "The Prophet mentioned Ramaḍān and said: 'Do not start your fast until you see its new moon and do not break your fast until you see the new moon (of the next month), and when the sky is overcast, determine (the month's end by counting thirty days from its beginning)'",

cf. Mz., VI, no. **8362°** (*kh*, 30/11, *m*, II, p. 759, *s*, confirmed in Mālik, I, p. 286, IḤ., II, p. 63, Dārimī, II, p. 6). Mālik is the clear CL of this tradition which is one out of a large MC on determining the end of the fast. For the legal intricacies which the issue entailed, see Lech, chapter III. Although swamped by hordes of SSs and spiders, virtually all converging in Ibn ʿUmar, the MC reveals upon close inspection only two CLs, Mālik and Shuʿba. For the latter's contributions to the MC, see there under nos. 6668, 7075 and 14382.

With the same strand:

- "Some companions had had a dream in which they had seen the night of the Divine Decree (*laylat al-qadr*). The Prophet said: 'I take it that what your dream said pointed to the seven last days (sc. of Ramaḍān). He who seeks (to identify) it, let him seek it among the seven last (nights)'",

cf. Mz., VI, no. **8363°** (*kh*, 32/2, *m*, II, pp. 822 f, *s*, confirmed in Mālik, I, p. 321, cf. IḤ., II, p. 113, Ibn Ḥibbān, V, pp. 271 f). Mālik is the clear CL of this tradition which is part of the large MC on the attempts at identifying the exact night in Ramaḍān, when the Qurʾān was supposedly lowered onto the heaven nearest to earth. Another CL in this MC is Hishām ad-Dastuwāʾī, see there under no. 4419. The last sentence of this tradition constitutes another tradition to be attributed to Mālik, listed by Mz. under no. 7230° (*m*, II, p. 823, *d*, *s*, Mālik, I, p. 320, IḤ., II, p. 113).

With the same strand:

- "He who takes up arms against us does not belong to us",

cf. Mz., VI, no. **8364°** (*kh*, 92/7, *m*, I, p. 98, *s*, confirmed in Mālik / Shaybānī, no. 866[1], IḤ., II, p. 53,

1. The saying is mentioned in a Khawārij context, whereas the Khawārij are not mentioned at all in the Yaḥyā

Ibn Ḥibbān, VII, p. 55). Judging by the numerous SSs and spiders all converging in Nāfiʿ and several other equally unconvincing CLs, this tradition appears to have enjoyed a considerable popularity. But Mālik is doubtless the oldest CL in a bundle supporting the saying, and we can therefore safely ascribe it to him. Abū Usāma is found to have copied him, but he attached a different *isnād* strand to it, to wit his favourite family *isnād*, cf. Mz., VI, no. 9042 (*kh*, 92/7, 2, *m*, *t*, *q*, Abū Yaʿlā, XIII, p. 277). Apart from these, there are strands supporting the saying ending in yet other companions such as Salama b. al-Akwaʿ, in whose *matn* we occasionally encounter the variant 'he who draws his sword against us' (Mz., IV, no. 4521, and IḤ., IV, pp. 46, 54), ʿAbd Allāh b. ʿAmr with his well-known family *isnād*, in whose traditions they have become elements in composites (cf. IḤ., II, pp. 184 f, 217, 224), and also Abū Hurayra (cf. Mz., X, no. 14149).

With the same strand:

- "Five animals may be killed by a pilgrim who is in a state of consecration: the raven (or (hooded) crow), the kite, the scorpion, the mouse (or rat), and the aggressive dog",

cf. Mz., VI, no. **8365***(*kh*, 28/7, *m*, II, p. 858, *s*, confirmed in Mālik, I, p. 356). Mālik is CL in this version which is part of a large MC. For earlier CLs from this MC and extensive comments, see no. 16629 under Zuhrī.

For Mālik's position in a tradition (no. **8366**°) which prohibits spitting in the mosque, see Zuhrī under no. 3997.

With the same strand the Prophet's words:

- "Performing a *ṣalāt* in a group is more meritorious by twenty-seven degrees than performing it on one's own",

cf. Mz., VI, no. **8367**° (*kh*, 10/30, *m*, I, p. 450, *s*, confirmed in Mālik, I, p. 129, IḤ., II, pp. 65, 112). Mālik is CL of this version which belongs to the MC on the merit of the congregational *ṣalāt*. In no. 12502, we encounter an older CL, Aʿmash, who has a more elaborate tradition from this MC. When the discussion on the relative merit of the *ṣalāt al-jamāʿa* started is hard to tell, but it must in any case have been much earlier than the lifetime of Mālik. ʿAzq. (I, pp. 522 ff) and IASh. (II, pp. 479 ff) contain a host of early *aqwāl* on the issue supported by the usual, as yet incomplete, *isnād* strands. Cf. below no. 13239, for a slightly different *matn* from this large MC, probably attributable to Mālik too. The figure twenty-seven is also transmitted as twenty-five, possibly, as is surmised, because the original number of twenty-five was later increased by God Himself to twenty-seven in a later divine inspiration to His Prophet. But the solutions as to why there are two differently transmitted numbers are legion. The twenty-seven degrees, to be visualized as steps reaching higher and higher (sc. into heaven), inspired several medieval commentators to come up with a number of ingenious interpretations. IḤj. studied all those, he says, and finally presented his own favourite list of twenty-five (cf. *Fatḥ*, II, pp. 273 f). The degrees can be seen one by one as aspects or elements of the congregational prayer ritual, one of Islam's most pervasive, all-encompassing collective duties incumbent upon every adult Muslim throughout his life (paraphrase):

(1) responding to the *muʾadhdhin*'s call to the congregational prayer;

(2) setting out immediately at the very moment it is announced;

(3) walking to the prayer site in a quiet, reverential manner (*sakīna*);

(4) entering the mosque in silent prayer (*duʿāʾ*);

(5) performing the salutation prayer at entering, (1) to (5) preceded by the formulation of the appropriate intention (*niyya*) to perform a congregational *ṣalāt*;

(6) waiting for the congregation to arrive;

(7) the angels praying for him and asking God's pardon for him;

(8) and testifying on his behalf;

(9) responding to the *iqāma* announcement (roughly half an *adhān*);

(10) being safe for the devil who flees, when he hears the *iqāma*[1];

(11) waiting for the *imām* to enter into a state of consecration (*iḥrām*), or entering into it oneself together with the *imām*;

(12) thus arriving at the first *Allāhu akbar* of consecration;

(13) joining the rows of worshippers and closing a gap in them, if any;

(14) responding to the *imām* when he utters the words 'God listens to whomever praises Him;

(15) being safe from (momentary) forgetfulness

b. Yaḥyā version. In IḤj., *Fatḥ*, XVI, p. 131, where a number of textual variants are enumerated, the saying is interpreted in a strictly neutral sense.

1. See Hishām ad-Dastuwāʾī under no. 15423 for the devil's usual reaction to the *iqāma* or the *adhān*.

(*sahw*) in general and warning the *imām* when he is (about to be) forgetful;

(16) attaining a state of humility and being immune in general for diversion;

(17) assuming a proper mental constitution;

(18) being surrounded by the angels;

(19) being trained in Qurʾān recitation and knowing its ground rules as well as its details;

(20) displaying the basic characteristics (*shiʿār*, v.l. *shaʿāʾir*[1]) of Islam;

(21) spiting the devil by combining worship and cooperation (with others) in showing obedience to God, as well as prodding the sluggish;

(22) being free from traits of hypocrisy as well as from malicious suspicions on the part of others that one is amiss in his *ṣalāt* in general;

(23) responding to the final salutation of the *imām*;

(24) benefiting through the congregation in private prayer and the public mention of God, and projecting the blessing of the immaculately performed *ṣalāt* onto the person whose performance falls short;

(25) creating bonds of friendship between neighbours and attaining mutual cooperation among them at times of prayer rituals.

The two remaining extra elements (the numbers 26 and 27) pertain to Qurʾān recitation in an audible manner, and listening to the public recitation of the *imām* on the one hand and audibly saying *amīn*, which is to coincide with the *amīn* of the *imām* and that of the angels.

This concludes IḤj.'s presentation of the selection he made of the constituent elements of the *ṣalāt al-jamāʿa* which he gathered from the writings of his predecessors.

With the same strand the Prophet's words:

- "A man well-versed in Qurʾān recitation is like the owner of camels which have their forelegs bound to their elbows. If he keeps them hobbled this way, he will hold on to them, but if he loosens the ropes, they will run away",

cf. Mz., VI, no. **8368**° (*kh*, 66/23, *m*, I, p. 543, *s*, confirmed in Mālik, I, p. 202, IḤ., II, p. 112). Mālik is CL. He is flanked by the usual SSs and spiders, one of which supports the additional statement (*m*, I, p. 544, 6f):

> "... and if he regularly performs the *ṣalāt* and recites from the Qurʾān by night and by day, he will remember it, but if he does not, he will forget it."

The commentators point out that the simile is especially apt since, of all livestock, camels are most prone to run away. For an earlier CL supporting a similar text, see Manṣūr under no. 9295.

For Mālik's position in *isnād*s supporting traditions on the treatment of fever, to which he also attached his Nāfiʿ / Ibn ʿUmar strand (cf. Mz., VI, no. **8369**°), see Hishām b. ʿUrwa under nos. 15744 and 16887.

With the same strand:

- "The Prophet prohibited the selling of a she-camel's offspring (sc. which is still in the womb), for there was this custom in the Jāhiliyya that they traded in camels even to the point of selling the unborn offspring of a she-camel (sc. without knowing whether that offspring was male or female)",

cf, Mz., VI, no. **8370*** (*kh*, 34/61, *Fatḥ*, V, p. 261, *d*, *s*, confirmed in Mālik, II, pp. 653 f, IḤ., I, p. 56, II, p. 63). Mālik is CL. He is again flanked in this bundle by spiders with Layth and others, and Sufyān b. ʿUyayna is key figure in his own spidery bundle supporting this tradition, cf. Mz., V, no. 7062 (*s*, *q*, Ḥum., no. 689). The prohibition is based upon the principle which received a lot of emphasis in Islam that transactions should not contain elements of risk (*gharar*)[2]. See also Lane, p. 505, right column supra.

With the same strand:

- "When the Prophet was still alive, we used to trade in foodstuffs. (One day) he sent us someone to pass on the order that we should remove our purchases from the place where we had bought them to some other place *before* we sold them again",

cf. Mz., VI, no. **8371**° (*m*, III, p. 1160, *d*, *s*, confirmed in Mālik, II, p. 641, IḤ., I, p. 56, II, pp. 112 f). Mālik is the clear CL of this tradition, which is part of the MC dealing with the prohibition to sell goods to others before one has properly taken possession of them. It was common practice to sell

1. The commentator leaves us in the dark as to how this multifaceted term is to be interpreted in the present context. Does it simply point to ritual cleanliness, the proper attire, wearing something on one's head and not showing 'nakedness' (*ʿawra*), etc.?

2. Cf. Schacht, *Introduction*, pp. 146 f.

commodities on the basis of vague descriptions and without properly establishing weights and measures in exchange for payments to be submitted by the purchaser at a later period, after which the vendor would actually purchase them himself at a price that was lower than the one agreed upon with the purchaser. Thus unlawful profits were made to which Islam tried to call a halt. This practice, as well as several other, closely related practices, went under the name of *ʿīna*; see Lane for more definitions. The removal of the purchases mentioned in this *matn* constituted a device to make sure that one had indeed already paid for, and taken possession of, the goods in question. For another, much earlier tradition from this MC, see ʿAbd Allāh b. ʿAbbās under no. 5736.

.With the same strand the Prophet's words:

- "When three persons are together, two should not carry on a whispered conversation with the exclusion of the third",

cf. Mz., VI, no. **8372*** (*kh*, 79/45, *m*, IV, p. 1717, confirmed in Mālik, II, p. 989). Mālik is CL of the wording. A large number of unconvincing SSs converge again in Nāfiʿ. The issue gave rise to a MC that probably originated in Iraq; see Aʿmash under no. 9253.

With the same strand the Prophet's words:

- "Last night I dreamt that I was near the Kaʿba and that I saw a dark (or light[1]) complexioned man. He was the most handsome man you have ever seen. He had beautiful curly locks that he had just combed and that were dripping with water. He was circumambulating the Kaʿba, leaning on (the shoulders of) two men. I asked who that man was. 'That is al-Masīḥ, the son of Maryam,' I heard someone[2] say. Then I saw a man with short, frizzly hair who was blind in his right eye[3] which was like a protruding grape (or: like a grape without sheen). When I asked who that was, I was told: 'That is al-Masīḥ ad-Dajjāl'",

cf. Mz., VI, no. **8373*** (*kh*, 77/68, 3, *m*, I, pp. 154 f, confirmed in Mālik, II, p. 920). Mālik is (S)CL of this, admittedly not very well attested, tradition. It refers to ʿĪsā b. Maryam, the Messiah (al-Masīḥ), and the Dajjāl, here called al-Masīḥ ad-Dajjāl, because he became usually equated with the antichrist of Christian eschatology[4]. In Islamic eschatology, al-Masīḥ ad-Dajjāl deceives the people by posing falsely as ʿĪsā b. Maryam before he is eventually killed by the latter. Mālik's tradition on the Dajjāl is, after Shuʿba's (cf. there under no. 1241), an early one which is tentatively datable. There is one rather mysterious figure mentioned in the Islamic sources who is occasionally identified with the Dajjāl, that is Ibn Ṣayyād or Ibn Ṣāʾid. The various traditions mentioning him are all supported by either late spiders or SSs which do not allow conclusions as to possible originators. For an extensive tradition on the Dajjāl, see al-Walīd b. Muslim (d. 195/811) under no. 11711.

On the authority of Nāfiʿ:

- "When during the civil war Ibn ʿUmar left for Mecca in order to perform a *ʿumra*, he said: 'If I am prevented from reaching the Kaʿba, we will act as we did when we were with the Prophet.' So he uttered the *labbayka Allāhuma* formula for a *ʿumra* on account of the fact that the Prophet had done the same in the year of Ḥudaybiya … and said: 'A *ḥajj* and a *ʿumra* are the same in these circumstances. I swear that I have already made *ḥajj* and *ʿumra* equally incumbent upon me[5].' Then he went forth until he arrived at the Kaʿba. He performed one single *ṭawāf* being of the opinion that that would suffice for him[6]. Finally he sacrificed an animal",

1. The adjectives for colours used are, as is a common feature in Arabic, susceptible of two, almost diametrically opposed, interpretations.
2. Zurqānī states here that the speaker was an angel, cf. IV, p. 282, -5.
3. In *Fatḥ*, XVI, pp. 211 f, IḤj. gives a series of variants: the left or the right eye, both eyes blind, or otherwise affected, etc.
4. For more on the appellative al-Masīḥ ad-Dajjāl, see ʿAzq. under no. 14706.
5. This statement conveys that he formulated the *qirān* intention, i.e. the intention to 'combine' the performance of *ḥajj* and *ʿumra* in one uninterrupted series of ritual actions. 'I have already made … incumbent …' is a typically emphatic way of saying 'I shall make … incumbent …' an expressive use of the perfect of a verb with *qad* in oaths etc. conveying a strong intention to do something in the future.
6. I.e. for someone who combines the performance of the *ḥajj* and that of the *ʿumra* in one continuous set of rituals. That *ṭawāf* consisted of seven complete circumambulations of course.

cf. Mz., VI, no. **8374*** (*kh*, 27/1, *m*, II, p. 903, confirmed in Mālik, I, p. 360, IḤ., I, p. 63). Mālik is the CL of this wording. The tradition is part of a large MC on the issue of *iḥṣār*, lit. 'restraining', i.e. what to do when a pilgrim is 'prevented', sc. by enemy action[1], from performing *ḥajj* rituals near the Kaʿba. The *matn* presented here is that of Mālik. In *m* we find instead of one *ṭawāf*, i.e. seven circumambulations around the Kaʿba, a variant with one *ṭawāf* plus seven times the run (*saʿy*) between aṣ-Ṣafā and al-Marwa, but nothing in addition to that. Having set out to perform solely a *ʿumra*, Ibn ʿUmar is depicted as having changed his mind in that he also wanted to perform a *ḥajj*. Thereto, as it says in a spider-supported variant (cf. Mz., VI, no. 8169, *m*, II, p. 904), he bought a sacrificial animal in Qudayd, a locality not far from Mecca. Mālik's bundle stands out amidst the usual assortment of bundles, spiders and SSs with Qutayba / Layth, Yaḥyā b. Saʿīd al-Qaṭṭān, Ḥammād b. Zayd, Ibn ʿUlayya and ʿAbd Allāh b. Numayr, all converging in the SCL Nāfiʿ.

With the same strand the Prophet's words:

- "Nobody is to perform a *ṣalāt* as the sun is about to rise or is about to set",

cf. Mz., VI, no. **8375°** (*kh*, 9/31, *m*, I, p. 567, confirmed in Mālik, i, p. 220, Shāfiʿī, *Risāla*, pp. 316 f, IḤ., II, p. 63). Mālik is CL of this concise and at first sight somewhat ambiguous tradition. It is part of a MC on the times during which *ṣalāt*s, obligatory as well as supererogatory ones, should preferably not be performed. The other traditions from this MC make clear what exactly the meaning of the prohibition is. Mālik's *matn* was probably modelled on an earlier Iraqi one. For this tradition, see Hishām b. ʿUrwa under no. 7322. For an even earlier one, see Qatāda under no. 10492.

No. **8376°** is dealt with under no. 4476* above.

With the same strand the Prophet's words:

- "Horses have excellence in their forelock until the Day of Resurrection",

cf. Mz., VI, no. **8377*** (*kh*, 56/43, *Fatḥ*, VI, p. 394, *m*, III, p. 1492, confirmed in Mālik, II, p. 467, IḤ., II, p. 112). This is Mālik's contribution to the MC on the excellence of horses. The forelock may be interpreted either as a metaphorical *pars pro toto* or as special emphasis on that part of the horse which is the first to advance in combat. For an older version from the MC, see Shuʿba under no. 9897.

With the same strand:

- "The Prophet said that a woman would be punished because of a cat which she had locked up until it died of hunger and on account of that she would go to Hell. He said to her (variant: she was told): 'You have not given it food or drink when you kept it locked up nor did you allow it to catch vermin",

cf. Mz., VI, no. **8378°** (*kh*, 42/9, 3, *m*, IV, p. 1760, confirmed in Dārimī, II, p. 426). The story about the woman who is punished in the Hereafter for having let a cat die of hunger is perhaps due to Mālik, but it is nowhere confirmed in the *Muwaṭṭaʾ* versions currently available or in his *Gharāʾib*. It later gave rise to numerous SSs and spiders, spread especially over the *Musnad* of IḤ., supporting versions of it, all but smothering Mālik. For a neat survey of these strands, see Abū Yaʿlā, X, pp. 341 f. But for ʿAzq., no further feasible (S)CLs are discernible in those. The spiders and SSs often end up in the companion Abū Hurayra, but they do not permit us to infer who may be held responsible in the first instance for the story. And Mālik's position is not clear-cut either. IḤj. (*Fatḥ*, V, p. 439, -4 ff) quotes Dāraquṭnī who said that Maʿn b. ʿĪsā, otherwise a trusted PCL of Mālik, was his only transmitter of it. Even so, the tradition seems to have been very popular when the number of—regrettably undatable—spiders and SSs found in support of it are anything to go by. An attempt to associate the story with Zuhrī—if that is what it is (cf. ʿAzq., XI, p. 284)—fails to convince.

With the same strand the Prophet's words:

- "With respect to the verse (LXXXIII: 6): '... on the day that the people stand before the Lord of all beings ...', (they stand there) with everyone submerged in his own sweat that reaches halfway his ears",

cf. Mz., VI, no. **8379*** (*kh*, 65/83, *Fatḥ*, X, p. 324, *m*, IV, p. 2196, confirmed in Ṭabarī, *Tafsīr*, XXX, p. 94). In this seemingly poorly attested bundle Mālik is no more than SCL. IḤj. ranges this exegetical tradition among the strange ones (*gharāʾib*[2]) of Mālik and lists a series of transmitters not mentioned in

1. Which one of the two *fitna*s that reportedly raged during Ibn ʿUmar's lifetime is left unspecified in this *matn*, but it becomes clear in several spider-supported *matn*s from the same MC, cf. also IḤ., *Fatḥ*, IV, p. 376, and Zurqānī, II, p. 294, that the second is alluded to here: *ḥīna nazala al-Ḥajjāj li-qitāl Ibn az-Zubayr*.

2. So far not located in the *Gharāʾib*.

the canonical collections who are reported to have transmitted it from Mālik, using the significant expression: *wa-qad tābaʿa Maʿn b. ʿĪsā* (i.e Mālik's pupil in *kh* and *m*) *ʿalayhi … kulluhum ʿan Mālik*, cf. *Fatḥ*, X, p. 324, lines 10 ff. See also IḤj.'s comments in *an-Nukat aẓ-ẓirāf*, his running commentary on Mz.'s *Tuḥfa*, VI, p. 219. So it is feasible to attribute it to Mālik. Thus he was followed by a horde of tradition colleagues who supported their versions with spiders and SSs as well as one veritable bundle with ʿĪsā b. Yūnus (d. 187-8/803-4) as (S)CL who supports his version by means of a dive through ʿAbd Allāh b. ʿAwn onto Nāfiʿ, cf. Mz., VI, 7743 (*kh*, 81/47, *m*, *t*, *s*, *q*).

On the authority of Nāfiʿ (paraphrase):

- "When ʿAbd Allāh b. ʿUmar arrived in the vicinity of Mecca, he used to spend the night at Dhū Ṭuwā[1] in the mountains. At the crack of dawn he used to perform the morning *ṣalāt* and then he would enter Mecca by the high mountain path but, on the occasion of a *ḥajj* or a *ʿumra*, he would not enter it without having performed first a ritual ablution (*ghusl*) at Dhū Ṭuwā and he would order those with him to do likewise before entering",

cf. Mz., VI, no. **8380°** (Mālik, I, p. 324). This *matn* of Mālik is a textbook example of a custom attributed to a companion, which was projected back onto the Prophet at the hands of a later transmitter, probably the *mawlā* Maʿn b. ʿĪsā (d. 198/814), sitting *above* Mālik in an *isnād* strand listed in the collections. This strand supported a *matn* in which Ibn ʿUmar reported what the Prophet did when he entered Mecca, cf. *kh*, 25/40, *Fatḥ*, IV, p. 181, *d*, *ʿAwn al-maʿbūd*, V, p. 224. This report served then as a model for other, later CLs who made dives for Mālik's alleged source Nāfiʿ, cf. Ḥammād b. Zayd and Ibn ʿUlayya in Mz., VI, no. 7513, and Yaḥyā b. Saʿīd al-Qaṭṭān, who added that the Prophet entered Mecca at Kadāʾ[2] in no. 8140 (*kh*, 25/41, dividing the text into two separate traditions, *Fatḥ*, IV, pp. 180 f, *m*, *d*, *s*, IḤ., II, p. 21). Cf. also a late spidery bundle with Abū Usāma Ḥammād b. Usāma as (S)CL, Mz., XII, no. 16797 (*kh*, *m*, *d*). Sitting as CL in a bundle, Sufyān b. ʿUyayna modelled a *matn* of his own on Mālik's text and supported it by means of a Hishām b. ʿUrwa / ʿUrwa / ʿĀʾisha strand back to the Prophet, cf. Mz., XII, no. 16923 (*kh*, 25/41, 2, *m*, II, p. 918, *d*, *t*, *s*, confirmed in Dhahabī, *Siyar*, VIII, p. 471).

With the same strand the Prophet's words:

- "When someone goes to the Friday *ṣalāt*, let him (first) perform a *ghusl*",

cf. Mz., VI, no. **8381*** (*kh*, 11/2, *Fatḥ*, III, p. 7, *s*, confirmed Mālik, I, p. 102, IḤ., II, p. 64). This is one of several *matn*s dealing with this precept. For a few more *matn*s within this MC, in which Mālik is also the (S)CL, see above no. 4161, and below nos. 10519 and 12569. IḤj. records in *Fatḥ* his collection of the numerous diving SSs and spiders launched onto Nāfiʿ in support of this *ghusl* tradition, cf. ibidem, p. 8.

With the same strand:

- "A Muslim who has possessions with which he would like to make a bequest can act no more appropriately than having that bequest in writing in his house after at most two (var. three) days",

cf. Mz., VI, no. **8382*** (*kh*, 55/1, *Fatḥ*, VI, pp. 286 f, *s*, confirmed in Mālik, II, p. 761, IḤ., II, p. 113). This is the somewhat free translation of a *matn* which is worded in such concise terms that a literal rendering would make it difficult to interpret. This rendering was arrived at with the help of various commentaries, cf. *Fatḥ*, ibidem, Nawawī, XI, pp. 74 f, Zurqānī, IV, pp. 58 f. As is so often the case, the SCL of this bundle, Nāfiʿ, is well-nigh swamped by spiders and SSs, but these all fail to convince and do not undermine Mālik's position as the believable CL. Later CLs discernible in bundles supporting this saying are Yaḥyā b. Saʿīd al-Qaṭṭān (cf. no. 8176, *m*, *d*, IḤ., II, pp. 57, 80) and, with a Maʿmar / Zuhrī / Sālim strand, ʿAbd ar-Razzāq (cf. no. 6956, *m*, ʿAzq., IX, p. 56, IḤ., II, p. 34). Mālik adds, furthermore, that a person, while he is sane of mind, is free to make changes in the particulars of his testament until the day of his death, to the point of rescinding it altogether, but with the exception of the solemn assurance made during his life to a slave that he will be manumitted upon his death. That promise (*tadbīr*), once made, cannot be stricken off.

With the same strand:

1. Or Dhū Ṭawā, a wadi in the neighbourhood of Mecca which, as Zurqānī (II, p. 226) points out, is nowadays called Biʾr az-Zāhid.
2. The highest point in Mecca close to the graveyard, cf. *ʿAwn al-maʿbūd*, V, p. 225.

- "When the Prophet was on a journey and he was pressed for time, he used to combine the performance of the *maghrib* and *ʿishāʾ ṣalāt*s",

cf. Mz., VI, no. **8383*** (*m*, I, p. 488, *s*, confirmed in Mālik, I, p. 144, IḤ., II, p. 63). Mālik is CL in this concise, late version from the MC on combining the performance of two *ṣalāt*s. See above no. 5608 for another tradition of his on this subject. A similar *matn* is due to Sufyān b. ʿUyayna who supported his with a strand through Zuhrī / Sālim / Ibn ʿUmar, cf. Mz., V, no. 6822 (*kh*, 18/13, *m*, I, p. 488, *s*, Ḥum., no. 616, IASh., II, p. 456). Mālik is also CL in a Tabūk-linked tradition of the same purport followed by an account of one of the Prophet's miraculous predictions, cf. no. 11320 below.

In the following, Mz.'s enumeration of Mālik's Nāfiʿ / Ibn ʿUmar-supported traditions from nos. **8384-8401** are skipped, since they are confirmed only in one canonical collection and, more often than not, are not even listed in the currently available *Muwaṭṭaʾ* redactions. Occasionally some of these SSs will be dealt with in the treatment of other bundles upon which they appear to have been superimposed. It turns out that *kh* lists nine of these SSs, *s* three, while *m*, *d* and *q* list only two. Unless *Muwaṭṭaʾ* redactions other than the currently available ones and newly (to be) edited contain these SS-supported traditions, the conclusion seems inescapable that the collectors of the Six have brought these Mālik SSs into circulation in addition to numerous others supported by strands other than the Nāfiʿ / Ibn ʿUmar one.

With a strand on the authority of Abū Bakr b. Nāfiʿ—his father Nāfiʿ, the *mawlā* of Ibn ʿUmar—his patron Ibn ʿUmar:

- "The Prophet ordered to clip the moustache and to let the beard grow",

cf. Mz., VI, no. **8542°** (*m*, I, p. 222, *d*, *ʿAwn al-maʿbūd*, XI, p. 169, *t*, confirmed in Mālik, II, p. 947, cf. IḤ., II, p. 156, who leaves Nāfiʿ's father out of his strand). Mālik is CL. Two verbs for 'clipping' are used in related *matn*s, *aḥfā* amounts to a close shave or even plucking out, whereas *qaṣṣa* denotes a less thorough treatment. The tradition grew out of the Islamic tendency to avoid conforming to practices of other people summarized in the injunction *khālifū 'l-mushrikīn* or *khālifū ahl al-kitāb*. The tradition is also found supported by spiders and a SS (Mz., VI, nos. 7945, 8047, 8177 and 8236).

With a strand on the authority of Qaṭan b. Wahb b. ʿUwaymir (or ʿUmayr)—Yuḥannas (or Yuḥannis) Abū Mūsā, who related that he was sitting one day in the presence of Ibn ʿUmar during the (second) civil war, when a female client of his came to him, greeted him and said: 'Abū ʿAbd ar-Raḥmān, I want to leave Medina, the situation has become unbearable.' Thereupon Ibn ʿUmar said to her: 'Sit down, you silly woman, for I heard the Prophet say:

- "Anyone living in Medina who endures patiently any adversity and hard circumstances that may befall the city will benefit from my mediation and testimony on the Day of Resurrection",

cf. Mz., VI, no. **8561*** (*m*, II, p. 1004, *s*, confirmed in Mālik, II, pp. 885 f, IḤ., II, pp. 113, 119, 133, Abū Yaʿlā, X, pp. 166 f). Mālik is the clear CL. The existence of various diving SSs supporting the same *matn* and bypassing him prove that the tradition was a popular one, but Mālik's position as CL is not in doubt. Among those dives is one via a relatively obscure transmitter, one ʿĪsā b. Ḥafṣ b. ʿĀṣim, who is nonetheless especially identified with it in IḤj., *Tahdhīb*, VIII, p. 208.

With a strand on the authority of Zuhrī—Abū Bakr b. ʿUbayd Allāh b. ʿAbd Allāh b. ʿUmar—his grandfather ʿAbd Allāh b. ʿUmar, who related the Prophet's words:

- "When eating, use your right hand, and when you drink, use your right hand, for the Devil eats and drinks with his left hand",

cf. Mz., VI, no. **8579*** (*m*, III, p. 1598, *t*, *s*, confirmed in Mālik, II, pp. 922 f, IḤ., II, pp. 33, 146, Dārimī, II, pp. 132 f). Mālik is CL and he may have been copied by Sufyān b. ʿUyayna. Some SSs coming together in Zuhrī are not convincing enough to identify him as CL. There is also a spider with Layth as CL supporting another version from the MC on the superiority of the right hand, cf. Mz., II, no. 2917.

With a strand on the authority of ʿAbd ar-Raḥmān b. Ḥarmala—ʿAmr b. Shuʿayb—his father Shuʿayb b. Muḥammad b. ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ—Shuʿayb's grandfather ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, who related the Prophet's words:

- "One rider is a devil, two riders are two devils, but three riders constitute a (proper) company of men",

cf. Mz., VI, no. **8740**° (*d*, *ʿAwn al-maʿbūd*, VII, p. 191, *t*, *s*, confirmed in Mālik, II, p. 978). Mālik is CL. The tradition constitutes a warning against the devil who is thought to be capable of causing trouble for one or two travellers riding alone, but who cannot overpower a party of three persons or more. When someone travels on his own and he perishes, there is no one to take proper care of his funeral or, if he leaves those, of his debts. The same goes for two persons riding together. But three or more persons travelling together can be expected to help each other and, in case of mishaps, take the necessary steps to survive, cf. *ʿAwn al-maʿbūd*, ibidem. The word *shayṭān* = 'devil' is also simply believed to be here an alternative for the adjective *ʿāṣī* = 'disobedient', 'rebellious', cf. furthermore Q. VI: 112, Zurqānī, IV, p. 390.

With a strand on the authority of someone trustworthy—ʿAmr b. Shuʿayb—his father—Shuʿayb's grandfather ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ:

- "The Prophet forbade the selling of an earnest",

cf. Mz., VI, no. **8820**° (*d*, *ʿAwn al-maʿbūd*, IX, pp. 289 f, *q*, confirmed in Mālik, II, p. 609, IḤ., II, p. 183). Mālik is CL. With an earnest is meant here the earnest money—presumably paid in kind—submitted by the purchaser as down payment for a commodity or a slave before taking possession, at which point he will pay out in full the purchasing price agreed with the seller. Or this pertains to a down payment concerning the hire of a riding animal. The purchasing price/hiring fee is understood to be paid out in full at a later date. The identification of Mālik's source, someone trustworthy in his eyes, has led to some speculation. Some think the name of the controversial ʿAbd Allāh b. Lahīʿa is to be inserted, others think that Ḥabīb b. Abī Ḥabīb, Mālik's clerk, recorded it from Mālik via ʿAbd Allāh b. ʿĀmir al-Aslamī (d. 150 or 151/767-8) from ʿAmr b. Shuʿayb, cf. *q* in Mz., VI, no. 8727. Another proposition is the insertion of one ʿAmr b. al-Ḥārith al-Miṣrī (d. 147-9/764-6) between Mālik and ʿAmr b. Shuʿayb. All these possibilities are enumerated in Zurqānī, III, p. 250.

For Mālik's version of a tradition within a *sahw*-related MC centring in Zuhrī, see Zuhrī under no. **9154**°.

Mz., VII, no. **9720**° has Mālik as CL of one of two particular wordings of an ordinance which is an offshoot of a *khabar* attributed to Zuhrī (see there under no. 9721). For the other wording of Mālik, see no. 92* above.

With a strand on the authority of Zuhrī—Maḥmūd b. ar-Rabīʿ:

- "ʿItbān b. Mālik was the prayer leader of his people. He was blind. Once he said to the Messenger of God: 'It is dark, it rains and the riverbed is overflowing. I am blind (so I cannot reach my people); would you therefore perform a *ṣalāt* in my living quarters in a spot which I always take as prayer site?' The Messenger of God came to him and asked: 'Where would you like me to perform that prayer?' Having been led to a certain spot he performed a prayer in it",

cf. Mz., VII, no. **9750**° (*kh*, 10/40, 2, *Fatḥ*, II, p. 298, *s*, confirmed in Mālik, I, p. 172). Zuhrī is SCL and Mālik is the CL, the oldest in fact. This tradition is a good example of an originally concise *matn* characteristic of Mālik. Then, at the hands of several people copying him, supporting their respective *matn*s by means of dives of varying depth and sophistication, some even by-passing Zuhrī, a number of narrative embellishments were added. This is in so-many words confirmed by Zurqānī, I, p. 353. These narrative trimmings smothered Mālik's original wording to the point that it became hardly detectable. For a survey of these, some running over pages, see ʿAzq., I, pp. 502 f, IḤ., IV, p. 44, V, p. 449, *m*, I, pp. 455 ff.

With a strand on the authority of Nāfiʿ—Nubayh b. Wahb:

- "(When they were assembled in Mecca for the *ḥajj*,) ʿUmar b. ʿUbayd Allāh wanted to marry one Ṭalḥa b. ʿUmar to the daughter of Shayba b. Jubayr. So he sent for Abān b. ʿUthmān, the leader of the pilgrims, to be present at the marriage. But Abān b. ʿUthmān said: 'I heard my father ʿUthmān (b. ʿAffān) one day relating the Prophet's words: 'A man in a state of consecration may not marry or be given in marriage or propose marriage",

cf. Mz., VII, no. **9776*** (*m*, II, p. 1030, *d*, *s*, *q*, confirmed in Mālik, I, pp. 348 f, IḤ., I, pp. 57, 73). Flanked by several (deep) diving SSs and spiders, Mālik is the CL of this tradition. Sufyān b. ʿUyayna copied him. ʿAmr b. Dīnār is CL in a tradition in which the Prophet allegedly married his wife Maymūna bt. al-Ḥārith while in a state of consecration, cf. his *tarjama* under no. 5376.

With a strand on the authority of Nuʿaym b. ʿAbd Allāh al-Mujmir—Muḥammad b. ʿAbd Allāh b. Zayd b. ʿAbd Rabbihi—Abū Masʿūd ʿUqba b. ʿAmr:

- "When we were sitting with Saʿd b. ʿUbāda[1], the Prophet came to us. Bashīr b. Saʿd[2] said: 'Messenger of God, God has ordered us to pray for you (in our *ṣalāt*)[3]. How do we do that?' The Prophet was silent for so long that we wished he had not asked. Finally he said: 'Say: 'God, bless Muḥammad, bless the family of Muḥammad as You blessed Ibrāhīm; glorify Muḥammad and glorify the family of Muḥammad as You glorified the offspring[4] of Ibrāhīm among the people of the world. You are praised and extolled.' And then you utter the final salutation as you have already memorized[5]'",

cf. Mz., VII, no. **10007**° (*m*, I, p. 305, *d*, *t*, *s*, confirmed in Mālik, I, pp. 165 f, IḤ., V, pp. 273 f[#]). Mālik is CL. The bundle has a spider superimposed upon it through Ibn Isḥāq, but whether he had anything to do with the text could not be ascertained from the *Sīra*. For a study of Mālik's authority Nuʿaym, see above under no. 3605.

For Mālik's position in a bundle supporting a composite of three prohibitions, Mz., VII, no. **10010***, see Zuhrī under that number.

With a strand on the authority of Ibrāhīm b. ʿAbd Allāh b. Ḥunayn—his father ʿAbd Allāh b. Ḥunayn[6]—ʿAlī b. Abī Ṭālib:

- "The Prophet forbade the wearing of the *qassī* fabric[7] and of garments dyed yellow/red(1), wearing a signet ring made of gold(2) and reciting from the Qurʾān during the bow (*rukūʿ*)(3)",

cf. Mz., VII, no. **10179*** (*m*, III, p. 1648, *d*, *t*, *s*, confirmed in Mālik, I, p. 80). In this composite with elements numbered from one to three Mālik is a clear CL sitting in the centre of this inordinately complex bundle. All the other key figures in it, like Zuhrī, Yaḥyā b. Abī Kathīr, Yūnus b. Yazīd + Ibn Wahb, Muḥammad b. ʿAmr b. ʿAlqama, Maʿmar + ʿAzq., and others, are just targets of late dives, which form into a number of spiders, all superimposed by Mz. on this one Mālik bundle. As is usual in composites, not every spider supports all the elements, and not all the time, in this order. For the element on dyeing, see Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī under no. 8613.

With a strand on the authority of Zuhrī—ʿAbd Allāh and al-Ḥasan, the sons of Muḥammad ibn al-Ḥanafiyya—their father—ʿAlī b. Abī Ṭālib:

- "On the day of (the conquest of) Khaybar the Messenger of God prohibited the temporary marriage and the eating of domestic ass meat",

cf. Mz., VII, no. **10263*** (*kh*, 72/28, 3, *m*, II, p. 1027, III, p. 1537, *t*, *s*, *q*, confirmed in Mālik, II, p. 542, Dārimī, II, p. 118, and cf. Ṭay., no. 111, Ḥum., no. 37, ʿAzq., IV, p. 523, IH., I, pp. 79, 142). Both prohibitions constituted ancient issues whose origins may well have preceded even the lifetime of Zuhrī, the SCL of this bundle. But Mālik is surely the CL of this particular wording, that is to say: the combination of the two precepts can be ascribed to Mālik, who is seen on many occasions as a skilled combiner of several such juridically unrelated issues within the *matn* of one tradition (cf. his position in Zuhrī's no. 10010). Zurqānī states that Mālik had also transmitted this on the authority of his master Yaḥyā b. Saʿīd al-Anṣārī, cf. III, p. 154, -11. Mālik was in due course copied by Sufyān b. ʿUyayna. On the other hand, the supposed linkage of the domestic donkey meat prohibition to the backdrop of Khaybar is already attested in the early historical sources. Using several obscure transmitters, the author of the *Sīra* moulded a couple of strands supporting accounts of the Khaybar scene, cf. *Sīra*, III, pp. 345 f, and further IASh., VIII,

1. A chieftain of the Khazraj whom Muḥammad paid a visit in order to show his friendly intentions towards him (*taʾnīs*), as it says in Zurqānī, I, p. 336.
2. A prominent companion, the first Anṣārī to pledge allegiance to Abū Bakr, IḤj., *Iṣāba*, I, p. 312.
3. An allusion to Q. XXXIII: 56: 'You who are believers, pray for him…'
4. The word 'offspring' is not mentioned in all the versions of this tradition, cf. the controversy in Zurqānī, I, p. 337, 8 f.
5. Ibn ʿAbd al-Barr is quoted in Zurqānī, I, p. 337, as having stated that the prayer for the Prophet was transmitted by a number of *isnād* strands deserving the qualification *mutawātir*, but the wordings are on the whole similar though not identical (*mutaqārib*). The final salutation as mentioned in Zurqānī, I, p. 337, comprises the words: *as-salāmu ʿalayka ayyuhā 'n-nabī wa-raḥmatu 'llāhi wa-barakātuh*.
6. Both father and son are pretty obscure characters and conceivably fictitious.

7. A cotton fabric with silk woven in. A village in Egypt called al-Qass near Tinnīs is reported to have produced this fabric, cf. Ibn al-Athīr, *Nihāya*, IV, p. 59.

p. 72, IḤ., III, p. 419, IḤj., *Iṣāba*, VII, p. 189. He thus created for himself an ICL position in a largely fictitious, collective *isnād* bundle in support of the linkage. But it was probably not Ibn Isḥāq[1] who thought of this first. There is in any case a CL who died a number of years earlier than Ibn Isḥāq who heads a bundle describing the same Khaybar scene during which the prohibition was issued. This CL is Abū Isḥāq Sulaymān b. Abī Sulaymān ash-Shaybānī, cf. his *tarjama* under no. 5164. For a somewhat later CL within this MC, see Shuʿba under no. 1795.

With a strand on the authority of Zayd b. Aslam—his father Aslam, the *mawlā* of ʿUmar[2]—his patron ʿUmar b. al-Khaṭṭāb:

- "I assigned an excellent horse of mine to be ridden in the path of God. The person (entrusted with it) failed to take care of it properly. So I wanted to buy it back and I thought that he would sell it at a low price. I asked the Prophet about this who said: 'Do not buy it back, even if he will let you have it for one dirham. He who withdraws a charitable gift is like a dog which returns to its vomit'",

cf. Mz., VIII, no. **10385**° (*kh*, 56/137, 2, *m*, III, p. 1239, *s*, confirmed in Mālik, I, p. 282, IḤ., I, p. 40). Mālik is CL of the text, which shows up a number of otherwise insignificant variants. For a change Ibn ʿUyayna claimed that he had it from Mālik, cf. Ḥum., no. 15. A shorter version also has Mālik as CL, see above under no. 8351. For the simile of a dog returning to its vomit, see Qatāda under no. 5662.

With the same strand:

- "On one of his campaigns the Prophet was riding along at night together with ʿUmar b. al-Khaṭṭāb. Three times ʿUmar asked him something, but three times he did not answer. (Angrily addressing himself) ʿUmar then said: 'May your mother be deprived of you, ʿUmar! You importuned the Messenger of God three times, and three times he refused to answer you! I urged my camel forward until I was at the head of the people, all the time afraid that a Qurʾānic recitation concerning me would be revealed. Presently I heard a man shouting at me. Still afraid that a Qurʾānic recitation concerning me would be revealed, I went to the Prophet and greeted him. He said: 'This night a *sūra* was revealed to me which is dearer to me than that over which the sun rises.' Then he recited (XLVIII: 1): 'We have given you a clear victory'",

cf. Mz., VIII, no. **10387*** (*kh*, 66/12, *Fatḥ*, VIII, p. 458, *t*, V, p. 385, *s*, confirmed in Mālik, I, pp. 203 f). Mālik is the clear CL. His CL position is implied in so many words in Zurqānī, II, p. 16[3]. The text of the tradition contains several (partly awkward) variants and the translation given here is based upon a selection of the least unlikely ones which give the best sense. It is especially the *Muwaṭṭaʾ* text which presents a few confusing turns of phrase that are blithely glossed over by Zurqānī but for the comment that the man shouting at ʿUmar may have been a messenger from Muḥammad who was to convey his reassurance that ʿUmar was still held in high esteem in spite of his importuning him by the questions. The texts as presented by *kh* (3x), *t* and *s* appear to have been emended in an attempt to get rid of the infelicities found in the *Muwaṭṭaʾ*. The Muslims were on their way to Ḥudaybiya and thus the Qurʾānic word 'victory' (*fatḥ*), is interpreted as a reference to the deal struck there with the Meccans, or as an allusion to the conquest of Mecca which had become more likely as a result of the Ḥudaybiya deal.

With a strand on the authority of Zuhrī—Sālim b. ʿAbd Allāh (— his father ʿAbd Allāh b. ʿUmar[4]):

- "One Friday when ʿUmar b. al-Khaṭṭāb was preaching, one of the companions who had made the Hijra entered the mosque and ʿUmar asked him: 'What hour is this?' The man replied: 'I came back from the market when I heard the prayer call so before anything else I performed the *wuḍūʾ*.' '(Did you perform) a *wuḍūʾ* as well, whereas you

1. In due course he was copied by Wāqidī (II, pp. 660 f) and Ibn Saʿd (II 1, p. 82).
2. He was allegedly one of the *muʿammarūn* whom God had blessed with a long life, for he is said to have died at the age of 114 in the year 60/680, cf. Zurqānī, II, p. 144.
3. *Wa-qad rawāhu* (i.e. this tradition) *jamāʿatun ʿan Mālik ʿan Zayd b. Aslam ʿan abīhi ʿan ʿUmar mawṣūlan … wa-akhrajahu ʾl-Bukhārī waʾt-Tirmidhī waʾn-Nasāʾī min ṭuruq ʿan Mālik bi-hi …*, etc.
4. Ibn ʿUmar is in brackets since Mālik did not include his name in the strand, but *kh* does.

know that the Messenger of God used to order a *ghusl*?[1]'",

cf. Mz., VIII, no. **10519**° (*kh*, 11/2, 2, *Fatḥ*, III, pp. 7, confirmed in Mālik, I, pp. 101 f, Shāfiʿī, I, p. 134, IḤ., I, pp. 29, 45). Mālik who is CL added this tradition to a cluster of reports dealing with the precept that attending the Friday *ṣalāt* necessitates a *ghusl*. For several others in which he is also CL, see nos. 4161° and 8381* above and no. 12569° below.

With a strand on the authority of Zuhrī—ʿUrwa b. az-Zubayr—ʿAbd ar-Raḥmān b. ʿAbd al-Qārī (and al-Miswar b. Makhrama)—ʿUmar b. al-Khaṭṭāb:

- "I heard Hishām b. Ḥakīm b. Ḥizām recite *sūrat al-furqān* (XXV) in a way that differed from mine as the Messenger of God had taught me and I was about to pounce on him, but then I let him be until he made to go. At that point I grabbed him by his cloak, brought him before the Messenger of God and said: 'I heard this man recite *sūrat al-furqān* in a way that differs from the way in which you taught me this *sūra*.' The Prophet ordered him to recite it which he did. 'Thus it was revealed to me,' the Prophet said and then he ordered me to recite it, which I did. Again the Prophet said: 'Thus it was revealed to me; this Qurʾān was sent down in seven readings, so recite it in the way that is easiest'",

Cf. Mz., VIII, no. **10591**°, 10642° (*kh*, 44/4, 3, *m*, I, p. 560, *d*, *s*, confirmed in Mālik, I, p. 201, Shāfiʿī, *Risāla*, ed. Aḥmad M. Shākir, Cairo 1938, no. 752, ʿAzq., XI, pp. 218 f, IḤ., I, p. 40). When the diagram of its bundle is scrutinized (see further down), Zuhrī looks like its undeniable CL, but when his recorded pupils are surveyed, it is Mālik who is his only believable PCL, all the other strands coming together in Zuhrī constituting mere dives launched by transmitters from one or more generations after him. And it is of course located in the *Muwaṭṭaʾ*. That is why it is probably wiser rather to ascribe the wording to Mālik, although the discussion about the issue may conceivably date to a time as far back as Zuhrī's. The observation that Zuhrī is recorded to have said that the 'seven readings' are only applicable to issues in which there is no question of 'permissible' (*ḥalāl*) and 'forbidden' (*ḥarām*), this observation may lead some to conclude that the tradition is Zuhrī's rather than Mālik's. However, this statement is only found in ʿAzq. and nowhere else, not even in Ibn Ḥanbal's *matn* variant supported by the Maʿmar / ʿAbd al-Aʿlā b. ʿAbd al-Aʿlā strand. The Companion Hishām b. Ḥakīm b. Ḥizām is an obscure figure who is mainly known because of this tradition. He was probably invented for its *isnād* by Mālik. Hishām's father was supposedly a *muʿammar* who died at the age of 120 years[2]. Inventing non-existing sons of otherwise conceivably historical fathers is a phenomenon that could be observed on other occasions, fairly often in Mālik's corpus of *isnād* strands as well as in that of his fellow-traditionists. This is one of the earliest and at the same time best-known and most extensive versions within the MC on the various readings (*qirāʾāt* or *aḥruf*, the plural of *ḥarf*) of the Qurʾān. With this tradition is implied that one particular word or phrase in the Qurʾān may be found in any of up to seven different variants, whereby the number seven is assumed to stand for 'several' in the same manner as seventy often stands for several tens and seven hundred for several hundreds[3]. Some scholars of old claimed that all these variants reflected in the first instance the many different dialects the Arabs spoke at the time the Qurʾān was revealed to Muḥammad[4]. But many other interpretations of the number seven were offered as well[5]. In the course of time

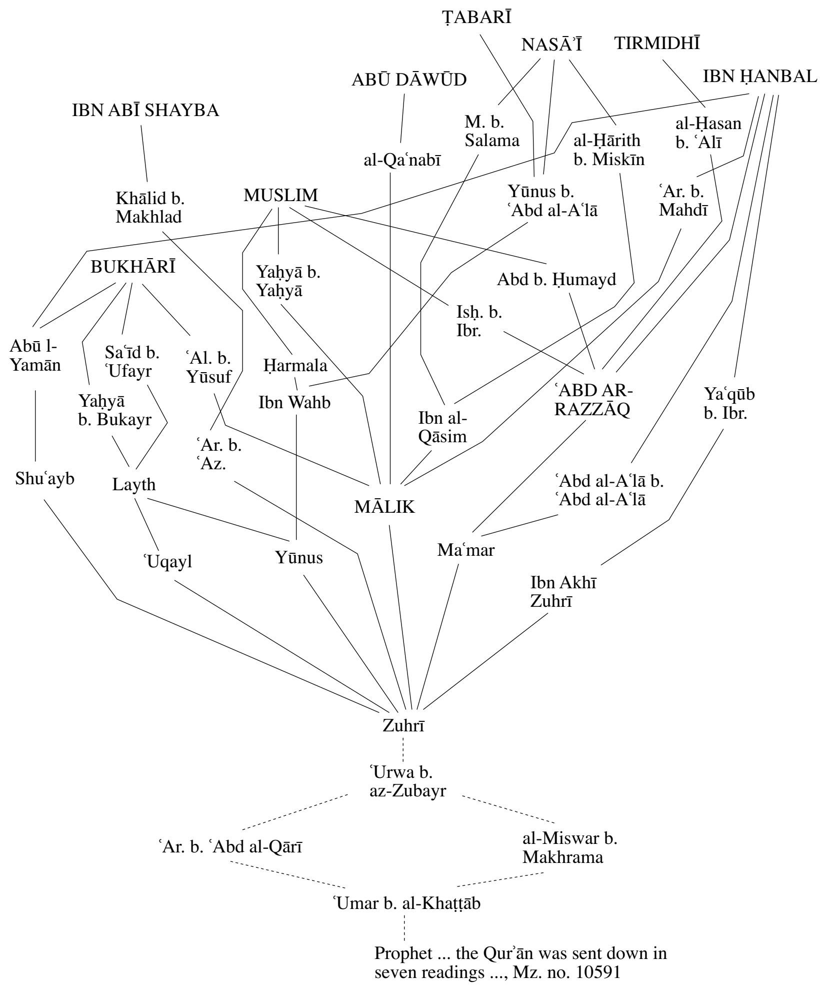
1. Zurqānī's interpretation of this not altogether clear tradition is followed here, cf. I, p. 210.

2. Cf. Ṭabarī, *Annales*, III, p. 2378. For the *muʿammar* phenomenon, see our lemma *muʿammar* in *EI* 2.

3. Cf. IḤj, *Fatḥ*, X, p. 398; the number seven for the *aḥruf* was modelled on the 'seven gates of Paradise', cf. ibidem, p. 399, line 10.

4. For details, see IḤj., *Fatḥ*, X, pp. 401 f. The number of dialects may be taken to be higher than seven, but then by seven is meant the most eloquent (*afṣaḥ*) among them. Thus five clan dialects of Hawāzin are mentioned. Also two clans with Kaʿb as forefather, Kaʿb Quraysh, and Kaʿb Khuzāʿa, the latter two easily understanding one another because they were neighbours. The number seven is furthermore explained as referring to Quraysh, Hudhayl, Taym ar-Ribāb, Azd, Rabīʿa, Hawāzin, and Saʿd b. Bakr. But Ibn Qutayba is quoted rejecting this: 'seven' refers to seven *baṭn*s from within Quraysh, for God has said: 'We have sent no messenger except one speaking the language of his tribe (XIV: 4)'. Then another opinion amounts to saying that 'seven' refers to Muḍar: Hudhayl, Kināna, Qays, Ḍabba, Taym ar-Ribāb, Asad b. Khuzayma, and Quraysh.

5. The number is occasionally identified with modes of expression: verses or phrases containing incitement (*zajr*), command (*amr*), permission (*ḥalāl*), prohibition (*ḥarām*), secure or ambiguous statements (*muḥkam* and *mutashābih*) and similes (*amthāl*), IḤj., *Fatḥ*, X, p. 404.



several spiders and SSs were superimposed upon this Mālik bundle, two with ʿAbd Allāh b. Wahb as key figure[1], and two with ʿAzq.[2], in which Zuhrī is again (S)CL. Another CL in the *aḥruf* MC may be Shuʿba, see there under no. 9591.

With a strand on the authority of Zuhrī—Mālik b. Aws—ʿUmar b. al-Khaṭṭāb who, after a narrative preamble, reported the Prophet's words:

- "Bartering gold for silver constitutes *ribā* except when both are handed over immediately on the spot (where the barter is concluded), bartering (one measure of) wheat for (another measure of) wheat constitutes *ribā* except when the bartered goods are handed over on the spot, bartering dates for dates idem, bartering barley for barley idem",

cf. Mz., VIII, no. **10630*** (*kh*, 34/76, cf. *m*, III, pp. 1209 f, *d*, confirmed in Mālik, II, pp. 636 f, ʿAzq., VIII, p. 116, IḤ., I, p. 45). *Ribā*[3], alluded to in various Qurʾānic passages, gave rise to legal debates which must have originated in early times, as is apparent also from the participation therein of some great first-century *fuqahāʾ*. With his three PCLs, Zuhrī looks like the CL, but the conciseness of this maxim and the absence of any of Zuhrī's *mursalāt*,

Suyūṭī, *Itqān fī ʿulūm al-qurʾān*, ed. Muḥammad Abū ʻl-Faḍl Ibrāhīm, III, pp. 236 f, cites the Qurʾān expert ʿAlī b. Aḥmad al-Ḥirālī (d. 637/1239, cf. *GAL*, G I, p. 414) who attaches a purely metaphorical interpretation to the seven *aḥruf*. For the way in which *ḥarf* came to be interpreted as *qirāʾa*, see *GdQ*, I, pp. 48-51, IḤj., ibidem, pp. 397-414, apud *faḍāʾil al-qurʾān*, ch. 5, and *EI* 2, s.v. *ḳurʾān*, V, pp. 408 f.

1. Cf. also Mz., V, no. 5844.

2. *Muṣannaf*, XI, pp. 218 ff.

3. Usually translated as 'usury' or 'excessive interest', *ribā* implies also the creating of risks for one of those involved in a commercial transaction as a result of (partial) deferment of payment.

let alone *aqwāl*, related to this issue next to all those ascribed to his fellow-*fuqahāʾ*, may point to a SCL-ship rather than a (S)CL-ship. Among his alleged pupils it is probably Mālik who is responsible for the legally precise formulation in due course imitated by Layth and Sufyān b. ʿUyayna who both dive for Mālik's supposed spokesman, Zuhrī. This is stated in so many words in Zurqānī, III, p. 283, -7. The present analysis is necessarily a tentative one, and others may prefer to attribute it, if not verbatim then at least in principle, to Zuhrī in view of that man's otherwise undeniable expertise in matters of *fiqh*. But Mālik seems the more likely candidate in this tradition.

For Mz., VIII, nos. **10632**° and **10633**°, both lengthy traditions with Mālik as CL around the concept *lā nūrathu mā taraknā ṣadaqa*, see Zuhrī under no. 6630.

With a strand on the authority of Zayd b. Abī Unaysa—ʿAbd al-Ḥamīd b. ʿAbd ar-Raḥmān b. Zayd b. al-Khaṭṭāb—Muslim b. Yasār—(Nuʿaym b. Rabīʿa):

- "ʿUmar b. al-Khaṭṭāb was asked about the verse (VII: 172): 'When your Lord drew from the loins[1] of the sons of Ādam their offspring and made them testify in respect of themselves: 'Am I not your Lord?' Whereupon they say: 'Indeed, we testify', this in order that they will not[2] say on the Day of Resurrection: 'We were not aware of this'. ʿUmar said: 'I heard how the Messenger of God was once asked about this verse and he said: 'God, exalted is He, created Ādam, then He rubbed his back with His right hand and brought forth Ādam's offspring saying: 'I have created these for Paradise and they will act as the people of Paradise act.' Then He rubbed Ādam's back and brought forth his offspring saying: 'I have created those for Hell and they will act as the people of Hell act.' Someone said: 'Messenger of God, why acting at all?' The Prophet answered: 'When God created man for Paradise, He made him act in the way of the people of Paradise, until he died acting the way of the people of Paradise whereupon He led him into Paradise. And When He created man for Hell He made him act in the way of the People of Hell, until he died acting as the people of Hell did, whereupon He led him to Hell'",

cf. Mz., VIII, no. **10654**° (*d*, *ʿAwn al-maʿbūd*, XII, pp. 307 f, *t*, V, p. 266, *s*, confirmed in Mālik, II, pp. 898 f, IḤ., I, p. 44[#], Ṭabarī, *Tafsīr*, IX, p. 113). Mālik is the clear CL of this crucially important tradition from the theological discussion on predestination vis-à-vis man's free will. The tradition was extensively analysed by Van Ess in *Zwischen Ḥadīṯ und Theologie*, pp. 32 ff. It is at the same time partially a genuine *ḥadīth qudsī*, i.e. a tradition that contains verbatim words attributed to God Himself, duly recorded by Graham in his monograph (pp. 161 f). The man in the *isnād* in brackets is added in some sources, because the obscure Muslim b. Yasār was understood never to have heard ʿUmar. Some commentators say that he, as well as Nuʿaym b. Rabīʿa, were strictly nondescript, if not fictitious, transmitters, cf. Zurqānī, IV, p. 246.

With a strand on the authority of Zuhrī—ʿUthmān b. Isḥāq b. Kharasha—Qabīṣa b. Dhuʾayb:

- "A grandmother came to Abū Bakr and asked him what (portion is set aside for her) as inheritance. 'In the Book of God there is no mention of any portion for you,' Abū Bakr said, 'and I do not know of any ruling of the Prophet in that respect. Come back to me later in order that I can ask the people about this.' So he asked the people and al-Mughīra b. Shuʿba said: 'I was present when the Prophet allotted one sixth to a grandmother.' 'Was there anyone with you?', Abū Bakr asked. Then Muḥammad b. Maslama stood up and said the same thing as al-Mughīra had done. Abū Bakr informed the grandmother about this. Then a second grandmother[3] came to ʿUmar b.

1. Literally it says 'backs'. With this is implied (cf. Ṭabarī, *Tafsīr*, IX, pp. 113-f) that, like one passes a comb over the head, God stroked the back of Ādam in order to bring forth his offspring after which He granted them the power of speech and made them swear that He is their Lord, whereupon He returned them to Ādam's loins again.
2. '… in order that … not …' (*kaylā*) is an interpretation of Ṭabarī, *Tafṣīr*, IX, p. 118, for the conjunction 'that' (*an*) in the Qurʾān. This case may, in fact, constitute an omission from the Qurʾān redaction of a negative particle in the sentence or some sort of qualifying particle prefixed to the conjunction.
3. The first grandmother was specified as a mother's mother, the second as a father's mother, as it says in Zurqānī, III, p. 111.

al-Khaṭṭāb and asked him what (portion is set aside for her next to a first grandmother) as inheritance. 'There is nothing set aside for you in the Book of God,' ʿUmar said, 'and no decision (in inheritance portions) was taken (since the time of the Prophet) except with respect to (there being only) one grandmother. I am not going to add (any other rulings) to the inheritance portions (*farāʾiḍ*), but there is the ruling of the sixth: when you are two grandmothers coming together, that sixth part is for you both and when there is only one of you, the entire sixth part (of the estate) goes to you'",

cf. Mz., VIII, no. **11232*** (*d*, *ʿAwn al-maʿbūd*, VIII, pp. 72 f, *t*, *s*, *q*, confirmed in Mālik, II, p. 513, IḤ., IV, pp. 225 f#, but strangely enough not in Ḥum., although Sufyān b. ʿUyayna emerges as a secondary CL). Mālik is CL, while a horde of diving SSs point to Zuhrī as SCL. Not all the sources listed present the latter part of the tradition dealing with the second grandmother. Incredibly, the matter of the shares of the grandmother(s) does not seem to have been dealt with in Powers' otherwise seemingly comprehensive study of the Muslim law of inheritance[1].

With a strand on the authority of Zuhrī—the son of Muḥayyiṣa b. Masʿūd—his father:

- "He asked the Prophet for the right to avail himself of the cupper's wages, but he prohibited it; Muḥayyiṣa persisted however and kept on putting the same request to the Prophet who finally commanded him to feed his water-drawing camels as well as his slaves with it",

cf. Mz., VIII, no. **11238*** (*d*, *ʿAwn al-maʿbūd*, IX, pp. 209 f, *t*, confirmed in Mālik, II, p. 974, IḤ., V, p. 435). This at first sight abstruse tradition has Mālik as CL. The meaning becomes clear when the respective commentaries are drawn upon[2]. It pertains to the debate whether or not the wages of a slave who performs cupping services can be claimed by his owner. Cupping was deemed a lowly occupation and the debate sprang from the general uneasiness that wages obtained from an occupation that was looked down upon could not be considered legitimate revenue for the owner of a slave who performed such services. But in the end the Prophet decided that as long as these wages earned from cupping were spent by the slave's owner on feed for camels or food for slaves, there was no harm in it.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Muslim—ʿĀmir b. Wāthila—Muʿādh b. Jabal (paraphrase):

- "In the year of the campaign to Tabūk we marched out with the Prophet. Occasionally he combined the performance of the *ẓuhr* and *ʿaṣr ṣalāt*s and that of the *maghrib* and *ʿishāʾ ṣalāt*s. One day he would delay the performance of the (*ẓuhr*) *ṣalāt* combining its performance with the *ʿaṣr*. Another day he would combine the *maghrib* with the *ʿishāʾ*. The Prophet spoke to his men: 'God willing you will ride tomorrow to the well of Tabūk, you will reach it in broad daylight. Those who arrive there before me should not use from its water before I'll be there too.' So we set out and two men arrived there first. The well appeared to yield only a sandal thong-like trickle of water. The Prophet asked them whether they had taken from the water. 'Yes,' they said. The Prophet reprimanded them with a few stern words. Then, little by little, they scooped with their hands the water from the well until they had filled a vessel. The Messenger of God washed his face and hands. Then he lowered the vessel into the well, which then began to flow copiously with water, sufficient for all the people. He spoke: 'Muʿādh, if you live that long, you will see this spot here transformed into orchards'",

cf. Mz., VIII, no. **11320°** (*m*, IV, pp. 1784 f, *d*, *ʿAwn al-maʿbūd*, IV, pp. 51 f, *s*, confirmed in Mālik, I, pp. 143 f, IḤ., V, pp. 237, 238#). Mālik is CL. Curiously, the latter part of the story with the copiously flowing well is not found in *d*. Quoting the commentary by Sulaymān b. Khalaf al-Bājī (d. 474/1081), Zurqānī points out that Muḥammad's miraculous prediction that Muʿādh would make his home in Syria, the land beyond Tabūk, did come true and can be seen as further proof of his Prophetic veracity (cf. I, p. 293). The combined perfor-

1. D.S. Powers, *Studies in Qurʾān and ḥadīth. The Formation of the Islamic Law of Inheritance*, Berkeley/Los Angeles, 1986.
2. Zurqānī, IV, pp. 383 f; *ʿAwn al-maʿbūd*, IX, pp. 209 ff; also Qasṭallānī, IV, pp. 44 f, 157, appeared relevant.

mance of two *ṣalāt*s without a Tabūk backdrop is also found in another tradition of Mālik, see above no. 8383. For a related *matn*, see no. 11321 (*d*, *t*), which is probably due to Qutayba b. Saʿīd who is clearly associated with it.

With a strand on the authority of Zuhrī—Ḥumayd b. ʿAbd ar-Raḥmān:

- "In the year in which Muʿāwiya b. Abī Sufyān performed the pilgrimage he was heard speaking on the pulpit and, taking a front lock of hair from the hand of one of his guards, he said: 'People of Medina, where are your religious scholars[1]? I heard the Messenger of God forbid this coiffure saying: 'The Children of Israel perished when their womenfolk adopted this hairstyle[2]'",

cf. Mz., VIII, no. **11407*** (*kh*, 77/83, *m*, III, pp. 1679 f, *d*, confirmed in Mālik, II, p. 947). Zuhrī is SCL and Mālik is CL, in due course imitated by Sufyān b. ʿUyayna (cf. Ḥum., no. 600, IḤ., IV, p. 97). The tradition is linked to a similar one with different *isnād* strands, cf. VIII, no. 11418 (*kh*, *m*, III, p. 1680, *s*, confirmed in IASh., VIII, p. 302), which present Ghundar as likely CL. This tradition is one of a genre underlining the overall ban on imitating or adopting customs of fashion and cosmetics current among the People of the Book.

With the same strand and featuring the same preamble:

- "I heard the Messenger of God say concerning this day: 'This is the day of ʿĀshūrāʾ, fasting on this day is not prescribed; I fast on it and he who wants to fast on it too, let him do so, but he who does not want to observe this fast, is free to leave it'",

cf. Mz., VIII, no. **11408°** (*kh*, 30/69, 4, *m*, II, p. 795, confirmed in Mālik, I, p. 299, IḤ., IV, pp. 95 f). The ʿĀshūrāʾ fast[3], observed before the Hijra and, after the Qurʾānic precept of the Ramaḍān fast had been revealed, defined as a voluntary fast, gave rise to a huge MC. Within this MC this tradition constitutes Mālik's contribution to the debate. Zuhrī is its well-attested SCL. Mālik was in due course copied by Sufyān b. ʿUyayna (*m*, *s*, Ḥum., no. 601, IḤ., IV, p. 97).

For Mālik's position in a bundle supporting a tradition on diurnal pollution, Mz., VIII, no. **11544°**, see Aʿmash under no. 10264.

With a strand on the authority of Ḍamra b. Saʿīd—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba:

- "Aḍ-Ḍaḥḥāk b. Qays asked an-Nuʿmān b. Bashīr: 'What did the Prophet recite on Fridays after *sūrat al-jumuʿa* (LXII)?' He replied: 'He used to recite '*Hal atāka ḥadīth al-ghāshiya* … (LXXXVIII)'",

cf. Mz., IX, no. **11634°** (*d*, *ʿAwn al-maʿbūd*, III, p. 333, *s*:, confirmed in Mālik, I, p. 111, IḤ., IV, p. 270). Mālik is (S)CL. He was probably copied by Ibn ʿUyayna, cf. Ḥum., no. 920.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr—ʿAbbād b. Tamīm—Abū Bashīr al-Anṣārī, who related the Prophet's words (after a brief preamble):

- "No bell cord or any other (flaxen) cord (carrying amulets) remains on the necks of camels without being cut",

cf. Mz., IX, no. **11862°** (*kh*, 56/139, *Fatḥ*, VI, pp. 481 f, *m*, III, pp. 1672 f, *d*, *s*, confirmed in Mālik, II, p. 937, IḤ., V, p. 217[#]). Mālik is CL. This is clearly implied also in Zurqānī, IV, p. 319. Bells and amulets hanging from the necks of camels were thought to ward off the evil eye, one of many superstitions Islam is seen here to suppress. The descriptions of the cords are taken from IḤj., who also mentions the possibility that the Prophet ordered cords to be removed lest an animal might accidentally get entangled in it and strangle itself when galloping. There is one bundle with Mālik as (S)CL supporting a tradition in which the angels are said not to accompany caravans in which the camels wear bells, cf. Mz., XI, no. 15870° (the Shaybānī version, no. 903, Dārimī, II, pp. 373 f). Shaybānī adds that bells were especially forbidden during armed conflicts, since they may warn the enemy of the Muslims' approach. Moreover, there is one tradi-

1. 'Where are your *ʿulamāʾ*' may be considered a topical interjection characteristic of traditions traced back to Muʿāwiya depicted in the role of a ruler haranguing the congregation.
2. Twisting hair into locks or plaits hanging on the forehead was a custom frowned upon in Islam, cf. Lane, s.v. *ʿaqīṣa*, for a description of how the coiffure was achieved. The commentaries suggest that the perdition of the Children of Israel was the consequence of their ignoring the ban on this hairstyle, or it came to pass when their rebellious acts suddenly included the adoption of this hairstyle, cf. Nawawī, XIV, pp. 108 f, Qasṭallānī, V, p. 480.
3. See now a study of Yitzhak Nakash in *WI*, XXXIII, 1993, pp. 161-81.

tion supported by so many SSs that determining who might have been responsible for its wording is impossible, but it is one in which angels and bells are again mentioned in one and the same context and it deserves therefore to be listed here:

> "Angels will never accompany a group of travellers in which there is a dog or in which there are bells".

Virtually all its SSs end in the strand Suhayl b. Abī Ṣāliḥ / his father Abū Ṣāliḥ Dhakwān / Abū Hurayra / Prophet, but suggesting that Suhayl is anything other than an artificial CL leads nowhere, for Suhayl is simply never CL. By the way, angels belonging to the category of guardians (*ḥafaẓa*) who continually ask God's pardon for the offences of Muslims are *not* to be equated with those angels who would not accompany a caravan with camels wearing bells or who would not enter a house in which such forbidden objects are found. And such angels shun dogs because of their voracious eating of impure matter and because of their stench, cf. Nawawī, XIV, p. 84. For another tradition on bells, see Ismāʿīl b. Jaʿfar under no. 13983.

With a strand on the authority of Abū 'n-Naḍr Sālim b. Abī Umayya, the *mawlā* of ʿUmar b. ʿUbayd Allāh—Busr b. Saʿīd, who related that Zayd b. Khālid al-Juhanī sent him to Abū Juhaym b. al-Ḥārith b. aṣ-Ṣimma in order to ask him what the Prophet had said about the person who passes by someone who is performing a *ṣalāt*. Abū Juhaym replied by mentioning the Prophet's words:

- "'If the man who passes close by the head of a person performing a *ṣalāt* knew what sin he had committed, then he would have preferred waiting forty … rather than passing close by a man performing a prayer.' Abū 'n-Naḍr added: 'I do not know whether he meant forty days, months, or years'",

cf. Mz., IX, no. **11884*** (*kh*, 8/101, *Fatḥ*, II, pp. 131 f, *m*, I, p. 363, *d*, *t*, *s*, confirmed in Mālik, I, pp. 154 f, IḤ., IV, p. 169, Dārimī, I, p 387). Mālik is the undeniable CL. He was copied by Sufyān b. ʿUyayna (cf. Ḥum., no. 817) who lists the last two transmitters from the *isnād* in the opposite order. Wakīʿ copied Mālik also and attached a diving strand to Abū 'n-Naḍr via Thawrī (*m*, *q*). For another tradition on this important issue, see above no. 4117.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad—his father Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazm—ʿAmr b. Sulaym az-Zuraqī—Abū Ḥumayd as-Sāʿidī:

- "The companions asked: 'Messenger of God, how do we glorify you?' He said: 'Say: God, glorify Muḥammad, his wives and his offspring, as you glorified the kindred of Ibrāhīm (v.l. Ibrāhīm and his kindred), and bless Muḥammad, his wives and his offspring, as you blessed the kindred of Ibrāhīm (v.l. Ibrāhīm and his kindred). You are extolled and glorified'",

cf. Mz., IX, no. **11896°** (*kh*, 80/33, 2, *m*, I, p. 306, *d*, *s*, *q*, confirmed in Mālik, I, p. 165, IḤ., V, p. 424). Mālik is the clear CL, which is attested in so many words by Zurqānī, I, p. 336.

With a strand on the authority of Zayd b. Aslam—ʿAṭāʾ b. Yasār:

- "On the authority of Abū Rāfiʿ, a *mawlā* of the Prophet, who said that the Prophet obtained as a loan from a nomad a young camel. Some time later (a herd of) camels intended for alms were brought to him and Abū Rāfiʿ said: 'The Prophet ordered me to pay the man for his young camel.' But I found in that herd only choice stallions of seven years. The Prophet said: 'Give the man such a choice camel, for the most excellent people are those who promptly pay outstanding debts'",

cf. Mz., IX, no. **12025*** (*m*, III, p. 1224, *d*, *t*, *s*, confirmed in Mālik, II, p. 680, IḤ., VI, p. 390). Mālik is CL. The bundle shows up two SSs. For an earlier tradition on this issue, see Shuʿba under no. 14963.

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī—Abū Shurayḥ al-Kaʿbī al-Khuzāʿī, who related the Prophet's words (a numbered composite):

- "He who believes in God and the Day of Resurrection must use decent language or be quiet (1). He who believes in God and the Day of Resurrection must honour his neighbour (2) and he who believes in God and the Day of Resurrection must honour his guest (3), he must show him hospitality for three days and (upon his departure) give him provisions for a day and a night. Everything over and above that constitutes (an act of) charity (4). The guest is not permitted to stay with his host to the point of vexation (5)",

cf. Mz., IX, no. **12056*** (*kh*, 78/85, *Fatḥ* XIII, pp. 149 f, *d*, *ʿAwn al-maʿbūd*, X, p. 152, *s*, confirmed in Mālik, II, p. 929, IḤ., VI, p. 385). Mālik is CL. According to Zurqānī, IV, p. 305, he was copied in this composite text by Layth b. Saʿd and ʿAbd al-Ḥamīd b. Jaʿfar. Mz. makes clear that also other tradition colleagues copied Mālik such as Ibn ʿUyayna, but he used a different strand back to the companion Abū Shurayḥ. All the separate elements of this composite do not turn up in all the sources listed here, some sources offering only a selection. Ḥum., no. 575, confirms Ibn Uyayna as CL in (2) and (3), and with no. 576 in (1-5). Layth presents a different order: (2), (3), (4), (5), and (1) and also a selection of these elements.

With a strand on the authority of ʿĀmir b. ʿAbd Allāh b. az-Zubayr—ʿAmr b. Sulaym az-Zuraqī—Abū Qatāda al-Anṣārī, who related the Prophet's words:

- "When you enter the mosque, you must perform two *rakʿa*s before you sit down",

cf. Mz., IX, no. **12123°** (the Six, *kh*, 8/60, *m*, I, p. 495, confirmed in Mālik, I, p. 162, ʿAbd Allāh b. al-Mubārak, *Zuhd*, p. 456, IḤ., V, p. 295). The tradition was popular and attracted a number of SSs, which are found superimposed upon this bundle, but these could not conceal that Mālik is its undisputable CL. The two non-obligatory but recommended *rakʿa*s performed by someone who enters the mosque, not in order to perform one of the obligatory *ṣalāt*s but for a supererogatory one or in order to join others in conversation or suchlike purposes, are called 'the salutation prayers' and are considered to be 'the rightful due of the mosque', derived from the maxim: 'Give the mosques their due' (*aʿṭū 'l-masājida ḥaqqahā*), cf. IḤj., *Fatḥ*, II, p. 84.

With the same strand:

- "Once the Prophet performed a *ṣalāt* while he was carrying (on his shoulder) Umāma, the daughter of his daughter Zaynab and Abū 'l-ʿĀṣ b. Rabīʿ[1] b. ʿAbd Shams. When he prostrated himself, he placed the baby on the ground and when he stood up, he lifted her up",

cf. Mz., IX, no. **12124*** (*kh*, 8/106, *m*, I, p. 385, *d*, *s*, confirmed in Mālik, I, p. 170, IS, VIII, p. 27, IḤ., V, pp. 295 f). Mālik is CL. He was copied by Layth and Ibn ʿUyayna who both supported their different versions through deep dives. For another tradition figuring this baby granddaughter of the Prophet, see ʿĀṣim al-Aḥwal under Mz., I, no. 98.

With a strand on the authority of Muḥammad b. ʿAmr b. Ḥalḥala ad-Dīlī—Maʿbad b. Kaʿb b. Mālik—Abū Qatāda b. Ribʿī al-Anṣārī:

- "A funeral procession passed by the Prophet. He said: 'Someone who has found rest or someone from whom rest is found.' The companions present asked: 'Messenger of God, who is he who has found rest and he from whom rest is found?' The Prophet replied: 'The believer finds rest from the hardship and vexations of this world in God's grace, and the wicked man is he from whose maltreatment his servants, the land, the trees, and the animals find rest'",

cf. Mz., IX, no. **12128°** (*kh*, 81/42, 3, *Fatḥ*, XIV, p. 151, *m*, II, p. 656, *s*, confirmed in Mālik, I, pp. 241 f, IḤ., V, p. 303). Mālik is CL. He was copied but for an insignificant variant by Yaḥyā b. Saʿīd al-Qaṭṭān, who launched a dive onto the strictly obscure Muḥammad b. ʿAmr b. Ḥalḥala through ʿAbd Allāh b. Saʿīd b. Abī Hind (*kh*, *m*, IḤ., V, p. 296). And there are two SSs (*m* and *s*), one with a deep dive to the successor and one through ʿAzq; the latter's *matn* is otherwise untraceable in the *Muṣannaf.* Expanding on the maltreatment of the categories listed, the commentators point out that the servants find rest from the godless master in the following circumstances: when he commits reprehensible deeds against them and they protest, they are punished and when they abandon him, they sin. As for the land and the fruit trees, they find rest from the master's wrong use of the soil and/or his unlawful appropriation. Finally, the animals get a rest from the owner's wearing them out without feeding or watering them properly, cf. IḤj., *Fatḥ*, ibidem, Zurqānī, II, pp. 90 f.

With a strand on the authority of Abū 'n-Naḍr Sālim b. Abī Umayya, a *mawlā* of ʿUmar b. ʿUbayd Allāh at-Taymī—Abū Muḥammad Nāfiʿ b. ʿAbbās, a *mawlā* of Abū Qatāda, who related about his patron:

- "Abū Qatāda was on a journey with the Prophet on the way to Mecca (sc. in order to perform a *ʿumra*). He had not yet assumed a state of consecration but some of his companions had. Riding in the rear he saw an onager. He (saddled his horse and)

1. Or wrongly Rabīʿa, as it says in the Yaḥyā b. Yaḥyā edition of the *Muwaṭṭa*ʾ.

mounted it[1] and asked his companions to hand him his whip[2] but they refused. Then he asked for his spear but they refused again. Then he took up his spear himself, rushed towards the onager and killed it. Several companions of the Prophet ate from it but others refused. When they had caught up with the Prophet, they asked him about this matter. The Prophet said: 'This (meat) constitutes subsistence granted to you by God'",

cf. Mz., IX, no. **12131*** (*kh*, 56/88, *m*, II, p. 852, *d*, *t*, *s*, confirmed in Mālik, I, p. 350, IḤ., V, p. 310, cf. also another, less well attested version no. 12120° (*kh*, *m*, II, pp. 852 f, *t*, Mālik, I, p. 351). Mālik is the clear CL. He was probably copied by Sufyān b. ʿUyayna who supports his version by means of a diving strand onto Abū Muḥammad Nāfiʿ through Ṣāliḥ b. Kaysān, cf. Ḥum., no. 424. Hunting animals and eating their meat while in a state of consecration was normally not permitted, mainly on the basis of Q. V: 96. But since Abū Qatāda's companions had not pointed out the onager to him and had refused to hand him his hunting gear, they had not transgressed the rules pertaining to pilgrims. Moreover, they were allowed to take with them what was left of the meat as fare for later. The issue was deemed so important that it gave rise to a MC. The story around Abū Qatāda was, furthermore, transmitted in various forms with spiders in which we discern as SCLs Yaḥyā b. Abī Kathīr, cf. no. 12109, as well as Shuʿba, cf. no. 12102, and SSs all centring in him. Concluding that the role played by Abū Qatāda is historically tenable is however not called for. Mālik's version is by far the best attested as well as the oldest, but Muqātil has preserved in his *Tafsīr*, I, p. 504 a reference to an onager being killed by someone (one Abū Bishr ʿAmr b. Mālik al-Anṣārī[3]), in a state of consecration on the *ʿumra* to Ḥudaybiya, which is said to have prompted the revelation to come down. A later, concise version is listed in the *tarjama* of Qutayba b. Saʿīd, see there under no. 3098.

With a strand on the authority of Isḥāq b. ʿAbd Allāh b. Abī Ṭalḥa—Ḥumayda bt. ʿUbayd b. Rifāʿa (or: Ḥumayda bt. Abī ʿUbayda b. Farwa)—her maternal aunt Kabsha bt. Kaʿb b. Mālik, Abū Qatāda's daughter-in-law:

- "Abū Qatāda once entered her quarters where she poured him washing water for a *wuḍūʾ*. Then a cat came along to drink from it. He tilted the vessel so that it could drink. (Kabsha went on:) Abū Qatāda saw me looking at him and said: 'Are you wondering, niece, (whether what I do is allowed or not)[4]?' 'Yes,' I said. Then Abū Qatāda spoke: 'The Messenger of God has said: 'Cats are not impure, for they, males and females, are considered as belonging to the household[5]",

cf. Mz., IX, no. **12141°** (*d*, *ʿAwn al-maʿbūd*, I, pp. 97 f, *t*, *s*, *q*, confirmed in Mālik, I, pp. 22 f, IḤ., V, pp. 303#, 309, Dārimī, I, p. 203). Mālik is the undeniable CL of the wording of this tradition[6]. This is in so many words pointed out in Zurqānī, I, p. 54. It is particularly highly praised by Tirmidhī[7]. It is part of a large MC on the (im)purity of cats. Mālik's tradition constituted a definitively worded 'concession' (*rukhṣa*) in Islam's initially harsh stance vis-à-vis cats and its obvious popularity caused a number of otherwise undatable SSs and spiders to come into existence. Furthermore, ʿAzq., I, pp. 99 f, IASh., I, pp. 31 f, and Dāraquṭnī, I, pp. 66-70, have preserved a host of sayings and rulings attributed to companions and *fuqahāʾ* in which the concession makes its first appearance, albeit supported by a range of defective *isnād* strands and without an allusion to the Prophet's stance in this matter. At first, water left over in a vessel after an animal has drunk from it, in Arabic *suʾr*, was no longer allowed for humans to drink from or even as washing water. But soon the prescriptions were toned down and *suʾr* left by several kinds of animals was no longer considered taboo. Prominent among those animals

1. When travelling in the desert horses were usually not ridden but were led by the halter alongside the camels. Only when sudden speed and greater manoeuvrability were called for were horses mounted.
2. Probably used as a lasso in this context, but that meaning for *sawṭ* is not borne out in Lane, s.v.
3. This obscure man could not even be traced in IḤj.'s *Iṣāba*.
4. The commentator in *d* explains that she was not his real niece, but he addressed her in the familiar way current among Muslims, who call one another 'cousin' or 'nephew' even where no blood relationship exists.
5. The term used is borrowed from the Qurʾānic expression (XXIV: 58) *ṭawwāfūn*, i.e. (servants) who freely go about their business in the house.
6. As an afterthought Mālik added that a cat is indeed clean except when you see something impure on its muzzle.
7. Cf. *t*, I, p. 155.

was the cat[1]. Though not the oldest, Mālik's tradition was among the first clear-cut Prophetic ones with a seemingly complete *isnād* strand emphasizing the concession. The strand he chose to support it with was deemed by the critic Ibn Manda (d. 395/1005) to be defective because of the occurrence in it of two obscure women whom he labelled *majhūl*. But other experts expressed themselves in less critical terms, cf. *ʿAwn al-maʿbūd*, I, p. 98, 12 ff, p. 99, -9. In addition to this, later tradition collectors can be seen seeking to share in Mālik's prestige in respect of the tradition. IḤ. and various early as well as late tradition collections have preserved numerous diving SSs bypassing him, e.g. through Sufyān b. ʿUyayna (cf. Ḥum., no. 430), through the obscure Muʿammar b. Sulaymān and the controversial Ḥajjāj b. Arṭāt (IḤ., V. p. 309) sometimes supporting variant readings. And ʿĪsā b. Yūnus is key figure in a spider supporting a comparable text[2], cf. Mz., II, no. 2309 (*d*, *t*).

The following development is discernible in the *mawqūfāt* and *aqwāl*: after the oldest *fuqahāʾ* had had their say, declaring water touched by a cat to be impure, the *fuqahāʾ* coming later sought to support their more lenient point of view with statements attributed to various companions, among whom Abū Qatāda eventually played a seemingly prominent part. Attempts at establishing one or more possible originators of the Abū Qatāda story are listed in a paper[3], in which the SS and spider-supported versions, with or without the Prophet's point of view, are extensively evaluated and treated as if they all constituted potentially believable historical data without attention having been paid to what is called in this book the diving strand phenomenon which supports largely apocryphal material.

With a strand on the authority of Zayd b. Aslam—ʿAṭāʾ b. Yasār, Busr b. Saʿīd and al-Aʿraj—Abū Hurayra, who reported the Prophet's words:

- "He who reaches a *rakʿa* of the *ṣubḥ ṣalāt* before sunrise has reached (i.e. is not too late for) that *ṣalāt*, and he who reaches a *rakʿa* of the *ʿaṣr ṣalāt* before the sun sets has reached that *ṣalāt*",

cf. Mz., IX, no. **12206**° (*kh*, 9/28, *m*, I, p. 424, *t*, *s*, confirmed in Mālik, I, p. 6). Mālik is the clear CL of this *matn* which is part of a MC. For a more concise *matn* in this MC, see Zuhrī under no. 15243°.

With a strand on the authority of Khubayb b. ʿAbd ar-Raḥmān al-Anṣārī—Ḥafṣ b. ʿĀṣim—Abū Saʿīd al-Khudrī or Abū Hurayra, who cited the Prophet's words:

- "Seven persons will be kept in God's shade[4] on the Day on which there is no shade: the righteous *imām*, the youth who grows up while worshipping God, the man whose heart remains hanging in the mosque[5] when he leaves it until he returns to it, two men who love one another in God[6], be they together or apart, the man who remembers (or mentions) God, not paying heed to anything else, his eyes brimming with tears, the man who is called upon[7] by a beautiful woman of noble descent, but who (declines and) says: 'I fear God[8],' and the man who gives alms but keeps it a secret, his left hand not being aware of what his right hand spends",

cf. Mz., IX, no. **12264*** (*m*, II, pp. 714 f, *t*, confirmed in Mālik, II, pp. 952 f). Mālik is CL. He was copied by Yaḥyā b. Saʿīd al-Qaṭṭān who made his usual dive for Mālik's spokesman, Khubayb, through ʿUbayd Allāh b. ʿUmar.

With a strand on the authority of Zuhrī—Ḥumayd b. ʿAbd ar-Raḥmān az-Zuhrī (in some versions and/or Abū Salama b. ʿAbd ar-Raḥmān az-Zuhrī)—Abū Hurayra:

- "The Prophet used to incite the people to perform prayer rituals during Ramaḍān[9] saying: 'He who spends the nights of Ramaḍān in prayer, firmly believing (in

1. It is recorded that in Kūfa there was a market in which cats were traded, cf. Wakīʿ, *Akhbār al-quḍāt*, II, p. 347.
2. 'The Prophet forbade trading in dogs and cats.'
3. Cf. H. Motzki in *JSAI*, XXII, 1998, pp. 18-83.

4. Since God does not cast a shadow, this shade is visualized as cast by God's Throne, cf. Zurqānī, IV, p. 343.
5. This is interpreted as 'like a lamp' even when he is outside the mosque, cf. Zurqānī, ibidem.
6. Interpreted as 'in their search for God's satisfaction', cf. Zurqānī, IV, p. 344, and the *ḥadīth qudsī* below no. 13388.
7. Interpreted as an invitation to marriage or to sleep with her, cf. Zurqānī, ibidem.
8. Either because his constant observation of his religious duties prevents him from earning enough to provide a spouse with a life commensurate with her station, or her beauty bewitches him to the point that he no longer performs his religious duties, cf. Zurqānī, ibidem.
9. Known as the *ṣalāt at-tarāwīḥ*, but also an ordinary nocturnal *ṣalāt* may have been meant, cf. Zurqānī, I, p. 235.

God and His Messenger) and seeking (His reward) will have all his previous sins forgiven",

cf. Mz., IX, no. **12277*** (*kh*, 2/27, *m*, I, p. 523, *d*, *s*, IḤ., II, pp. 486). Mālik is CL and in spite of the confusion in the strand back to Abū Hurayra his position is secured in another bundle, cf. Mz., XI, no. 15248* (*d*, *s*, Mālik, I, p. 113, IḤ., II, p. 529), which supports a similar text. ʿAzq. copied him and supported his slightly more elaborate version with his usual dive through Maʿmar, cf. no. 15270 (*m*, *d*, *t*, *s*, ʿAzq., IV, p. 258). Also Sufyān b. ʿUyayna copied him, cf. no. 15145. And there is a late Kūfan CL, Muḥammad b. Fuḍayl, who sits in his own bundle as CL supporting the same text, cf. Mz., XI, no. 15353. Occasionally one finds *ṣāma*, 'fasting', instead of *qāma*, 'performing nightly prayers'. In a version of this tradition supported by a bundle with an older CL, Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī (d. 152-4/769-71), both variants are listed in tandem with the words *laylat al-qadr* being substituted for Ramaḍān, cf. Mz., XI, no. 15424 (*kh*, 30/6, *m*, I, pp. 523 f, *s*, Ṭay., no. 2360, IḤ., II, p. 473, Dārimī, II, p. 42). Did Mālik model his version on that of the Baṣran *amīr al-muʾminīn fī 'l-ḥadīth* Hishām? It is hard to say, but not unlikely. Since olden days establishing what night during the last seven nights of Ramaḍān coincides with *laylat al-qadr* was deemed impossible, but in order to make sure that that night was properly observed, the believers were enjoined to engage in religious practices during all the last seven nights of Ramaḍān so as to share in the reward of having marked it. This marking received in Arabic the technical term *iltimās laylat al-qadr*, which means lit. 'seeking …' *Iltimās* was considered a highly meritorious thing to do.

With a strand on the authority of Zuhrī—Ḥumayd b. ʿAbd ar-Raḥmān—Abū Hurayra, who related the Prophet's words:

- "He who spends two of a kind (sc. from his possessions[1]) in the path of God[2], will hear a voice calling to him in (v.l. from the gates of) Paradise: 'Servant of God, this (gate) is the right one[3]. The man whose most assiduously performed religious duty was the *ṣalāt*, will be invited to enter by the *ṣalāt* gate, he who went on Holy War will be invited inside by the Holy War gate, he whose major pious work was giving alms will be invited inside by the alms gate and he who was one of the people of fasting will be invited in by the gate of those whose thirst will be quenched.' Abū Bakr said: 'Messenger of God, there is no one who is invited into Paradise by any of those doors who will not prosper, but is there anyone who will be invited to enter Paradise by each of these gates?' 'Yes,' the Prophet said, 'and I hope that you will be one of those people[4]'",

cf. Mz., IX, no. **12279*** (*kh*, 30/4, 2, *Fatḥ*, V, p. 13, *t*, *s*, confirmed in Mālik, II, p. 469, Ibn al-Mubārak, *Zuhd*, p. 476, Ibn Ḥibbān, I, p. 263). Among SCL Zuhrī's various PCLs Mālik is the best attested, while his other PCLs are identified by Zurqānī in so many words as having modelled their versions on that of Mālik, cf. III, p. 51, ult. With the voice in Paradise calling out left unidentified this tradition can be seen as belonging to an initial stage of the so-called *ḥadīth qudsī*, a genre of traditions in whose development Mālik—as we have seen above in the introduction to his *tarjama*—is recorded as having been fairly active. Cf. further Graham, pp. 87 ff, for the use of a passive verb instead of an active verb with God as subject.

With a strand on the authority of Zayd b. Aslam—Abū Ṣāliḥ Dhakwān—Abū Hurayra:

- "The Prophet once said: 'There are three kinds of horses: it is either a reward for man, or a disguise, or it is a burden. As for the horse which constitutes a reward, that is when man prepares it for the path of God and tethers it in a field or a garden. All that it eats there within the range of its tether counts as reward for its owner[5]. When the

1. In Arabic *zawjāni*; with this is meant either two closely related items (such as would fit the present context: two horses or camels, two male or female slaves, or simply two dirham, cf. the variants ascribed to Abū Dharr in *s*, VI, p. 48 = Mz., X, no. 14996, Dārimī, II, p. 269, Ibn Ḥibbān, VII, p. 78) or two entities which are each other's opposites, e.g. husband and wife, cf. Ibn al-Athīr, *Nihāya*, II, p. 317.
2. Interpreted here as seeking God's reward rather than Holy War, cf. IḤj., *Fatḥ*, VIII, p. 25.
3. I.e. prepared for you by God, cf. IḤj., ibidem, Zurqānī, III, p. 50.
4. I.e. one who is given the choice of entering Paradise by any one of those gates.
5. With this is implied that the longer the tether is, the greater the reward for the horse's owner.

tether is cut and it gallops briskly through one or two elevated tracts of land[1], its footsteps and excretions count as a benefit for its owner[2]. And when it passes by a river and drinks from it without its owner actually intending to water it there, even that counts as benefit for him too. The second kind of horse which its owner holds ready (i.e. for the path of God) is a (source of) self-sufficiency for him and allows him to refrain (from begging) without (however) neglecting payment of *zakāt*[3] (over income when it is rented out) for riding or for covering mares and thus it constitutes a disguise (sc. of his poverty). The third kind is a horse, which its owner displays out of vainglory, ostentation, or animosity vis-à-vis the Muslim community: that horse is a burden for its owner.' Then the Prophet was asked: 'What about donkeys?' 'About those nothing has been revealed to me,' the Prophet said, 'except these single, all-encompassing verses (XCIX: 7 and 8): 'He who does a mere grain of good will be made aware of it (sc. on the Day of Judgement), and he who does a mere grain of wickedness will be made aware of it'",

cf. Mz., IX, no. **12316°** (*kh*, 42/12, *Fatḥ*, VI, pp. 404 f, *s*, VI, p. 216, confirmed in Mālik, II, p. 444). Mālik is CL. This concisely worded tradition occurs as one of a number of elements constituting together a composite. This composite, for which see *m*, II, pp. 680 f, IḤ., II, p. 262, deals with the sinfulness of those who withhold payment of the *zakāt* on gold and silver, camels, cows, and sheep. The originators of the other elements could not be identified for lack of believable *isnād* structures supporting them.

With a strand on the authority of Sumayy—Abū Ṣāliḥ Dhakwān—Abū Hurayra, who related the Prophet's words:

- "When the *imām* says: 'God listens to him who praises Him', say: 'O God, our Lord to You be praise.' And everyone whose words coincide with those of the angels will have all his previous sins forgiven",

cf. Mz., IX, no. **12568°** (*kh*, 59/7, 5, *m*, I, p. 306, *d*, *t*, *s*, confirmed in Mālik, I, p. 88, IḤ., II, p. 459). Mālik is the clear CL of the wording, but the discussion on the practice is much older and dates to the earliest times, cf. the opinions of the first-seventh century jurists in ʿAzq., II, pp. 95-9. See also nos. 13230 and 13826 below.

With the same strand:

- "He who performs on Friday the ablution (incumbent) after intercourse and then goes forth (to join the congregation) in the first hour, reaps the reward of someone who sacrifices a camel to God; he who goes forth in the second hour, reaps the reward generated by the sacrifice of a cow; … third hour … a horned ram; … fourth hour … a chicken; … fifth hour … an egg; when the *imām* comes forward, the angels will come to listen to the sermon",

cf. Mz., IX, no. **12569°** (*kh*, 11/4, *m*, II, p. 582, *d*, *t*, *s*, confirmed in Mālik, I, p. 101). This is one of several traditions related to the Friday *ghusl* for which Mālik can be held responsible. For other traditions of his on this issue, see nos. 4146, 8381 and 10519 above.

With the same strand the Prophet's words in a composite of seemingly unrelated issues:

- "When a man was walking along a path, he found a branch with thorns on it lying across it and he removed it. This caused God to be satisfied with him and He forgave him (his sins)(1). Martyrdom applies to five categories: he who dies in a plague, he who dies of a disease in his belly[4], he who drowns, he who is crushed under a built-up structure collapsing on top of him, and he who is martyred in the path of God(2). If the people knew what merit and blessing are attached to the call to prayer and (performing it in) the front row and they could only acquire a place there by drawing lots, they would do so(3). If the people knew what merit is attached to antic-

1. For this rendition see Lane, p. 1537, right column, lower half, and p. 1619, left column, lower half.
2. As the commentators point out, these elevated tracts in this context are understood to be rich in herbage.
3. Also interpreted as: without neglecting God's prescript to treat a horse gently while riding it or never overburdening it. Scholars who maintain that no *zakāt* is due over horses at all opt for this second interpretation.

4. Examples quoted are dropsy and diarrhoea.

ipating the *ṣalāt* (i.e. rather than just waiting for the time to perform it), they would hasten to it(4). If the people knew the merit attached to (performing the *ṣalāt* in congregation in) the late evening and early morning, they would come to it even if they had to crawl (i.e. on their elbows and knees)",

cf. Mz., IX, nos. **12570**°, **12575**°, **12577**° (*kh*, 10/32, 73, *m*, I, p. 325, III, p. 1521, IV, p. 2021, *t*, *s*, confirmed in Mālik, I, pp. 68, 131, IḤ., II, pp. 236, 278, 303, 324 f, 374 f, 533#). Mālik is the convincing CL in the one and only bundle supporting this composite, next to a few undatable SSs and spiders. Not all the sources mentioned here list all the elements of this composite in one place like Mālik did on p. 131, but they are mostly spread over various chapters, and Mz. devoted three separate bundles to them. Zurqānī allows us a clue as to why Mālik strung the elements together as he did: this was the order in which he allegedly received them, cf. I, p. 270, 10. The martyrdom element is, by the way, part of a large MC on martyrdom in general, cf. also no. 3173° above. Element (1) recommending the removing of obstacles from the road as a service to travellers is part of a MC on that subject in which we discern a spider-supported version (cf. Mz., IX, no. 11594, *m*, *q*) with one of its transmitters, the otherwise nondescript Abān b. Ṣamʿa (Baṣra, d. 153/770) clearly identified with it by Ibn ʿAdī[3], I, p. 392, although it is most probably not his. It should rather be ascribed to either Yaḥyā b. Saʿīd al-Qaṭṭān or Wakīʿ. As examples of obstacles in the road are mentioned a fallen tree, a branch with thorns, a stone over which one might stumble, or in general something filthy like a cadaver, cf. *m*, IV, p. 2021, note 1. Element (3) is actually part of a MC in which we encounter a tradition with Abū 'l-Ashhab Jaʿfar b. Ḥayyān, a blind, Baṣran Arab (d. 165/782), as (S)CL in a bundle, cf. Mz., III, no. 4309 (*m*, I, p. 325, *d*, *s*, *q*, confirmed in Ṭay., no. 2162, Bagh., II, p. 439, IḤ., III, pp. 34, 54).

With the same strand the Prophet's words:

- "He who says one hundred times per day: 'There is no god but God, the One who has no copartner, to Him belongs the kingdom and the praise, He is powerful over all things,' will receive the reward of someone who manumits ten slaves. One hundred benefits will be assigned to him and one hundred wicked deeds will be quashed. On that day he will be safe from the devil until evening and nobody will have done anything more meritorious than he has done except for he who does even more—He who says one hundred times per day 'Praise be to God, He be glorified' will have his sins removed from him even if they are as numerous as whitecaps on the sea",

cf. Mz., IX, nos. **12571**°, **12578**° (*kh*, 59/11, 26 and 80/64, *m*, IV, p. 2071, *t*, *s*, *q*, confirmed in Mālik, I, pp. 209 f, IḤ., II, p. 302). The two numbers supporting closely related traditions, which are listed one after another in Mālik and IḤ. but presented as constituting one text in *m*, have Mālik as convincing CL. In the translation they are separated by a —. No. 12560 (*m*, *d*, *t*, *s*) is a case of two late superimposed spiders supporting a similar text.

With the same strand the Prophet's words:

- "Travelling is a measure of punishment which bars man from sleep, food, and drink. When he has achieved the goal he set out for, he should hasten back to his family",

cf. Mz., IX, no. **12572**° (*kh*, 70/30, 3, *Fatḥ*, IV, pp. 372 f, *m*, III, p. 1526, *s*, *q*, confirmed in Mālik, II, p. 980, IḤ., II, pp. 236, 445, Dārimī, II, p. 372). Mālik is the convincing CL. In Zurqānī, IV, pp. 394 f, this is implied in so many words (*infarada bihi*). Furthermore, it is implied there that all the other SSs and spiders supporting (versions of) this tradition are late imitations. In one of these there is the addition that the traveller should bring home a present for his wife, even if it were only a flint for making fire.

With the same strand the Prophet's words:

- "A *ʿumra* expiates the sins committed since (one's last) *ʿumra*, but the reward for a sinlessly performed *ḥajj* is Paradise",

cf. Mz., IX, no. **12573*** (*kh*, 26/1, *m*, II, p. 983, *s*, *q*, confirmed in Mālik, I, p. 346, IḤ., II, p. 462). Mālik is the clear CL. He was imitated by a number of ḥadīth colleagues, among whom Ibn ʿUyayna, who all made dives onto his alleged spokesman, the *mawlā* Sumayy, more or less in the same manner as was so often the case with the *mawlā* Nāfiʿ.

With the same strand:

- "The Prophet said: 'While a man was walking along a path, he was overcome by thirst. He found a well, descended into it and drank. When he climbed out of it,

he saw a dog which, panting with thirst, was eating mud. The man thought: 'This dog is tormented by thirst in the same way as I was.' So he descended into the well again. He filled his shoe and, gripping it between his teeth, he climbed out of the well and gave the dog to drink. God thanked the man for this.' The companions asked: 'Messenger of God, is there for us also a reward in store when we water our animals?' '(Yes), he said, 'for each animal that has a liver[1] there is a reward'",

cf. Mz., IX, no. **12574°** (*kh*, 42/9, *m*, IV, p. 1761, *d*, confirmed in Mālik, II, pp. 929 f, IḤ., II, pp. 375, 517). Mālik is the clear CL. Again we find here a tradition in which Mālik's appreciation of animals is expressed.

For no. **12575°**, see 12570° above.

With a strand on the authority of Suhayl b. Abī Ṣāliḥ[2]—his father Abū Ṣāliḥ as-Sammān—Abū Hurayra:

- "Saʿd b. ʿUbāda (the leader of the Khazraj) asked the Prophet: 'Tell me, when I catch a man with my wife, should I leave him be until I bring four witnesses?' 'Yes,' the Prophet answered",

cf. Mz., IX, no. **12737*** (*m*, II, p. 1135, *d*, *ʿAwn al-maʿbūd*, XII, p. 171, *s*, confirmed in Mālik, II, p. 737, IḤ., II, p. 465). Mālik is CL. He was imitated by some fellow-traditionists who, for their versions, launched SSs through ʿAbd al-ʿAzīz b. Muḥammad ad-Darāwardī and Sulaymān b. Bilāl onto Mālik's alleged spokesman Suhayl. In these versions there is an addition not found in Mālik's prototext. Saʿd exclaimed that, if he had not heard of the Prophet's ruling and if he had discovered a man with his wife, he would probably not have been able to restrain himself in order to search witnesses and he would have set upon the intruder with his sword. Thereupon the Prophet addressed Saʿd's fellow-tribesmen: 'Listen to what your chieftain says: he is a jealous man, I myself am more inclined to jealousy than he is, while God is even more jealous than I!', the implication being that women simply have got to be protected by means of four witnesses from any unsubstantiated accusation of adultery. The situation described is obviously closely linked to Q. XXIV: 4-9 and the *liʿān* procedure, for which see for example no. 8322* above.

With the same strand the Prophet's words:

- "He who swears an oath (that he will do something) and then becomes aware that there is something else that is more appropriate must atone for not keeping his oath by an expiation and only then can he do what seems better to him",

cf. Mz., IX, no. **12738*** (*m*, III, p. 1272, *t*, *s*, confirmed in Mālik, II, p. 478, IḤ., II, p. 361). Mālik is CL. The expiation is variously defined as consisting of fasting a few days, feeding some poor people or giving alms, but it may also consist of manumitting a slave in particularly serious cases.

With the same strand:

- "The Prophet received a guest[3] who was an infidel. The Prophet ordered a sheep to be milked and the man drank its milk. Then a second sheep was milked and the man drank that too. This went on until the man had drunk the milk of seven sheep. The next morning the man embraced Islam. The Prophet ordered a sheep to be milked and the man drank. When the Prophet ordered a second sheep to be milked, the man could not finish what was offered. Thereupon the Prophet spoke: 'The believer drinks to his satisfaction (when he has filled) one intestine, the unbeliever drinks to his satisfaction (when he has filled) seven'",

cf. Mz., IX, no. **12739°** (*m*, III, p. 1631, *t*, *s*, confirmed in Mālik, II, p. 924, IḤ., II, p. 375). Mālik is CL of this version on the innate temperance of Muslim believers vis-à-vis infidels. Yaḥyā b. Saʿīd

1. Literally it says: 'a moist liver' (*kabid raṭba*); this is a metaphor for 'alive'.

2. This controversial transmitter labelled *ṣuwaylih* (for this term, see *EI* 2, s.v. *ṣāliḥ*) was virtually monopolized by Mālik who is the earliest believable CL functioning in bundles through him. All other key figures occurring in *isnād* constellations featuring Suhayl are historically hardly tenable. *kh* was particularly wary of him and used him only in a handful of his *taʿlīqāt*, but *m* paraded him in innumerable SSs for which he must have been personally responsible, cf. Mz., IX, pp. 394-426.

3. He is identified as Jahjāh b. Saʿīd al-Ghifārī who allegedly came to the Prophet with a few others to embrace Islam. He is described as having played a role sometime during the Prophet's campaign to the Banū Muṣṭaliq and on the *yawm ad-dār*, that is the day that ʿUthmān was murdered, cf. Ṭabarī, *Annales*, I, pp. 2982 f, IḤj., *Iṣāba*, I, pp. 518 ff.

al-Qaṭṭān copied him attaching a shortened version to his usual strand through ʿUbayd Allāh b. ʿUmar / Nāfiʿ / Ibn ʿUmar, cf. Mz., VI, no. 8156 (*m*, *t*, *s*, IḤ., II, p. 21, Dārimī, II, p. 135). For more on this well-known simile, cf. Shuʿba under no. 13412.

With the same strand:

- "When the people saw the first ripe fruit, they brought it to the Prophet. Upon accepting it from them he said: 'God, bless us in our fruit, bless us in our city, bless us in our *ṣāʿ*, and bless us in our *mudd*[1]. God, Ibrāhīm is Your servant, Your friend (*khalīl*) and Your Prophet, and I am Your servant and Your Prophet. He prayed to You on behalf of Mecca[2] and I pray to You on behalf of Medina in the same manner as he.' Then he called the youngest boy present to his side and handed the fruit to him",

cf. Mz., IX, no. **12740*** (*m*, II, p. 1000, *t*, *s*, confirmed in Mālik, II, p. 885). Mālik is CL.

With the same strand the Prophet's words:

- "When you hear someone say (in contempt): 'People are doomed', he himself is the most likely of all to perish",

cf. Mz., IX, no. **12741*** (*m*, IV, p. 2024, *d*, *ʿAwn al-maʿbūd*, XIII, p. 223, confirmed in Mālik, II, p. 984, IḤ., II, pp. 465, 517). Mālik is CL of this at first sight perhaps somewhat enigmatic tradition. How we have to interpret the 'contempt' expressed in the speaker's words can be gleaned from Zurqānī's commentary, cf. IV, p. 400. While looking down upon his fellow-men and enumerating their shortcomings, he has nothing but admiration for himself. Proud of his knowledge (sc. of the religion) as well as the manner in which he worships God, the man is understood to be saying: 'Everybody except me will surely perish.' However, because of this offensive allegation, he is much more likely to die, and probably a good deal sooner, than all those he holds in contempt. According to Zurqānī, ibidem, Mālik was copied (*tābaʿahu*) by his older Baṣran contemporary Ḥammād b. Salama (cf. no. 12623, Bagh., II, pp. 494 f) and Sulaymān b. Bilāl (cf. no. 12676). And IḤ. has preserved a SS through ʿAzq. and Maʿmar onto Mālik's spokesman, cf. II, p. 272.

With the same strand the Prophet's words:

- "When a (believing) Muslim man performs a *wuḍūʾ* and he washes his face, every misdemeanour which he has observed with his eyes drips down from it with the water (with the last drop of water). When he then washes his hands, every offence which his hands have committed drips down from them with the water (with the last drop of water). And when he washes his feet, every mistake upon which his feet have trodden drips down with the water (with the last drop of water). In the end he emerges purified from sins",

cf. Mz., IX, no. **12742°** (*m*, I, p. 215, *t*, confirmed in Mālik, I, p. 32, IḤ., II, p. 303, Dārimī, I, p. 197). Mālik is CL. The phrases in brackets are all variants and constitute cases of doubt on the part of a transmitter who is otherwise left unspecified, cf. Zurqānī, I, pp. 68 f. The faults committed and washed off by the *wuḍūʾ* all belong to the category of the 'minor offences', the *ṣaghāʾir*; as for the category of 'major sins', the *kabāʾir*, these can only be expiated through repentance, or the regular performance of the five daily *ṣalāt*s, the regular attendance of the Friday prayers, or the regular observance of the fast during Ramaḍān months, cf. Zurqānī, I, p. 69.

With the same strand the Prophet's words:

- "When God loves a man, He says to Jibrīl: 'I love so-and-so, now you must love him too.' Then Jibrīl loves him and calls out to the denizens of heaven: 'God loves so-and-so, now you must love him too. Then the denizens of heaven love him. Thereupon a general satisfaction with the man (sc. on the part of his fellow human beings) is spread on earth. And when God hates a man, He calls Jibrīl and says: 'I hate so-and-so, now you must hate him too. Then Jibrīl hates him and calling out to the denizens of Heaven he says: 'God hates so-and-so, now you must hate him too, whereupon they hate him. Then hatred for the man is spread on earth",

cf. Mz., IX, no. **12743°** (*m*, IV, p. 2030, *s*, confirmed in Mālik, II, p. 953, Ibn Ḥibbān, I, p. 291).

1. For these two measures, see Mālik under Mz., I, no. 203°, above.
2. Zurqānī (IV, p. 219) adds that that prayer is surely an allusion to a verse from *sūrat Ibrāhīm* (XIV: 37) in which Ibrāhīm says: 'God, … make the hearts of men incline towards them (sc. the Meccans) and give them fruit (to sustain them), perhaps they will be grateful.'

Mālik is the oldest key figure among the many *isnād* constellations and SSs supporting this what is in fact a *ḥadīth qudsī*. It is duly dealt with in Graham, p. 194. The passage centring in hatred is left unmentioned in some of the sources in which the saying occurs. Mālik only added an abbreviation. God's 'loving' someone may not be taken literally, as it says in Zurqānī, IV, p. 384, who quotes several theologians, for that would be absurd (*muḥāl*). It has therefore got to be interpreted as His wish to guide the man, make him successful and show him His satisfaction. On the other hand, Jibrīl's and the angels' loving the man may be viewed as praising him and asking God's forgiveness for him. This, then, has to be distinguished from the satisfaction the man is capable of personally generating with his fellow-human beings through blood relationship, charity, or the performance of good deeds. God's 'bestowing love' may be equated with the miracles (*karāmāt*) worked by saintly figures, God's *awliyā'*, or the fear and respect God sows in the hearts of those who are hostile towards them.

With the same strand the Prophet's words:

- "On Monday and Thursday the gates of Paradise are opened and every Muslim man who does not associate a copartner with God in any way is forgiven his sins except the man who has a loathing for his brother. A voice will say[1]: 'Hold both of these back until they make peace, hold both of these back until they make peace[2]'",

cf.Mz., IX, no. **12744*** (*m*, IV, p. 1987, Mālik, II, p. 908, IḤ., II, p. 465). On the basis of the many SSs found to support this tradition one may conclude that it was particularly popular, but the only *isnād* constellation with a key figure that deserves the label of CL is the one here with Mālik. A later key figure, ʿAzq., most probably copied him. This tradition, which is in fact another *ḥadīth qudsī*, was not dealt with in Graham's monograph.

With a strand on the authority of Thawr b. Zayd—Abū 'l-Ghayth Sālim, a *mawlā* of ʿAbd Allāh b. Muṭīʿ—Abū Hurayra, who related the Prophet's saying:

- "He who provides for widows, (orphans) and destitute and indigent people is like someone who exerts himself in Holy War or someone who performs prayer rituals at night and fasts during the day",

cf. Mz., IX, no. **12914°** (*kh*, 69/1, 3, *m*, IV, pp. 2286 f, *t*, *s*, confirmed in Shaybānī's *Muwaṭṭa'*, no. 960, Ibn Ḥibbān, VI, pp. 220 f). Mālik is the clear CL, which is moreover implied in IḤj.'s commentary, cf. *Fatḥ*, XI, p. 426.

With the same strand:

- "When we left Khaybar with the Prophet, we had not acquired gold or silver as booty but only animals (v.l. riches consisting of) garments and useful articles[3]. (Some time earlier[4]) Rifāʿa b. Zayd had given the Prophet a black slave called Midʿam whom he sent in the direction of Wādī 'l-Qurā. When we had assembled there and the slave was about to place the Prophet's saddle on the ground, he was suddenly hit by an arrow[5] which killed him, whereupon the people said: 'How lucky he is to attain Paradise.' 'Do not say that,' the Prophet said, 'by Him in Whose hand lies my soul, the mantle he acquired at the conquest of Khaybar having been part of the spoils which were not submitted to be properly divided will catch fire on him (sc. in Hell).' When the people heard that, a man came to the Prophet and showed him one or two sandal thongs. 'Even one or two sandal thongs (held back from the division of booty) will land you in Hell,' the Prophet said",

1. The usual veiled-way of indicating that God is speaking, addressing the angels.
2. Even if only by exchanging letters when they are living away from one another, as it says in Zurqānī, IV, p. 266.
3. There is here a slight confusion as to what precisely was taken as booty. One reading says *amwāl* immediately followed by the explanatory apposition *thiyāb wa-matāʿ*, i.e. riches to wit garments and useful articles, and another reading says *amwāl wa-thiyāb wa-matāʿ* which amounts to saying animals *and* garments *and* useful articles. *Amwāl* denotes either 'animals' when mentioned in connection with a nomadic person, or 'gold, silver and jewels' when applied to a sedentary person, the first *amwāl* is metaphorically referred to as *māl nāṭiq*, i.e. 'talking wealth', and the second kind of wealth as *ṣāmit*, i.e. 'silent'. This latter connotation does not apply to the booty situation at Khaybar, as the first sentence of the tradition makes clear. Cf. Zurqānī, III, pp. 31 f.
4. Namely shortly after the truce of Ḥudaybiya and before the raid on Khaybar.
5. Shot by one of the Jews in Wādī 'l-Qurā against whom the raid was directed.

cf. Mz., IX, **12916*** (*kh*, 83/33, *m*, I, p. 108, *d*, *s*, confirmed in Mālik, II, p. 459, Ibn Ḥibbān, VII, p. 170). Mālik is the CL. It is rare that we find a *khabar* like this one, probably worded by Mālik, which looks at first sight like it was modelled on an older example from the *Sīra*, since it is listed also there, cf. III, pp. 353 f. And it is supported by the same strand through Thawr b. Zayd[1], a *mawlā* from Medina, who is said to have died in 135/753. However, in view of the alleged, but otherwise well-documented, rivalry between Mālik and Ibn Isḥāq, and the unmistakable enmity of the former for his older contemporary, it is inconceivable that Mālik did indeed model his tradition on the account in the *Sīra*, even incorporating the same *isnād* strand. The reverse is more likely: we must rather come to the conclusion that, for once, Ibn Isḥāq copied his version from that of his erstwhile Medinan fellow-traditionist Mālik. It is, furthermore, striking that Ibn Isḥāq's version is lucid and unambiguously worded, much more so than Mālik's, something which might possibly be interpreted as pointing to the *Sīra* version coming into existence later than the *Muwaṭṭa*ʾ version. On the other hand, inferring from the *isnād* constellation that we have here a tradition for which Thawr may be held responsible and which was passed on to two PCLs, Ibn Isḥāq and Mālik, is in view of the overall obscurity of Thawr, difficult to postulate. If Thawr had played a substantial role in the circulation and/or transmission of traditions and historical reports, we might have hazarded that solution, but that is not the case. Without *isnād* it is, furthermore, listed in Wāqidī, II, pp. 709 f. Holding back part of the spoils, a forbidden practice called *ghulūl*, is very much frowned upon and may land someone in Hell. A variant in the wording reads: 'When we set out for Khaybar …', but that has to be rejected in view of the consideration that Abū Hurayra, the companion allegedly relating this story, is described as only having joined the Prophet at Khaybar *after* the latter had conquered it. It was a special favour on his part that he let Abū Hurayra and his few fellow-Dawsite tribesmen share in the distribution of the Khaybar spoils; although they had not participated in the fighting that led to the Jews' surrender, cf. Zurqānī, III, pp.31 f. For this *ghulūl* tradition Mālik may in fact have been inspired by one on the same issue, for which his ḥadīth master Yaḥyā b. Saʿīd al-Anṣārī may be held responsible, cf. there under no. 3767.

With the same strand:

- "The Prophet once said: 'I and the guardian of an orphan, whether he is a kinsman (sc. of the orphan) or not, will be as close to one another in Paradise as these two,' and he pointed with two fingers, the middle finger and the one next to the thumb (i.e. the index finger)",

cf. Mz., IX, no. **12925**° (*m*, IV, pp. 2286 f, IḤ., II, p. 375, confirmed in the Shaybānī version of the *Muwaṭṭa*ʾ, no. 960, with a complete *isnād* strand like here, and also with a *mursal* strand through the *mawlā* Ṣafwān b. Sulaym az-Zuhrī in the Yaḥyā b. Yaḥyā version, II, p. 948; furthermore Ibn Mubārak, *Zuhd*, p. 229, no. 653. Ḥum., no. 838, has the tradition with a seemingly uninterrupted *isnād* strand also through Ṣafwān). Mālik is CL. The tradition seems to have been copied by ʿAbd al-ʿAzīz b. Abī Ḥāzim (d. 182-4/798-800), who is CL in a bundle ending in Sahl b. Saʿd, cf. Mz., IV, no. 4710 (*kh*, *d*, *t*). ʿAbd al-ʿAzīz was Mālik's successor in *fiqh* matters and the *madār al-fatwā*, i.e. the centre of legal advice, in Medina.

With a strand on the authority of Zuhrī—Abū ʿUbayd, the *mawlā* of Ibn al-Azhar—Abū Hurayra, who related the Prophet's words:

- "All your prayers will be answered as long as you do not show impatience[2] by saying: 'Now I have offered up a prayer but it has not yet been fulfilled'",

cf. Mz. IX, no. **12929**° (*kh*, 80/22, *m*, IV, p. 2095, *d*, *t*, *q*, confirmed in Mālik, I, p. 213). Mālik is CL and flanked by two SSs which are probably due to *m*.

With the same strand the Prophet's words

- "We are more entitled to express doubt than Ibrāhīm where he said (in the Qurʾānic verse II: 260): 'My Lord, show me how You resurrect the dead,' whereupon God said: 'Do you not believe?', and Ibrāhīm answered: 'Yes, I do, but I want to put my

1. Mālik is reported to have once been questioned about Thawr. Did he not realise that Thawr was associated with the dogmatic dispute on predestination (*qadar*)? 'He would rather be hurled out of heaven than to tell lies,' Mālik retorted, cf. IḤj., *Hady as-sārī*, II, p. 156. Thawr is in fact one of those relatively obscure transmitters who seem to have been monopolized by Mālik. Strands including the name of Thawr are, with the exception of the bundles with Mālik as CL, all SSs and spiders.

2. Literally it says: 'as long as (the supplicant) is not hasty'.

heart at rest.' May God have mercy on Lūṭ who '… sought refuge with a firm pillar (cf. XI: 80).' Had I stayed in prison as long as Yūsuf, I would have responded promptly to the messenger[1]",

cf. Mz., IX, no. **12931**°, 13237° (*kh*, 60/19, 5, *m*, I, pp. 133 f, IV, p. 1839, *s*). Mālik is CL. The tradition is not recorded in the currently available *Muwaṭṭa'* redactions. The commentators offer the following exegesis: The doubt on the part of Ibrāhīm expressed in the verse is wholly irreconcilable with his status in Islam. If doubt as to the resurrection of the dead is brought in connection with prophets at all, so the commentators say, then the Prophet Muḥammad is more entitled to harbour doubt than Ibrāhīm. But inasmuch as it is well-known that the Prophet does not harbour doubt at all, it is self-evident that Ibrāhīm did not doubt either. The 'firm pillar' from the verse refers, according to one exegesis, to God Himself.

With a strand on the authority of Zuhrī—Saʿīd b. al-Musayyab and Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra, who related the Prophet's words:

- "When the *imām* says *āmīn*, say *āmīn*; he whose saying *āmīn* coincides with the *āmīn* of the angels, will have all his previous sins forgiven",

cf. Mz., X, no. **13230**°, 15242° (*kh*, 10/111, *m*, I, p. 307, *d*, *t*, *s*, confirmed in Mālik, I, p. 87, IḤ., II, p. 459). Mālik is the clear CL of the wording but the discussion on the *āmīn* practice is much older and dates to the earliest times, see no. 12568° above. For a similar tradition through Sumayy instead of Zuhrī and also with Mālik as CL, see Mz., IX, 12576° (*kh*, 10/113, *d*, *s*, Mālik, I, p. 87). Sufyān b. ʿUyayna is CL in a superimposed bundle supporting the same text, cf. Mz., X, no. 13136 (*kh*, 80/63, *s*, *q*, Ḥum., no. 933).

With the same strand:

- "Someone asked the Prophet about performing a *ṣalāt* dressed in only one garment. He said (disapprovingly): 'Does everybody own two garments?'",

cf. Mz., X, no. **13231**° (*kh*, 8/4, 5, *m*, I, p. 367, *d*, *s*, confirmed in Mālik, I, p. 140). Mālik is CL of the wording. The problem of the (in)admissibility of performing the *ṣalāt* dressed only in one garment is however much older and goes back to early times. For a general introduction to the problem, cf. Thawrī under no. 4681. Sufyān b. ʿUyayna is CL in a related tradition, see there under no. 13678. For older CLs, see Aʿmash under no. 3982, and Hishām b. ʿUrwa under no. 10684.

For no. **13232**°, a tradition on the death of the Najāshī, see Zuhrī under no. 13176.

With the same strand:

- "May God suppress the Jews and Christians who use their prophets' graves as prayer sites",

cf. Mz., X, no. **13233**° (*kh*, 8/55, 2, *m*, I, p. 376, *d*, *s*, cf. Mālik (Shayb.), no. 321, cf. Mālik, II, p. 892 with a *mursal* strand, Fākihī, III, no. 1762). This is Mālik's version of a tradition which has a number of different wordings. For older SCLs, see Zuhrī under no. 5842, and one ʿAbd ar-Raḥmān b. Yazīd b. Jābir, a Syrian *faqīh* (d. 153-6/770), who is SCL in no. 11169, which supports a similar tradition.

With the same strand the Prophet's words (paraphrase):

- "No Muslim who has lost three children[2] (not yet old enough to be disobedient to God) will be touched by Hell-fire except as redemption of a pledge",

cf. Mz., no. **13234*** (*kh*, 83/9, 3, *m*, IV, p. 2028, *t*, *s*, confirmed in Mālik, I, p. 235, IḤ., II, p. 473). The bracketed passage does not occur in every source listed. Mālik is CL of this wording. Sufyān b. ʿUyayna copied him, cf. no. 13133 (*kh*, 23/6, 3, *m*, *s*, *q*, Ḥum., no. 1020). The final words, in Arabic *illā taḥillat al-qasam*, are at first sight enigmatic and seem to defy interpretation. The commentators have therefore bent over backwards to find a solution, the one even more ingenious than the other, cf. Ṭabarī, *Tafsīr*, XVI, p. 114, IḤj., *Fatḥ*, III, pp. 366 f, XIV, p. 350, Zurqānī, II, pp. 75 f. Thus the 'pledge' is said to be associated with God's pledge alluded to in the verse (XIX: 71 f, cf. also a few preceding verses): 'There is no one among you who will not descend into it (sc. Hell) …' This passage is supposed to mean: 'Everybody will enter Hell but not to be punished there, but passing close by across the Bridge (*ṣirāṭ*), the pious experiencing this as whole-

1. He was sent by his master to release Yūsuf from prison, but Yūsuf refused to go immediately because he wanted first to have his name cleared. See *sūra* XII: 50 for the background story.

2. Male or female children, among whom also grandchildren via sons, not via daughters, are understood to be included, cf. Zurqānī, II, p. 75.

some coolness, and this constitutes God's pledge. (The word *qasam* does not occur in the Qurʾānic context but is supposedly implied.) Shortly after that they will leave Jahannam on the merit of their pious works.' Also other verses are mentioned as pertaining to this context. Another solution is to see it as a figure of speech derived from current usage (*lafẓ yustaʿmal*): When someone chastises someone else for something, he might say: 'I only smack him *taḥlīlan*, implying: 'I do not smack him hard but strictly commensurate with the irritation he has caused me.' This tradition is closely linked to two others, which are here briefly mentioned, not only for the sake of convenience, but also because IḤj. chose to treat all three in tandem. The first one has a strand through ʿAbd al-Wārith b. Saʿīd (d. 180/796) / ʿAbd al-ʿĀzīz b. Ṣuhayb / Anas:

- "There is no Muslim who lost three children at an age that they were not yet involved in disobedience (vis-à-vis God) whom God will not let enter Paradise through His forgiveness towards them,"

(cf. Mz., I, no. 1036, *kh*, 23/6, 1, *s*, *q*). And the second tradition:

- "Any woman among you who has lost three children will be sheltered from Hell. Then a woman asked: 'What about two children?' 'Yes, also two', the Prophet answered,"

cf. the *tarjama* of Shuʿba under no 4028.

With the same strand:

- "Even if I saw gazelles pasturing in Medina, I would not frighten[1] them, for I heard the Prophet's words: 'All (hunting in) what is between Medina's two lava tracts[2] is forbidden'",

cf. Mz., X, no. **13235*** (*kh*, 29/4, *m*, II, p. 999 f, *t*, *s*, confirmed in Mālik, II, p. 889, IḤ., II, p. 236). Mālik is CL. For another Mālik tradition in which he describes how the Prophet declared Medina sacrosanct, see above no. 1116.

For no. **13236***, a tradition on the exemption of compensation in case of a mishap, see Zuhrī under that number.

1. This verb has to be understood as a metaphor (or a euphemism?) for 'hunting'.

2. *Lābatāni* or *ḥarratāni,* tracts covered in black and crumbly stones; 'between the *lābatāni*' is a common designation of Medina, cf. Lane, s.vv.

For no. **13237°**, see no. 12931 above.

With the same strand the Prophet's words:

- "Strong is not he who overcomes (his adversary) by throwing him down, but he who can control himself when angry",

cf. Mz., X, no. **13238°** (*kh*, 78/76, *m*, IV, p. 2014, *s*, confirmed in Mālik, II, p. 906, IASh., VIII, p. 347, IḤ., II, p. 236, 517). Copied by ʿAzq. (cf. XI, p. 188) among others, Mālik is the oldest CL responsible for this statement. For a late spider superimposed upon this bundle, see Mz., IX, no. 12285.

With the same strand the Prophet's words:

- "Performing a *ṣalāt* in a group is twenty-five times more meritorious than performing it on one's own",

cf. Mz., X, no. **13239°** (*m*, I, p. 449, *s*, confirmed in Mālik, I, p. 129, IḤ., II, pp. 473, 486). Mālik is CL of this version from the MC on the merit of the *ṣalāt* performed in a group. See above no. 8367 for another one of Mālik's contributions to this MC.

For no. **13240°**, a tradition on speaking during the *imām*'s *khuṭba*, see Zuhrī under no. 13206.

For no. **13241°**, a tradition on preemption (*shufʿa*), see Zuhrī under no. 3153.

For no. **13242°**, a SS-supported tradition on suspected adultery not found in the *Muwaṭṭaʾ* but preserved in *kh*, see Sufyān b. ʿUyayna under no. 13129.

With a strand on the authority of Yaḥyā b. Saʿīd—Saʿīd b. Yasār—Abū Hurayra, who related the Prophet's words:

- "I have been ordered to move[3] to a town that devours other towns, they[4] call it Yathrib, that is Medina. It expels (wicked) people like a bellows blasting away the impurities (*khabath*) of iron",

cf. Mz,, X, **13380*** (*kh*, 29/2, *m*, II, p. 1006, *s*, confirmed in Mālik, II, p. 887, IḤ., II, p. 237). Mālik is CL, but various SSs and one spider are found as dives onto Yaḥyā b. Saʿīd. Only the assessment of Zurqānī, IV, p. 223, 18, that those strands constitute 'dives' determine that the tradition therefore should rather be listed in Mālik's corpus. For more on Yathrib, a name purportedly associated with the Amelikites, see *EI* 2, s.n. *ʿAmālīḳ*. It is also thought that the name Yathrib is associated with the verb *tathrīb* = to blame, and that, in accordance with

3. A reference to the Hijra.

4. A reference to the hypocrites and suchlike people.

the Prophet's alleged overall preference for beautiful names[1], he banned it. The more pleasant nickname *al-madīna aṭ-ṭayyiba*, the sweet-scented city, became fashionable, cf. Zurqānī, IV, p. 222.

With a strand on the authority of Muḥammad b. ʿAbd Allāh b. ʿAbd ar-Raḥmān b. Abī Ṣaʿṣaʿa—Saʿīd b. Yasār—Abū Hurayra, who cited the Prophet's words:

- "He whom God wishes well, will be tested by misfortune",

cf. Mz., X, no. **13383**° (*kh*, 75/1, 5, *Fatḥ*, XII, p. 212, *s*, confirmed in Mālik, II, p. 941, Ibn al-Mubārak, *Zuhd*, p. 157 f, IḤ., II, p. 237, Ibn Ḥibbān, IV, p. 248). Mālik is CL. The commentators make clear that the misfortunes sent down by God are meant to purify the believer's sins and imbue him with patience (*ṣabr*) for which he then receives God's reward. This is called *ṭibb ilāhī*, i.e. God's medicine, with which He cures man from the diseases of sins that otherwise lead to perdition, cf. IḤj., *Fatḥ*, XII, pp. 212 f, Zurqānī, IV, pp. 325 f.

With a strand on the authority of Mūsā b. Abī Tamīm—Abū 'l-Ḥubāb Saʿīd b. Yasār—Abū Hurayra, who related the Prophet's words:

- "Dīnārs should be bartered for dīnārs and dirhams for dirhams[2] without weights being different",

cf. Mz. X, no. **13384*** (*m*, III, p. 1212, *s*, confirmed in Mālik, II, p. 632, IḤ., II, p. 379). Mālik is CL of this wording. The prohibition of bartering goods unless in equal weights is closely associated with usury (*ribā*). Cf. also no. 4385 above.

With a strand on the authority of Abū Ṭuwāla ʿAbd Allāh b. ʿAbd ar-Raḥmān b. Maʿmar—Abū 'l-Ḥubāb Saʿīd b. Yasār—Abū Hurayra, who related the Prophet's words:

- "On the Day of Resurrection God will say: 'Where are those people who love one another through My majesty, on the day that I shall shade them in My shade, a day in which there is no shade at all but Mine'",

cf. Mz., X, no. **13388**° (*m*, IV, p. 1988, confirmed in Mālik, II, p. 952, Ibn al-Mubārak, *Zuhd*, p. 247, IḤ., II, pp. 237#, 535, Dārimī, II, p. 403). Mālik is CL of this *ḥadīth qudsī*. For more on this tradition, see Graham's monograph, pp. 141 f. The bundle shows up one diving SS onto Mālik's informant through the transmitter Fulayḥ b. Sulaymān (d. 168/785), a man who is generally considered unreliable. The tradition is related to another one of Mālik, see above no. 12264*.

With a strand on the authority of Zuhrī—Abū Salama b. ʿAbd ar-Raḥmān and Abū ʿAbd Allāh al-Agharr—Abū Hurayra, who related the Prophet's words:

- "Each night God descends onto the undermost heaven when the final third part of the night remains and He says: 'Who prays to Me, so that I shall answer him, who begs (something) from Me, so that I shall give him, who asks My pardon, so that I shall pardon him?'",

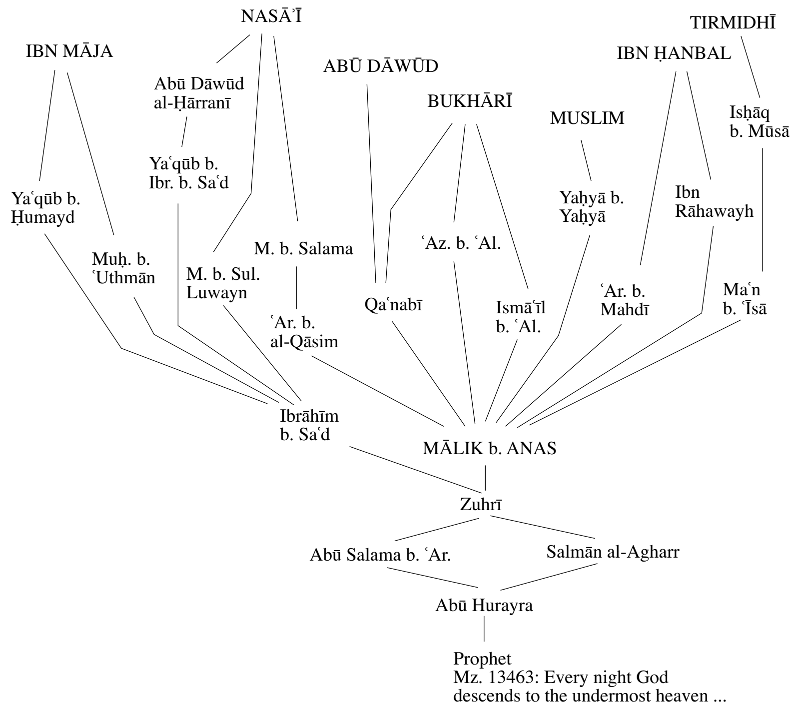
cf. Mz., X, no. **13463**°, 15241° (*kh*, 80/14, *m*, I, p. 521, *d*, *t*, *s*, confirmed in Mālik, I, p. 214, IḤ., II, p. 487#, cf. the diagram further down). Mālik is CL of this *ḥadīth qudsī*, which is duly dealt with in Graham, pp. 177 f. According to the commentators, God's descent to the nearest heaven should not be interpreted too literally in order to avoid unwarranted anthropomorphisms. It is also feasible to assume that God sends down his forgiveness etc. by mouth of His angels. The tradition gave rise to a horde of spidery formations and SSs, but Mālik's CL position is undeniable.

With a strand on the authority of Zayd b. Rabāḥ and ʿUbayd Allāh b. Abī ʿAbd Allāh al-Agharr—Abū ʿAbd Allāh al-Agharr—Abū Hurayra, who related the Prophet's words:

- "A *ṣalāt* performed in my mosque here is more meritorious than a thousand *ṣalāt*s performed elsewhere with the exception of the *masjid al-ḥarām* (in Mecca)",

cf. Mz., X, no. **13464**° (*kh*, 20/1, 3, *Fatḥ*, III, pp. 307 ff, *t*, *q*, confirmed in Mālik, I, p. 196). The huge MC on the respective merits of *ṣalāt*s performed in various mosques does not show up one clear, early CL. Mālik's position in this well-nigh inextricable jumble of spiders and SSs, perhaps best surveyed in IḤ.'s index volume II (i.e. VIII on pp. 538 f), is perhaps the oldest that suggests the qualification of CL. But ascribing the wording of this tradition therefore to him is hazardous; it is far safer to consider his wording as one that happens to be better attested than all the others. The tradition has the character

1. Cf. a paper by Kister "Call yourselves by graceful names", in *Lectures in Memory of Professor Martin M. Plessner*, Jerusalem 1975, pp. 3-25.
2. This is called in Arabic *ar-rabawiyāni al-muttaḥidu jinsuhumā*, cf. Zurqānī, III, p. 277.



of being very early and sounds more like a slogan than a prescript. Closely related is the controversial one on the prohibition of saddling camels to go and visit mosques except three, a tradition that is dealt with in the *tarjama* of ʿAbd al-Malik b. ʿUmayr under no. 4279.

With a strand on the authority of Zuhrī—Abū Idrīs ʿĀʾidh Allāh b. ʿAbd Allāh al-Khawlānī—Abū Hurayra, who related the Prophet's words:

- "He who performs a *wuḍūʾ* must snuff up water and blow it out (in order to clean his nose) and he who purifies his anal cleft with stones should use an odd number thereof[1]",

cf. Mz., X, no. **13547*** (*m*, I, p. 212, *s*, *q*, confirmed in Mālik, I, p. 19, IḤ., II, p. 236). Mālik is CL. Ibn Wahb copied him with his usual dive onto Zuhrī via Yūnus b. Yazīd, as is confirmed in Zurqānī, I, p. 47, -8. The tradition is repeated with a different strand back to Abū Hurayra no. 13820°. Sufyān b. ʿUyayna is CL in his own version, cf. no. 13689 (Ḥum., no. 957).

1. Purifying with stones is called *istinjāʾ* or *istijmār*; both terms are synonymous with *istiṭāba*, which is a clear euphemism since that word means literally 'seeking to feel good'.

With a strand on the authority of Abū 'z-Zinād ʿAbd Allāh b. Dhakwān—al-Aʿraj ʿAbd ar-Raḥmān b. Hurmuz—Abū Hurayra, who related the Prophet's words:

- "When a dog drinks from a vessel which someone uses, rinse it seven times",

cf. Mz., X, no. **13799**° (*kh*, 4/33, 3, *m*, I, p. 234, *d*, *s*, *q*, confirmed in Mālik, I, p. 34, IḤ., II, p. 460). Mālik is the clear CL. He may have copied Shuʿba who is CL in a bundle supporting an almost identical version, cf. there under no. 9665. The MC on dogs licking, or drinking from, vessels is peculiar in that it apparently prompted IḤ. to support versions from it by a fair number of SSs, which nobody seems to have taken aboard, cf. *Conc*. s.v. *ināʾ*.

With the same strand the Prophet's words:

- "Nobody is to walk with only one sandal on, either put on sandals on both feet or leave them bare",

cf. Mz., X, no. **13800**° (*kh*, 77/40, *m*, III, p. 1660, *d*, *t*, confirmed in Mālik, II, p. 916, Ibn Ḥibbān, VII, p. 403). Mālik is CL. The prohibition was based upon the consideration that walking with only one sandal on, apart from disturbing one's balance, entailed abandoning one's dignity by adopting a gait resembling that of the devil, cf. Zurqānī, IV, p. 275.

With the same strand:

- "The Prophet saw how a man[1] led his camel destined for sacrifice by the halter. 'Mount it,' he said. 'But Messenger of God,' the man said, 'it is to be sacrificed.' 'Woe to you,' the Prophet said two or three times, 'mount it!'",

cf. Mz., X, no. **13801*** (*kh*, 78/95, 2, *m*, II, p. 960, *d*, *s*, confirmed in Mālik, I, p. 377, IḤ., II, p. 487#). Mālik is the undeniable CL of the wording of this tradition which is part of a MC. For another tradition in this MC, see Ibn Jurayj under no. 2808. Mālik's tradition may have been modelled on that one or on one of Shuʿba, see there under no. 1276.

With the same strand the Prophet's words constituting a composite and divided here into numbered elements:

- "(Townspeople) should not (leave town to) meet desert nomads (in order to cheat them) in sales transactions, (whereby they offer to pay prices for commodities and beasts far lower than those obtaining in the markets in town)(1); nobody shall effectuate a sale by meddling in the transaction of another person (by offering a larger quantity for the same price or the same quantity for less)(2); do not resort to *najash* (i.e. increasing the price of a commodity without having the intention of purchasing it oneself but hoping thereby to whet the appetite of another buyer who is thus deceived, or outbidding a buyer without the intention to buy the merchandize oneself)(3); a sedentary person shall not sell (goods or animals) on behalf of a nomad(4); and do not practise *taṣriya* with camels or sheep (i.e. by leaving such animals unmilked for a few days in order that the swollen udder gives a prospective buyer the (false) impression that he is about to buy an animal with a high yield) and if someone purchases such an animal, he has two options after he has milked it: if he is satisfied with it, he may keep it and if he is not, he may return it together with a measure (*ṣāʿ*) of dates(5)",

cf. Mz., X, no. **13802**° (*kh*, 34/64, 3, *m*, III, p. 1155, d, *s*, confirmed in Mālik, II, pp. 683 f, IḤ., II, p. 465). Mālik is doubtless the CL of this composite of bans on ancient cheating methods. He is by no means the first CL responsible for such a composite, cf. the comments in the *tarjama* of ʿAbd Allāh b. ʿAbbās under no. 5706. And see also that of Shuʿba under no. 13411, where these elements are grouped together too, albeit in a different order. Furthermore, Mālik lists several elements separately, see Mz., VI, no. 8329° (*kh*, 34/71, 4, *m*, III, p. 1154, *d*, *s*, *q*, Mālik, II, p. 683, IḤ., II, p. 63, 91, 156, Dārimī, II, p. 332) for element (2); and no. 8348° (*kh*, 34/60, *m*, III, p. 1156, *s*, *q*, Mālik, II, p. 684, IḤ., II, pp. 63, 156) for element (3).

With the same strand the Prophet's words:

- "For a rich person to put off payment (of a debt he owes someone) constitutes an injustice. But when you are referred to a rich person for the payment of a debt (someone else owes you), you ought to accept that referral",

cf. Mz., X, no. **13803**° (*kh*, 38/1, *m*, III, p. 1197, *d*, *s*, confirmed in Mālik, II, p. 674, IḤ., II, pp. 380, 465, Dārimī, II, pp. 338 f). Mālik is the clear CL. Thawrī is the (S)CL in another bundle supporting the same *matn*, cf. no. 13662 (*kh*, 38/2, *t*, ʿAzq., VIII, p. 317, IASh., VII, p. 79, IḤ., II, pp. 377, 463, 464). And in no. 13693 Sufyān b. ʿUyayna is CL in the same tradition.

With the same strand the Prophet's words:

- "Food for two persons suffices for three and food for three persons suffices for four",

cf. Mz., X, no. **13804**° (*kh*, 70/11, *m*, III, p. 1630, *t*, *s*, confirmed in Mālik, II, p. 928). Mālik is the oldest believable CL of this tradition which is part of a MC on the obligation to share one's food with others. Other key figures, although earlier than Mālik, such as Aʿmash (no. 2301), Ibn Jurayj (no. 2828), and Thawrī (no. 2749), sit in spiders that fail to convince.

With the same strand the Prophet's words:

- "My heirs are not to divide my estate. After my wives have been provided for and my agent (*ʿāmil*[2]) has been given his remune-

1. Even after a thorough search IḤj. did not succeed in discovering this man's identity, as he had to admit ruefully, cf. *Fatḥ*, IV, p. 284.

2. Interpreted as 'successor', 'business manager', 'overseer of his palm groves', or even 'the digger of his grave', cf. Zurqānī, IV, p. 415.

ration, (what remains) is (to be distributed as) alms",

cf. Mz., X, no. **13805**° *kh*, 85/3, 4, *m*, III, p. 1382, *d*, confirmed in Mālik, II, p. 993). Abū 'z-Zinād is SCL and Mālik is the most likely CL in due course copied by Sufyān b. ʿUyayna, diving to Mālik's alleged informant, cf. no. 13714 and Ḥum., no. 1134, as well as several Iraqis who formed with their strands a spider superimposed on this bundle through Thawrī. Although ʿAzq. is mentioned as one of IḤ.'s informants (II, p. 376), the tradition could not be found in his *Muṣannaf.* An earlier version of this tradition has Zuhrī as CL and can be found there under V, no. 6630.

With the same strand the Prophet's words:

- "Beware of suspicion, for that generates the most mendacious stories. Do not spy (on people) or eavesdrop. Do not vie with one another, do not be envious, do not hate one another or turn your back on one another but, servants of God, be brethren (or: serve God in brotherhood)",

cf. Mz., X, no. **13806**° (*kh*, 78/58, *m*, IV, p. 1985, *d*, confirmed in Mālik, II, pp. 907 f, IḤ., II, pp. 465, 517, Ibn Ḥibbān, VII, p. 79). Mālik is the clear CL which is abundantly substantiated in IḤj., *Fatḥ*, XIII, pp. 97 f. The tradition generated a number of SS-supported versions in which the enumeration of form VI prohibitions in the pattern *lā* (*ta-*)*tafāʿalū* is variously given, sometimes including alternatives. We will encounter one of the alternative prohibitions concerning *najash* in a tradition dealt with in a composite of Shuʿba under no. 13411, element no. 4. For most of the SSs, IḤ. and *m* appear to be responsible. The tradition is closely linked to Q. XLIV: 22.

With the same strand the Prophet's words:

- "Everyone will remain in the *ṣalāt* as long as the *ṣalāt* retains him. The *ṣalāt* alone prevents him from joining his family",

cf. Mz., X, no. **13807**° (*kh*, 10/36, *m*, I, p. 460, *d*, confirmed in Mālik, I, p. 160, IḤ., II, p. 486). Mālik is CL. The tradition is closely linked to one further down, see there no. 13816°.

With the same strand:

- "Mentioning Friday the Prophet said: 'On this day there is a moment upon which God will grant anything that a believer who is praying while performing a *ṣalāt* happens to ask for.' But he indicated with a gesture of his hand that that point in time is very short",

cf. Mz., X, no. **13808**° (*kh*, 11/37, *m*, II, pp. 583 f, *s*, confirmed in Mālik, I, p. 108). Mālik is CL. The commentators point out that this tradition is in spirit comparable with the huge MC on the impossibility to decide on which night during the last week of Ramaḍān *laylat al-qadar* is supposed to fall. In other words, it is meant to strengthen the believer's intention (*niyya*) to concentrate on the religious duty that is being performed. With a strand via Ayyūb as-Sakhtiyānī / Ibn Sīrīn / Abū Hurayra, Ibn ʿUlayya circulated the same *matn*, cf. Mz., X, no. 14406 (*kh*, 80/61, *m*, *s*).

With the same strand the Prophet's words:

- "One after the other the angels of the night and those of the day will come to you and assemble in the *ṣalāt*s of daybreak and afternoon. Then the angels who passed the night among you will go up to God and He will ask them—but He knows best —: 'How did you leave My servants behind?' And they will say: 'We left them while they were performing a *ṣalāt* and when we descended upon them they were again performing a *ṣalāt*'",

cf. Mz., X, no. **13809*** (*kh*, 97/23, *m*, I, p. 439, *s*, confirmed in Mālik, I, p. 170, IḤ., II, p. 486). Mālik is the clear CL of this tradition. In fact, it is an early *ḥadīth qudsī* which is duly listed in Graham, p. 160. It is part of the MC on the merits of the morning and afternoon *ṣalāt*s. For another, earlier tradition from this MC, see Ismāʿīl b. Abī Khālid under no. 3223.

With the same strand the Prophet's words:

- "A man who had never done anything meritorious in his life ordered his family at the time of his death to burn his body and to scatter half of the ashes on land and the other half in the sea, adding that if God were to get hold of him, He would punish him as no one was ever punished before. Once the man had died, his people did as they were told. But God ordered the land and the sea to collect his ashes and He asked him: 'Why did you ask your body to be burnt?', whereupon the man replied: 'Out of fear from You, my Lord, You know best.' Then God forgave him",

cf. Mz., X, no. **13810**° (*kh*, 97/35, 15, *m*, IV, pp. 2109 f, *s*, confirmed in Mālik, I, p. 240). Mālik is CL. He was in due course copied by ʿAzq., cf. Mz., IX, no. 12280. This is another *ḥadīth qudsī*, which was duly dealt with in his monograph by Graham (pp. 170 f). The man in the tradition is said to have been a certain Juhayna, a grave robber who stole shrouds off corpses. There is a tradition centred upon this man from the rather rare genre of *awākhir*, the opposite of the *awāʾil* genre: he is said to have been the *last* man to leave Hell and enter Paradise, cf. Zurqānī, II, p. 86.

With the same strand the Prophet's words (paraphrase):

- "The owner of a well is forbidden to withhold a redundant quantity of water with the aim of withholding the herbage (growing close by that well) from others",

cf. Mz., X, no. **13811**° (*kh*, 41/2, *m*, III, p. 1198, *s*, confirmed in Mālik, II, p. 744, Ibn Ḥibbān, VII, p. 221). Mālik is CL. He was imitated by Layth and Sufyān b. ʿUyayna who decked their versions with some additions. The conciseness of Mālik's original *matn* was such that later traditionists came up with hordes of spidery formations and SSs supporting versions mostly slightly enlarged upon to facilitate interpretation. Possibly the clearest explanation is found in the *Nihāya*, IV, p. 194, s.v. *kalaʾ* = herbage. Translated literally it says there: When someone comes to a well that has herbage growing close by and he takes possession of it, thus preventing from drinking from it all those who come after him, he denies them also the herbage. When, namely, someone comes along with his animals and pastures them on the herbage, whereupon he is not allowed to water them properly, his camels will die of thirst. He who withholds water from a well, also withholds camels from the herbage close by that well.

With the same strand the Prophet's words:

- "Do not marry a woman as well as her paternal or maternal aunt",

cf. Mz., X, no. **13812**° (*kh*, 67/27, 2, *m*, II, p. 1028, *s*, confirmed in Mālik, II, p. 532, IḤ., II, pp, 462, 465, Dārimī, II, p. 183). Mālik is CL of this concise wording, but the issue is surely much older. In IASh., IV, pp. 246 f, there are preserved several rulings in the same vein attributed to Islam's earliest legal experts. In Mz., X, no. 14288 (*kh*, 67/27, 3, *m*, II, pp. 1028 f, *d*, *s*, confirmed in IḤ., II, p. 401) we find Yūnus b. Yazīd al-Aylī as SCL in a similar tradition.

With the same strand the Prophet's words:

- "(When praying) one should not say: 'God, forgive me if You wish, God, pardon me if You wish' in order to render your request more emphatic, for He cannot be coerced",

cf. Mz., X, no. **13813**° (*kh*, 80/21, 2, *Fatḥ*, XIII, pp. 389 f, *d*, *t*, confirmed in Mālik, I, p. 213, IḤ., II, p. 486). Mālik is CL. Emphasizing one's request in a prayer is considered absurd (*mustaḥīl*), for God would not grant a request except because He wills it. God is declared above such an exception. The clause: 'If You will' is to be suppressed in utterances associated with Him. Cf. IḤj. in *Fatḥ*. The tradition has a near equivalent supported by a bundle in which Ibn ʿUlayya is (S)CL, cf. Mz., I, no. 994 (*kh*, 80/21, 1, *m*, *s*).

With the same strand the Prophet's words:

- "When you put on your sandals, begin with the one on the right and when you take them off, begin with the left one. Let the right one be first to be put on and last to be taken off",

cf. Mz., X, no. **13814**° (*kh*, 77/39, *Fatḥ,* XII, p. 429, *d*, *t*, confirmed in Mālik, II, p. 916, IḤ., II, p. 465, Ibn Ḥibbān, VII, p. 401). The act is qualified as 'preferable' (*mustaḥabb*). Doing anything positive requires that one begins with the right side, anything negative like leaving the mosque, taking off footwear, going to relieve oneself, etc., is better started from the left.

With the same strand the Prophet's words:

- "When you lead the people in prayer, keep it brief, for there are among them who are weak, ill or elderly, but when you perform a *ṣalāt* on your own, you may protract the performance as long as you wish",

cf. Mz., X, no. **13815**° (*kh*, 10/62, *Fatḥ*, II, p. 341, *d*, *s*, confirmed in Mālik, I, p. 134, IḤ., II, p. 486, Ibn Ḥibbān, III, p. 127). Mālik is CL.

With the same strand the Prophet's words:

- "The angels will ask anyone's pardon for the time he remains in his prayer site, as long as he does not invalidate his state of purity (by breaking wind or the like. The

angels say:) 'God, forgive him, God, pardon him'",

cf. Mz., X, no. **13816°** (*kh*, 10/36, *Fatḥ*, II, p. 283, *d*, *s*, confirmed in Mālik, I, p. 160, IḤ., II, p. 486, Ibn Ḥibbān, III, p. 124). Mālik is CL. The tradition is related to one above, no. 13807, for they are both concerned with waiting in the mosque or a private prayer site until the next *ṣalāt*, with or without the performance of supererogatory prayers.

With the same strand the Prophet's words:

- "Fasting gives protection: when someone fasts, he should not utter foul language or do anything foolish, and when somebody else picks a fight with him or reviles him, he must say: 'I am fasting!' (1) By Him in Whose hand rests my soul, the foul smelling breath of someone who fasts is more agreeable to God than the odour of musk (2). He who fasts, does not give in to his lust, and abstains from his food, and drink for my sake (3). Fasting belongs to me, I shall compensate for it. Every pious deed (will be rewarded by) ten deeds like it up to seven hundred times except fasting, for that belongs to me and I shall compensate for it (4)",

cf. Mz., X, no. **13817*** (*kh*, 30/2, *Fatḥ*, V, pp. 5-11, *d*, *s*, IḤ., II, pp. 465, 516, confirmed as two separate traditions in Mālik, I, p. 310). Mālik is the CL of this version of a composite tradition consisting of several elements—here numbered—on the merits of fasting. But for the order in which he put the different elements, he probably modelled it on an almost identical composite, which is dealt with in the *tarjama* of Aʿmash under no. 12340. That man turned out to be the undeniable CL of the element here presented as (2). But there is one major difference between this version of Mālik and the one listed apud Aʿmash: whereas elements (3) and (4) are here part of a statement seemingly ascribed to the Prophet ('… man abstains … for my sake …'), their counterparts in the composite listed under Aʿmash are of the *ḥadīth qudsī* type, being directly attributed to God ('… man abstains … for My sake …'). Zurqānī (II, p. 199, lines 16 f) mentions that these elements in Mālik's *matn* should likewise be seen as *ḥadīth qudsī*; the reason why the words 'God said …' were not inserted before 'He who fasts …' etc. lies in the consideration that it is perfectly obvious that the words pertain to God and not to Muḥammad. Besides, Zurqānī adds, IḤ. has preserved one strand via Mālik in which God is specified as having uttered these words Himself (cf. IḤ., II, p. 465). But obvious or not, fact is that it is not solely in Mālik's *Muwaṭṭa'* that we find the tradition transmitted as a Prophetic utterance, also in ʿAzq, IV, p. 306, there is found, supported by a Maʿmar / Zuhrī / Ibn al-Musayyab strand, the same Abū Hurayra tradition without the words 'God said …' being inserted. May we conclude from this that, initially, the tradition was definitely a Prophetic one which was reformulated as a *ḥadīth qudsī*, once a correct interpretation appeared difficult? Ibn ʿUyayna (cf. no. 13691, *m*, *s*, Ḥum., no. 1014) reworded Mālik's element (1).

For Mālik's position in a tradition no. **13818°** belonging to the MC on the devil who flees farting when he hears the call to prayer, see Hishām ad-Dastuwāʾī under no. 15423.

With the same strand the Prophet's words:

- "A woman should not request that her sister (i.e. her fellow-wife) be divorced in order to acquire the other's share (sc. in all conjugal benefits) for she will only have what is decreed (*quddira*) to her",

cf. Mz., X, no. **13819°** (*kh*, 82, 4, *Fatḥ*, XIV, p. 295, *d*, *s*, confirmed in Mālik, II, p. 900, Ibn Ḥibbān, VI, p. 148). Mālik is CL of this wording. The tradition is part of a composite dealt with apud Shuʿba under no. 13411. It is a prominent example of a tradition often adduced by theologians who uphold the dogma of predestination.

For no. **13820°**, see 13547 above.

With the same strand the Prophet's words:

- "Do you think that I only look in the direction of the *qibla*? By God, your prostrations (v.l. humbling yourselves) and bowing is not hidden from me, I see quite well what is going on behind my back!",

cf. Mz., X, no. **13821°** (*kh*, 8/40, *Fatḥ*, II, pp. 60 f, *m*, I, p. 319, confirmed in Mālik, I, p. 167, IḤ., II, p. 375, Ibn Ḥibbān, VIII, p. 85, cf. a spider Mz., I, no 1039, with ʿAbd al-Wārith b. Saʿīd as SCL supporting a similar text). Mālik is the CL. The commentators list various explanations for the Prophet's supposed ability to see whether his followers perform the *ṣalāt* correctly behind his back. Thus it is thought to constitute a direct revelation or inspiration from God, or that it is a special, miraculous power of his to see behind him through one eye in his back, or two eyes, small as the eye of a needle, between his shoulders, eyes whose power of

vision is not obstructed by clothes. It is also thought that the spectacle of the congregation performing the *ṣalāt* behind him was somehow projected upon the *qibla* wall directly in front of Muḥammad as if mirrored. Besides, he was able to see in the dark as well as in the day. Another explanation, not bordering on the miraculous but rather rational, suggests that the Prophet was fully aware of what was going on by once in a while glancing right and left over his shoulder (*iltifāt yasīr nādir*)[1]. The tradition is in fact one of a MC and Mālik's bundle is flanked by several SSs and spiders. A related tradition with al-Faḍl b. Mūsā[2] as (S)CL corroborates the Prophet's ability to inspect what is going on behind his back, see Mz., V, no. 6014 (*t*, *s*, IḤ., I, pp. 275, 306, Ibn Ḥibbān, IV, p. 24). And there is also a late spider with Shuʿba as earliest key figure, cf. no. 1263.

With the same strand:

- "The Prophet prohibited two ways of dressing and two types of sales[3]: he forbade the *mulāmasa* (i.e. a sale whereby garments for sale are *felt* with the hand rather than that they are spread out for proper inspection) and the *munābadha* (i.e. a procedure whereby a person who is about to barter garments with another person *throws* these to the other rather than that both inspect them properly). And (as for the prohibited ways of dressing), when someone sits down in one single garment, the Prophet forbade to draw the legs against the chest thus exposing the genitals, and also to sit down wrapped in one single garment so that one half of the body is uncovered[4]",

cf. Mz., X, no. **13822**° (*kh*, 77/21, *Fatḥ*, XII, p. 393, Mālik, II, p. 917, cf. with a different strand p. 922, IḤ., II, pp. 379, 529[5]). The prohibition of two ways of dressing (or sitting down in one single garment) is combined with two forbidden sales transactions. Mālik is CL. The tradition, also with him as CL, is repeated below, cf. no. 13827°. Mālik's text served his younger colleagues ʿAbd Allāh b. Numayr, ʿAbd al-Wahhāb ath-Thaqafī and Abū Usāma as model for their versions supported by dives through the ubiquitous ʿUbayd Allāh b. ʿUmar, cf. Mz., IX, no. 12265. And Layth b. Saʿd is one of the key figures in a bundle of superimposed spiders, cf. Mz., III, no. 4087. The prohibited ways of dressing are differently combined with the prohibition to eat with the left hand and to walk with one sandal on, cf. Layth under Mz., II, no. 2905. The two ways of dressing are central in another composite of which Mālik can also be considered to be the CL, but there is another key figure in a bundle supporting the same text, Abū Khaythama Zuhayr b. Muʿāwiya, see there under no. 2717. See also no. 2935° above.

With the same strand the Prophet's words:

- "The head of unbelief[6] is from (v.l. towards) the east, pride and self-conceit are found among the breeders of horses and camels, coarse speech[7] prevails among the nomads, but among the herders of sheep there is gravity (*sakīna*)",

cf. Mz., X, no. **13823**° (*kh*, 59/15, 2, *Fatḥ*, VII, pp. 160 f, *m*, I, p. 72, confirmed in Mālik, II, p. 970, Abū ʿAwāna, *Musnad*, I, p. 60). Mālik is CL. The tradition was so popular that it gave rise to a multitude of SS and spider-supported versions, which are all neatly surveyed in Abū Yaʿlā, XI, pp. 227 f. The preference for sheep was already expressed

1. 'The eye of a needle', in Arabic *samm al-khiyāṭ*, is a reference to Q. VII: 40, cf. Zurqānī, I, p. 339. In Suyūṭī's *Tanwīr al-ḥawālik sharḥ ʿalā muwaṭṭaʾ Mālik*, Cairo 1934, I, p. 181, Nawawī is quoted who said: 'The ʿulamāʾ claim that God—exalted is He - created in Muḥammad the miraculous power to see with the back of his neck (*inna 'llāha khalaqa lahu idrākan fī qafāhu yubṣiru bihi man warāʾahu wa-qadi 'nkharaqati 'l-ʿādatu lahu* (*ṣ*) *bi-akthara min hādhā*; and IḤj. said: *qīla kānat lahu ʿaynun khalfa ẓahrihi yarā bihā dāʾiman wa-qīla kāna bayna katifayhi ʿaynāni ka-sammi 'l-khiyāṭi yubṣiru bihimā lā yaḥjubuhumā thawbun wa-lā ghayruhu*.

2. This *mawlā* was a *ṣāḥib sunna* who died in 192/808.

3. The text of this tradition is a clear example of chiasmus.

4. A way of dressing known as *ishtimāl aṣ-ṣammāʾ*. The expression is variously defined, cf. Lane, p. 1734, right column, lower half. For an explanation of this expression Ibn Qutayba is quoted in *m*, III, p. 1661, note 1: '(This way of sitting down in one single garment) is called 'the deaf' (*ṣammāʾ*) because, by assuming this posture, all the apertures (through which one could stick out a hand) are shut off in the same manner as a rock is called 'deaf' in which there are no cracks or fissures.

5. With, instead of Abū 'z-Zinād, Muḥammad b. Yaḥyā b. Ḥabbān in the *isnād*, just like the nos. 13827 and 13964.

6. Thought to be a reference to the Dajjāl or some pagan leader of the Majūs, see Lane, s.v. *raʾs al-kufr*, and IḤj., *Fatḥ*, VII, p. 160.

7. This rendering is just one of the many slightly different interpretations of the word *faddādūn*, but they all amount to more or less the same, cf. Mālik, ibidem, footnote, Abū Yaʿlā, ibidem, IḤj., *Fatḥ*, ibidem, Zurqānī, IV, p. 374.

in a tradition for which Ismāʿīl b. Abī Khālid may be held responsible (see there under no. 10005). Mālik's tradition may have been modelled on that one. See also no. 4103 above.

With the same strand the Prophet's words:

- "The time of the resurrection will not have arrived until someone passes by the grave of another man saying: 'I wish I were in his place'",

cf. Mz., X, no. **13824°** (*kh*, 92/22, *Fatḥ*, XVI, p. 187, *m*, IV, p. 2231, confirmed in Mālik, I, 241, IḤ., II, p. 236, Ibn Ḥibbān, VIII, p. 249). Mālik is CL. The commentators point out that, although Islam forbids that one yearns for one's own death, this tradition does not contradict that. The implication is that life just before the hour of resurrection is so fraught with difficulties that wishing to be dead becomes almost natural.

With the same strand the Prophet's words:

- "When you are sleeping, the devil[1] ties on the back of your head (a cord with) three knots and, striking the place of each knot (with his hand), he says: 'You will have a long night, so go to sleep.' When you wake up in the morning and you mention God, one of the knots will be untied. When you perform a *wuḍūʾ*, the second knot will be untied and when you perform a *ṣalāt*, the third one will be untied. You will get up full of energy and in good spirits. But if you (neglect any one of these three acts, mentioning God, washing, or praying), you will be in bad spirits and you will be sluggish",

cf. Mz., X, no. **13825*** (*kh*, 19/12, *Fatḥ*, III, pp. 266 ff, *d*, confirmed in Mālik, I, p. 176, Ibn Ḥibbān, IV, p. 113). Mālik is CL. He was copied by Ibn ʿUyayna, cf. no. 13687 (*m*, I, p. 538, *s*, Ḥum., no. 960, IḤ., II, p. 243). The devil striking the knots on the back of the head with his hand is also interpreted as his attempt to remove from the sleeper the power to wake up in time for the performance of a night *ṣalāt*. The tying of knots in a cord is furthermore associated with the custom of the sorceress who ties knots in a cord and blows on them in order to cast a spell. The whole exercise of the devil is meant to make the sleeper forget to perform a night *ṣalāt*. In addition to these, there are more ingenious interpretations of the passage, cf. *Fatḥ*, ibidem, and Zurqānī, I, pp. 360 f.

1. Either Iblīs or any diabolical spirit, as it says in the commentaries.

With the same strand the Prophet's words:

- "When someone says: *āmīn* and the angels in heaven say: *āmīn*, and the two words happen to be uttered at the same moment, he will have all his previous sins forgiven",

cf. Mz., X, no. **13826*** (*kh*, 10/112, *s*, confirmed in Mālik, I, p. 88). Mālik is CL of this tradition which is one of a MC, cf. no. 12568 above. His wording was imitated by Mughīra b. ʿAbd ar-Raḥmān, known as Quṣayy (d. ?)[2], as it says in Zurqānī, I, p. 182.

With the same strand:

- "The Prophet forbade the *mulāmasa* and the *munābadha*[3]",

cf. Mz., X, no. **13827°** (*kh*, 34/63, *m*, III, p. 1151, *s*, confirmed in Mālik, II, p. 666, IḤ., II, pp. 379, 529); and with Muḥammad b. Yaḥyā b. Ḥabbān as informant, cf. no. 13964° (*m*, IḤ., II, p. 529). Mālik is the oldest discernible CL in a bundle supporting a prohibition that gave rise to a MC. It was often combined in composites with other prohibitions such as two disapproved ways of dressing or sitting down, in which Mālik is also CL, cf. no. 13822° above, two disapproved supererogatory *ṣalāt*s and/or two disapproved fast days[4]. Supported by a Zuhrī strand, Ibn ʿUyayna imitated Mālik in this *matn*, adding the two censured ways of dressing, cf. Mz., III, no. 4154. Also ʿAzq. with a Maʿmar / Zuhrī strand, recorded this text, cf. VIII, p. 226. Thawrī is SCL in a bundle supporting the prohibitions of the transactions and the ways of dressing but in a more elaborate wording, cf. Mz., X, no. 13661 (*kh*, 8/10, 2, *m*, III, p. 1151, *t*, ʿAzq., VIII, p. 227, IḤ., II, pp. 464, 476, 480). Thawrī's version could be seen as Iraq's answer to Mālik's basically Ḥijāzī proposition.

For no. **13828**, a *ḥadīth qudsī* supported by a

2. He is not to be confused with Mughīra b. ʿAbd ar-Raḥmān al-Makhzūmī (d. 186/802), the *madār* of legal advice after Mālik in Medina, cf. IḤj., *Tahdhīb*, X, p. 264.

3. For definitions, see no. 13822 above.

4. The *ṣalāt*s alluded to are the one performed between the *ʿaṣr* and *maghrib ṣalāt*s and the one performed after the *ṣubḥ ṣalāt* in the course of the morning, and the days on which fasting is disapproved of are those of the two Feasts.

spider occurring in *kh*, 97/28, and *s*, whose *isnād* strands have Mālik in common, but which is not found in the currently available *Muwaṭṭa'* editions, see Sufyān b. ʿUyayna under no. 13706.

With the same strand:

- "The Prophet once said: 'A pauper is not the man who wanders around begging from the people and getting one or two morsels, or one or two dates.' Those listening asked: 'But who then is a pauper, Messenger of God?' He answered: 'He who does not find anything to sustain him without the people realizing that so that he may receive charity, and who does not stand up to go begging'",

cf. Mz., X, no. **13829*** (*kh*, 24/53, 4, *Fatḥ*, IV, p. 85, *s*, confirmed in Mālik, II, p. 923). This is one of many traditions from the MC on begging. Zurqānī points out that Mālik was 'followed' by others, cf. IV, p. 289. The tradition caused a horde of SSs to be invented and Mālik's spider here is hardly convincing, but it does figure in his *Muwaṭṭa'*. The word for pauper used in this tradition is *miskīn*, a word often set off against the word *faqīr*. For the discussion on the different connotations of both terms, see IḤj., *Fatḥ*, IV, pp. 85 f. The question of begging is raised prominently in the exegesis of the verse: 'Do not beg from the people importunately (II: 273).' The next tradition is also concerned with it.

With the same strand the Prophet's words:

- "By Him in whose hand lies my soul! It is better to take a string and carry firewood on one's back (sc. in order to sell that) than to go to someone whom God has given from His grace and beg from him, no matter whether that man gives something or refuses to do so",

cf. Mz., X, no. **13830**° (*kh*, 24/50, 2, *Fatḥ*, IV, p. 78, *s*, confirmed in Mālik, II, pp. 998 f). This poorly attested bundle has Mālik as CL. This tradition from the large MC on begging may have been modelled on element (2) in a composite dealt with in the *tarjama* of Ismāʿīl b. Abī Khālid under nos. 14292 f. Gathering firewood was considered in early Islam to be one of the lowliest ways of earning a living, hence the term of abuse *ḥāṭib layl*, lit. 'night gatherer', which is occasionally used in anti-ḥadīth circles of *mutakallimūn* to apply to collectors of traditions who are ridiculed for their gullibility and naïveté.

With the same strand the Prophet's words:

- "God has said: 'When My servant wishes to meet Me, I like to meet him, and when he does not wish to meet Me, I do not like to meet him",

cf. Mz., X, no. **13831**° (*kh*, 97/35, 13, *Fatḥ*, XVII, p. 247, *s*, confirmed in Mālik, I, p. 240). Mālik is CL of this *qudsī* tradition—duly listed in Graham (p. 153)—which may have been modelled on a Prophetic one which will be dealt with in the *tarjama* of Shuʿba under no. 5070.

With the same strand the Prophet's words:

- "By Him in whose hand lies my soul, I intend to order firewood to be gathered and then I shall order a *ṣalāt* to be performed and the call to prayer to be announced. Then I shall order someone to lead the people in prayer, whereupon I myself shall go to those who did not gather for the prayer and I shall set their tents alight! By Him in whose hand lies my soul, if anyone (sc. of those who usually do not attend the communal prayer) knew that he would find there a bone with much flesh or two good-quality arrows to play with[1] (or: two lean bones), he would attend the *ʿishā' ṣalāt*",

cf. Mz., X, no. **13832*** (*kh*, 10/29, *Fatḥ*, II, pp. 266-70, *s*, II, p. 107, confirmed in Mālik, I, pp. 129 f). Mālik is the CL of this at first sight possibly quaint tradition which gave rise to numerous SS and spider-supported variants[2]. At the same time it has prompted the commentators to produce hordes of ingenious interpretations. Some of these amount to saying that the tradition is to be taken as a hyperbolic adhortation and not as describing an existing punishment. The commentators have also addressed the question of whether or not the threat to burn houses (or tents, *buyūt*) would mean that women and children would be assumed to perish in the fire and under what circumstances that would indeed be the case. The threat to burn the houses was understood to precede the tradition in which Islam prohibited any punishments involving fire. And it was also pointed out that expressing

1. The arrows refer to a popular game played for target practice with sharpened arrows which are shot at a sand hill; he whose arrow ends up most firmly lodged wins.
2. E.g. Mz., IX, no. 12527 (*d*, *q*, I, p. 259).

one's intention to burn houses does not necessarily entail actually carrying out the threat. Furthermore, a SS-supported saying of the Prophet from IḤ., II, p. 367, not found in the canonical collections, is quoted which runs: 'If it had not been for the fact that the houses (or tents) would surely contain women and children, I would have ordered a communal *ʿishāʾ ṣalāt* to be performed and I would have ordered my boy servants to burn those staying behind in their houses.' Another SS-supported version from *q*, I, p. 260, also quoted runs: 'People must cease neglecting the congregational *ṣalāt*: or I shall surely burn their houses!' The first-mentioned *ṣalāt* in the tradition is either the *ʿishāʾ*, or the *ishāʾ* and the *fajr*—both *ṣalāt*s allegedly detested by the hypocrites[1]—or the *jumʿa ṣalāt* or it pertains to any *ṣalāt*. The reference to the bones and arrows is deemed to condemn the inordinate desire on the part of those who are otherwise remiss in attending congregational *ṣalāt*s for puny morsels of food or silly playthings. The question of whether attending any communal *ṣalāt* is considered to be an individual duty (*farḍ ʿayn*) or a collective one (*farḍ kifāya*) has also caused a certain quantity of ink to flow. Especially IḤj. exhausted himself in arranging all the various possibilities of looking at this issue, cf. *Fatḥ*, II, pp. 266-70[2]. The MC around this popular theme, though without Mālik's proto-version translated here, is listed in *m*, I, pp. 451 f.

With the same strand the Prophet's words:

- "To those who will exert themselves in His path, not leaving their house except for going to fight in His path, making His words come true, God guarantees that He will let them into Paradise, or He will return them with the reward or[3] the booty they have acquired to their dwelling which they left",

1. As a spider-supported tradition says: 'The *ṣalāt*s which the hypocrites find hardest to perform are the *ʿishāʾ* and the *fajr*; if they only knew what (merit) lies in them, they would certainly attend them, even coming to them on hands and knees (*ḥabwan*),' cf. Mz., IX, no. 12521 (*m*, II, p. I, pp. 154 f, *q*).
2. At one point he says somewhat coquettishly: *wa-qad aṭaltu fī hādhā 'l-mawḍiʿ li'rtibāṭ baʿḍi 'l-kalām bi-baʿḍ wa-'jtumiʿa mina 'l-ajwiba li-man lam yaqul bi 'l-wujūb ʿashratu ajwibatin lā tūjadu majmūʿatan fī ghayri hādhā 'sh-sharḥ*, II, p. 269, -10 f.
3. The word 'or' has a variant: 'and'. Zurqānī, III, p. 4, disentangles skilfully the difficulties, which the two variants generate with ingenious, hairsplitting arguments.

cf. Mz., X, no. **13833*** (*kh*, 97/30, *Fatḥ*, XVII, p. 221, *s*, confirmed in Mālik, II, pp. 443 f). Mālik is CL. God's words (or in a variant the sing. word) referred to in the tradition are thought to pertain to the Qurʾānic commands to go to war for which one is recompensed, or they pertain to the formulae of the *shahāda*. Making these words come true fortify the fighter's resolve to muster up enmity towards, and kill, those who deny these words.

With the same strand the Prophet's words:

- "God smiles upon two men one of whom slew the other. Both will enter Paradise, first the one who fought in the path of God and got killed. Then God will become forgiving towards the other, the killer, (and He guides him to Islam). After that that man fights (the unbelievers) and dies a martyr's death",

cf. Mz., X, no. **13834*** (*kh*, 56/28, *Fatḥ*, VI, pp. 379 f, *s*, confirmed in Mālik, II, p. 460, Ibn Ḥibbān, I, p. 219). Mālik is CL. He was copied by Ibn ʿUyayna, cf. no. 13685 (*m*, *s*, Ḥum., no. 1122), and a version is also found supported by a spider, no. 13663 (*m*, *q*). Smiling or laughing in association with God was, of course, rejected because that was felt to be an unwarranted anthropomorphism. The commentators have submitted quite a few different explanations of how it should be interpreted. Among these we read that it had to be taken to refer to the laughing sounds around Him emitted by the angels or those heavenly beings who carried the Throne. Or 'laughing' should be interpreted as a display of God's satisfaction (*riḍā* or *iʿjāb*) and His acceptance of His creatures' deeds. Or it is simply equated with God's forgiveness and His grace. God becoming forgiving towards a creature is the generally accepted interpretation of the verb *tāba* / *yatūbu*, lit. 'to repent'. For all this, see IḤj., *Fatḥ*, VI, p. 380, and Zurqānī, III, pp. 34 f.

With the same strand the Prophet's words:

- "All of the son of man will be consumed by the earth except his tailbone, for from that he will be recreated and put together again (sc. on the Day of Resurrection)",

cf. Mz., X, no. **13835°** (*d*, *ʿAwn al-maʿbūd*, XIII, p. 50, *s*, confirmed in Mālik, I, p. 239, Ibn Ḥibbān, V, p. 55). Mālik is CL. For a survey of the numerous SSs found to support the saying, see Abū Yaʿlā, XI, pp. 181 f.

As from no. **13836** twelve traditions supported by this *isnād* strand only occur in one single canon-

ical collection and in at least one of the currently available versions of the *Muwaṭṭa*ʾ, and sixteen other *matn*s not even there. Most of these SS-supported traditions constitute dives superimposed upon bundles with CLs fully dealt with elsewhere. Some traditions will nevertheless be presented here and are for the sake of convenience ascribed to Mālik, since fellow-traditionists whom Mālik himself for a change might have copied, cannot be identified with certainty.

With the same strand the Prophet's words:

- "By Him in whose hand lies my soul, he who is wounded in the path of God—and God knows best who is wounded in His path—nobody of those will come on the day of Resurrection without his wound running with blood, its colour the colour of blood and its scent the scent of musk",

cf. Mz., X, no. **13837*** (*kh*, 56/10, *Fatḥ*, VI, p. 360, confirmed in Mālik, II, p. 461). Mālik may be considered the originator of this tradition, but he was copied by Ibn ʿUyayna whose transmission ended up in more sources than Mālik's, cf. no. 13690 (*m*, III, p. 1496, *s*, Ḥum., no. 1092, IḤ., II, p. 242). For a survey of the SS-supported versions to which this obviously popular tradition gave rise, see Abū Yaʿlā, XI, pp. 138 f. The reason why this tradition is nonetheless presented in Mālik's *tarjama* lies in the consideration that, as Zurqānī clearly states, Ibn ʿUyayna copied Mālik, cf. III, p. 35, and not, for instance, the other way around.

With the same strand the Prophet's words:

- "If I had not been loath to impose too heavy duties upon my community, I would have prescribed the use of the tooth stick in every *wuḍū*ʾ (in a few versions: before every *ṣalāt*)",

cf. Mz., X, no. **13842*** (*kh*, 11/8, *Fatḥ*, III, pp. 25 f, *s*, I, p. 12, confirmed in Mālik, I, p. 66, Ibn Ḥibbān, II, p. 202). Mālik is CL. According to Zurqānī, I, p. 134, he was copied by Ibn ʿUyayna who, curiously, sits in a far better-attested bundle supporting the same tradition, cf. no. 13673 (*m*, *d*, *s*, *q*, Ḥum., no. 965, IḤ., II, p. 245#). The tradition was so popular that it gave rise to untold numbers of SS and spider-supported copies. See also Ibn Isḥāq in the introduction to his *tarjama*.

With the same strand the Prophet's words:

- "By Him in whose hand rests my soul, I would like to fight in the path of the Lord and be killed, to be resurrected and be killed, to be resurrected and be killed (repeated three times in all)",

cf. Mz., X, no. **13844°** (*kh*, 94/1, 2, *Fatḥ*, XVI, p. 345, Mālik, II, p. 460). This SS-supported tradition of Mālik was only mentioned by *kh*. The wish was often attached as some sort of afterthought to traditions of a different nature with different strands, thus forming composites.

With the same strand the Prophet's words:

- "Every prophet knows a prayer (that is answered). I want to reserve my prayer as intercession for my community in the Hereafter",

cf. Mz., X, no. **13845°** (*kh*, 80/1, *Fatḥ*, XIII, pp. 340 f, confirmed in Mālik, I, p. 212, IḤ., II, pp. 486 f, Ibn Ḥibbān, VIII, p. 127). Mālik is CL. A later CL in a comparable tradition is Abū Muʿāwiya under no. 12512 (*m*, *t*, *q*). The tradition is also found supported by a number of SSs. For more on the issue of intercession (*shafāʿa*), see Qatāda under no. 1436.

With the same strand:

- "The Prophet once said: 'Fire used by the son of Ādam constitutes one seventieth of Hellfire.' 'But Messenger of God,' those present asked, 'it is sufficient for us (i.e. it serves its purpose[1]),' whereupon he said: 'Hellfire is sixty-nine times hotter'",

cf. Mz., X, no. **13848*** (*kh*, 59/10, 8, *Fatḥ*, VII, p. 143, Mālik, II, p. 994). The tradition, though sparsely attested, was apparently popular in view of numerous SSs found in support of it. Mālik's text, for it was probably his, was copied by al-Mughīra b. ʿAbd ar-Raḥmān, known as Quṣayy, as it says in Zurqānī, IV, p. 416, but his SS bypassing Mālik may be considered the handiwork of *m*, IV, p. 2184 (Mz., X, no. 13907). It was also copied by Sufyān b. ʿUyayna (cf. Ḥum., no. 1129, IḤ., II, p. 244), who adds in his text an afterthought the gist of which is that earthly fire can be extinguished by twice flinging water (v.l. the sea) over it, and if that had not been the case, fire would not have been useful to man. The tradition is so concisely worded that the explanations of the commentators, although far from exhaustive, are indispensable, cf. IḤj, ibidem, and Qasṭallānī, pp. 323 f. The idea behind the

1. For instance, if we want to punish sinners or burn infidels.

above comparison of earthly fire with Hellfire lies in the admonition that man's punishment with fire should, of course, in no way be equated with God's use of fire.

With the same strand the Prophet's words:

- "In the course of an argument between Ādam and Mūsā Ādam got the upper hand. Mūsā had said to Ādam: 'It is you, Ādam, who have caused the people to err and who have caused them to be evicted from Paradise.' But then Ādam said to him: 'Say, Mūsā, did not God give you knowledge of everything and did He not single you out to deliver His message?' 'Yes,' Mūsā said, whereupon Ādam continued: 'Do you blame me for something decreed for me before I was created?'",

cf. Mz., X, no. **13853**° (*m*, IV, p. 2043, confirmed in Mālik, II, 898). Mālik can be assumed to have put this important *qadar*-related tradition into circulation; eventually it gave rise to a large MC whose CLs, doubtless copying Mālik, are enumerated together with an embellished version of Mālik's *matn* complete with some interesting additions in Sufyān b. ʿUyayna under no. 13529.

With the same strand the Prophet's words:

- "The worst kind of person is he who shows some people one face and others another face",

cf. Mz., X, no. **13854**° (*m*, IV, p. 2011, Mālik, II, p. 991). Mālik was copied by a number of fellow-traditionists who supported their versions by means of diving strands. The 'faces' in the tradition stand for veracity and mendacity, but also specifically for true ḥadīths and fabricated ones, cf. Zurqānī, IV, pp. 411 f.

With the same strand the Prophet's words:

- "The Hour of Judgement will not begin before (until) some thirty mendacious Dajjāls have been released each of whom pretends that he is a messenger of God",

cf. Mz., X, no. **13856**° (*m*, IV, p. 2240, IḤ., II, pp. 236 f). It is not found in the currently available versions of the *Muwaṭṭaʾ*, but Mālik may be its CL. He had strong feelings about the purported unreliability of certain transmitters of ḥadīths and *akhbār*. He counted among them his rival Ibn Isḥāq, whom he labelled a Dajjāl from among the Dajājila, cf. IḤj., *Tahdhīb*, IX, p. 41, 4. In this tradition he simply equates Dajjāls with false prophets, and that is why the tradition may be his, considering mendacious transmitters as forerunners of the eschatological figure of the Dajjāl[1].

With a strand on the authority of Zuhrī—al-Aʿraj—Abū Hurayra:

- "The Prophet has said: 'Let no one prevent his neighbour from planting wooden poles in his garden fence.' (You ask) what I'll do when you ignore this rule? I'll make you understand right and proper[2]!",

cf. Mz., X, no. **13954**° (*kh*, 46/20, *m*, III, p. 1230, confirmed in Mālik, II, p. 745, Shāfiʿī, II, p. 165, IḤ., II, p. 463). Mālik, the CL, was imitated by Sufyān b. ʿUyayna (*m*, *d*, *t*, *q*, Ḥum., no. 1076, IḤ., II, p. 240) and apparently also by ʿAzq. (cf. *m*, IḤ., II, p. 274) in whose *Muṣannaf* it could, however, not be located.

With the same strand:

- "People are saying: 'Abū Hurayra transmits a great deal (sc. on the authority of the Prophet). If it had not been for the following two verses in the Book of God, I would not have transmitted any tradition: 'Verily those who conceal the clear proofs and the guidance which We have revealed, after We have explained that to the people in the Book, those will be cursed by God and the cursers will curse them; but those who repent and make good and explain, their repentance I shall accept, for I accept repentance, I am forgiving (II: 159 f).' Our brethren of the Muhājirs are occupied with transactions in the markets and our brethren of the Anṣār are busy managing the affairs of their property. But Abū Hurayra used to stay in the vicinity of the Messenger of God just for the food in his belly and he was present when they were not and he memorized what they did not memorize",

cf. Mz., X, no. **13957**° (*kh*, 3/42, *Fatḥ*, I, pp. 224 f,

1. For more on the Dajjāl, see the *tarjama* of ʿAzq. under no. 6932.
2. Literally it says: 'I'll thrash you with this (rule) between your shoulders!' Abū Hurayra was reported to be the governor of Medina at the time.

m, IV, p. 1939, *s*, *Kubrā*, III, p. 439, IḤ., II, p. 240). Although the tradition does not occur in the currently available *Muwaṭṭa'* redactions, Mālik turns out to be the oldest CL in this bundle-supported version from the crucially important MC that arose round Abū Hurayra's *ikthār al-ḥadīth*, his allegedly having transmitted many more traditions than any other companion, including the ʿAbādila[1], Anas b. Mālik, Jābir b.ʿAbd Allāh, ʿĀʾisha, a.o. The phrase 'just for the food in his belly' gave rise to a negative, or as many others would have it malicious, interpretation at the hands of an Egyptian author of the late 1950-s, Maḥmūd Abū Rayya, who was of the opinion that Abū Hurayra was personally to blame for all the traditions in whose *isnād*s he figures, the perfectly ordinary ones as well as the more—in Abū Rayya's eyes—unpalatable ones. He saw it as a sign of Abū Hurayra's gluttony and opportunism[2]. For a study of Abū Hurayra's purported position in Muslim canonical tradition literature, see his own *tarjama*. Copying Mālik but leaving the Qurʾānic verses unmentioned, Ibn ʿUyayna inserted in his version of this tradition, which included various insignificant variants after the first sentence, the words: 'God is my pledge[3]. I was a poor man who served (v.l. accompanied) the Prophet in exchange for the food in my belly.' And as an afterthought Ibn ʿUyayna added Abū Hurayra's alleged words: 'And I was present when the Prophet said: 'The man who spreads out his upper garment until I have finished saying what I have to say will not forget anything he heard from me.' So I spread out my garment until he had finished speaking and then I put the garment on again. (By Him who has sent the Prophet with the truth,) I never forgot anything I heard from him.' Finally, Ibn ʿUyayna added a remark attributed to his master ʿAbd ar-Raḥmān b. ʿAbd Allāh b. ʿUtba al-Masʿūdī (d. 165/782): 'Somebody else spread out his mantle also, but then the Prophet said: 'That chappie from the tribe of Daws preceded you in this[4]!'

With a strand on the authority of al-ʿAlāʾ b. ʿAbd ar-Raḥmān—his father ʿAbd ar-Raḥmān b. Yaʿqūb—Abū Hurayra:

- "The Prophet went out to the cemetery and spoke: 'Peace be upon you, abode of believing people, if God wills we shall certainly join you. I would have loved to have met our brethren.' (Those with him) asked: 'Messenger of God, are we not your brethren?' 'No,' he answered, 'you are my companions but our brethren are those who have not yet been born. I shall be their water scout[5] at the Basin.' They said: ''Messenger of God, how will you be able to recognize those of your community who will be born after your death?' 'Well,' he said, 'when someone has horses with blazes on their foreheads and white lower legs, won't he be able to recognize them amidst dark, black horses?' 'Of course,' they said. The Prophet went on: '(Our brethren) will come on the Day of Resurrection with white faces and white lower legs (as a result of their faithful performance) of the *wuḍūʾ*. I shall be their water scout at the Basin and no one will be driven away from my Basin as stray camels are driven off[6]. I shall call out to them: 'Come hither, come hither, come hither!' Then a voice will be heard saying[7]: 'They have made alterations after your death (in the norms you established) whereupon I shall say: 'Away with you, away with you, away with you!'",

cf. Mz., X, no. **14086*** (*m*, I, p. 218, *d*, *s*, confirmed in Mālik, I, pp. 28 ff). Mālik is CL. This *ḥawḍ* tradition is partly Mālik's wording, partly based on an Iraqi precursor, the sentence namely that the Prophet compares himself with a water scout, which is probably due to ʿAbd al-Malik b. ʿUmayr, see there under no. 3265. For a study of *ḥawḍ* traditions, see Shuʿba under no. 148.

With the same strand the Prophet's words:

- "Have I not told you on account of what God wipes (your) sins (from your slate) and raises (you) by (several) degrees[8]? The

1. I.e. Ibn ʿAbbās, Ibn ʿUmar, Ibn ʿAmr, and Ibn az-Zubayr. Strangely enough, Ibn Masʿūd, the oldest of them all, is usually not considered to be one of them.
2. Cf. *Authenticity*, pp. 65 f.
3. Which is supposed to convey that God will call me to account for it if I lie.
4. Cf. Ḥum., no. 1142.
5. For a detailed description of what is meant with water scout here, see the *tarjama* of ʿAbd al-Malik b. ʿUmayr under no. 3265.
6. This is a reference to what the owner of a waterhole is expected to do when camels, which do not belong to his own herd, come to drink at it.
7. This is a veiled reference to God's voice, another *ḥadīth qudsī* in fact.
8. Either in Paradise, or in this world, or in both.

faultless performance (*isbāgh*) of ablutions under unfavourable circumstances[1], multiple footsteps in the direction of the mosque, waiting for the (next) *ṣalāt* after (the performance of) a *ṣalāt*. All that constitutes steadfast perseverance, all that constitutes steadfast perseverance, all that constitutes steadfast perseverance",

cf. Mz., X, no. **14087*** (*m*, I, p. 219, *s*, confirmed in Mālik, I, p. 161, IḤ., II, pp. 277[2], 303[#], Ibn Ḥibbān, II, p. 188, Abū ʿAwāna, I, p. 231, Ibn Khuzayma, I, p. 6). Mālik is the undeniable CL of this tradition. It appears to have been very popular for it prompted a number of diving strands bypassing him and resulting in the higher tiers of those strands in various bundles, spiders and SSs, cf. Mz., X, nos. 13981 (with Ismāʿīl b. Jaʿfar as CL, *m*, *t*, Ibn Ḥujr, p. 327), 14031, 14071, and Zurqānī, I, pp. 326 f.

With a strand on the authority of ʿUbayd Allāh b. ʿAbd ar-Raḥmān—ʿUbayd b. Ḥunayn, a *mawlā* of (the clan of) Zayd b. al-Khaṭṭāb—Abū Hurayra:

- "I was with the Prophet when he heard someone recite: 'Say, He is God the one (CXII: 1).' Then the Prophet said: 'He will surely go there.' 'Where will he go, Messenger of God?', I asked. 'To Paradise,' he answered. Then I wanted to go and tell that man the good news, but I feared that I would miss my midday meal with the Prophet, so I chose to have that first. Then I went to seek that man out, but I found that he had gone",

cf. Mz., X, no. **14127°** (*t*, V, pp. 167 f, *s*, confirmed in Mālik, I, p. 208, IḤ., II, p. 305). Mālik is CL of this tradition. *t* adds that he knows it only through this Mālik strand. Various *sūra*s and verses occupied a very special place in early Muslim society. *Sūrat al-ikhlāṣ*, the one alluded to in the tradition, is a case in point. Because of its ultimate conciseness and power of expression it is even considered by some to outclass the most famous Qurʾānic verse of all, the *āyat al-kursī* (II: 255), cf. the elaborate way in which Muḥyī 'd-Dīn Ibn al-ʿArabī weighs the one against the other as quoted in Suyūṭī, *Itqān*, IV, p. 122. For another of Mālik's traditions emphasizing the merit of *sūrat al-ikhlāṣ*, see above no. 4104.

For no. **14132°**, a tradition on the prohibition of the meat of certain animals, see Zuhrī under no. 11874.

With a strand on the authority of Zuhrī—ʿUmāra b. Ukayma al-Laythī—Abū Hurayra:

- "The Prophet went away from a *ṣalāt* in which he had recited the Qurʾān in a clearly audible voice. He said: 'Did anyone of you recite the Qurʾān with me just now?' 'Yes, Messenger of God,' a man said. Thereupon the Prophet spoke: 'Verily, I tell you, why should you compete with me in reciting the Qurʾān?!' So the people desisted hence from reciting audibly when they were together with the Prophet in a *ṣalāt* in which he audibly recited the Qurʾān",

cf. Mz., X, no. **14264°** (*d*, *ʿAwn al-maʿbūd*, III, p. 35, *t*, *s*, confirmed in Mālik, I, pp. 86 f, IḤ., II, pp. 301 f). Mālik is CL of the wording and he was copied by Ibn ʿUyayna (cf. Ḥum., no. 953). The final sentence constituted Zuhrī's own words, as it says in some versions. Even so, it is safer not to ascribe the tradition to him. Zuhrī's alleged informant was generally considered a *majhūl*, who is not even listed in Suyūṭī's *Isʿāf al-mubaṭṭaʾ*. The issue of whether or not the congregation was enjoined, or merely allowed, or forbidden to recite the Qurʾān audibly behind the *imām* was a controversial one in which various early jurists voiced a number of (partly) conflicting rulings. These were neatly juxtaposed in the commentaries accompanying the tradition above, cf. Zurqānī, I, pp. 178 f, *ʿAwn al-maʿbūd*, III, pp. 35-40.

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī—his father Abū Saʿīd Kaysān al-Maqburī—Abū Hurayra, who related the Prophet's words:

- "A woman who believes in God and the Final Judgement is not allowed to travel over a distance of a day and a night without being chaperoned by a male relative who is precluded from marrying her because of consanguinity",

cf. Mz., X, no. **14317°** (*m*, II, p. 977, *d*, *t*, confirmed in Mālik, II, p. 979, IḤ., II, p. 236). The large MC

1. Making sure that the washing water reaches all the prescribed parts of the body in spite of cold weather or any circumstances, such as for instance illness, paucity of water, excessive drowsiness, or being hard pressed for time, circumstances during which man has to force himself to perform his ablutions properly.

2. IḤ. uses a strand via ʿAzq. which could not be located in his *Muṣannaf* in spite of the fact that the tradition would fit seamlessly there.

on the issue of women being barred from travelling over a certain distance unless accompanied by a spouse or a relative occupied a number of first century *fuqahā'*, cf. IASh., IV, pp. 4-6. Among the traditions on the issue which are traced back to the Prophet, the above-mentioned has Mālik as CL. As for (S)CLs who are in fact older than Mālik, see Ibn Abī Dhi'b (d. 158-9/775-6) in Mz., X, no. 14323 (*kh*, 18/4, 3, *m*, II, p. 977, Ṭay., no. 2317, IASh., IV, p. 6, Bagh., II, p. 345, IḤ., II, pp. 250, 437, 445, 506) which supports a similar *matn*. Furthermore, in a bundle with just two convincing PCLs and nothing else (cf. Mz., III, no. 4004, *m*, II, p. 977, *d*, *t*, *q*, IASh., IV, pp. 4 f, IḤ., III, p. 54), Aʿmash is the (S)CL of a *matn* in which the distance which a woman has to travel to be chaperoned is fixed at a minimum of three days, and the relatives who should accompany her in that case are spelled out: father, son, spouse, brother or someone precluded from marrying her because of consanguinity (*dhū maḥram*). Finding one's way in this maze of bundles is made even more complicated by the fact that this tradition also figured as one element in a composite of two, three or four, for which see ʿAbd al-Malik b. ʿUmayr under Mz., III, no. 4279. This is not one single bundle but rather a bunch of superimposed spiders. The different elements will be duly dealt with elsewhere.

For Mālik's position in traditions from a MC dealing with *sahw*, i.e. inadvertently omitting certain elements of the *ṣalāt*, nos. **14449*** and 14944°, see Khālid al-Ḥadhdhā' under no. 10882.

With a strand on the authority of Ṣafwān b. Sulaym az-Zuhrī—Saʿīd b. Salama from the Banū 'l-Azraq—al-Mughīra b. Abī Burda from the Banū ʿAbd ad-Dār—Abū Hurayra:

- "A man came to the Prophet and asked: 'Messenger of God, we are about to embark on a sea voyage but we can only carry a little water. If we perform our ablutions with it, we may get thirsty, do we have to use it for our ablutions?' Then the Prophet said: 'Sea water is pure and animals found dead in it may be eaten'",

cf. Mz., X, no. **14618°** (*d*, *ʿAwn al-maʿbūd*, I, pp. 105 f, *t*, *s*, *q*, confirmed in Mālik, I, p. 22, IḤ., II, p. 237, 361). Mālik is the clear CL.

With a strand on the authority of Nuʿaym b. ʿAbd Allāh al-Mujmir—Abū Hurayra, who related the Prophet's words:

- "On the approach roads leading into Medina are angels (who make sure that) the plague and the antichrist, the Dajjāl, do not enter it",

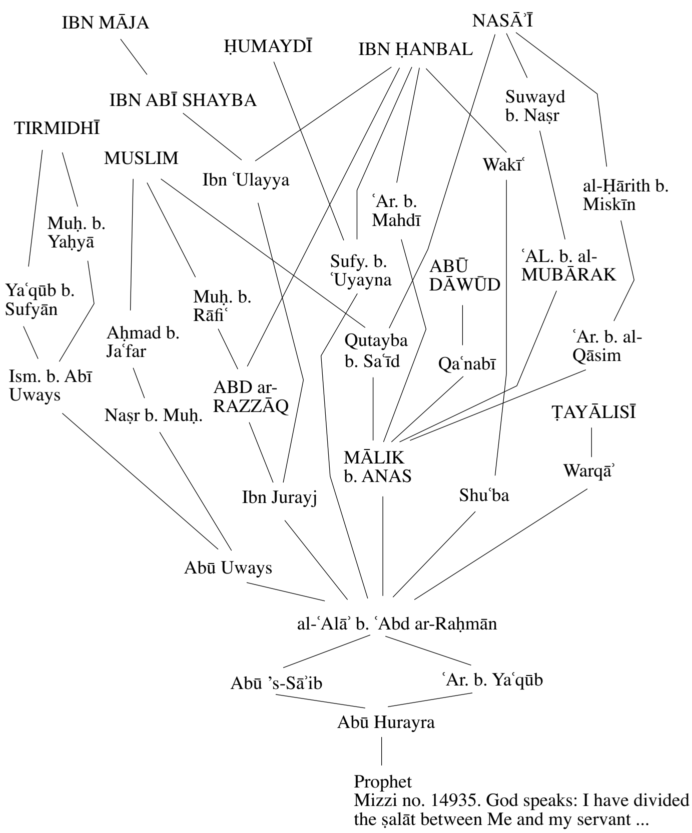
cf. Mz., X, no. **14642°** (*kh*, 29/9, 2, *m*, II, p. 1005, *s*, confirmed in Mālik, II, p. 892, IḤ., II, pp. 237, 375). Mālik is CL. For a study of Nuʿaym, Mālik's 'authority', see above under no. 3605. In his commentary Zurqānī (IV, p. 232) points out that the same circumstances obtain in Mecca and that the answering of the Prophet's prayer for angels to guard the approach roads constitutes one of his recognized miracles. Nevertheless, the plague did enter Mecca in the year 747/1346.

With a strand on the authority of al-ʿAlā' b. ʿAbd ar-Raḥmān—his father ʿAbd ar-Raḥmān b. Yaʿqūb or Abū 's-Sā'ib, the *mawlā* of Hishām b. Zuhra:

- "Abū Hurayra said: 'The Prophet has said: 'He who performs a *ṣalāt* without reciting the *fātiḥa*, that *ṣalāt* is incomplete, incomplete, incomplete, i.e. defective.'' Then Abū Hurayra was told: 'But we used to perform the *ṣalāt* behind an *imām* who said: 'Recite it in your mind, for I heard the Messenger of God say: 'God has said: 'I have divided the *ṣalāt* between Me and My servant into halves and My servant gets what he asks for. When the servant says: 'Praise be to God, the Lord of all created beings,' God says: 'My servant has praised Me.' When he says: 'The Merciful, the Compassionate,' God says: 'My servant has extolled Me.' When the servant says: 'The Ruler of the Day of Judgement,' God says: 'My servant has glorified Me (var. 'My servant has committed his affair to Me).' When he says: 'You we worship and You we ask for succour,' God says: 'This is between Me and My servant, My servant will receive what he asks for. When he says: 'Guide us onto the straight path, the path of those upon whom Thou have bestowed favours, not the path of those with whom Thou art angry or that of those who are erring,' God Says: 'This is for My servant, My servant will get what he asks for'",

cf. Mz., X, no. **14935*** (*m*, I, p. 296, *d*, *s*, confirmed in Mālik, I, pp. 84 f, IḤ., II, p. 460#, 487, cf. Ṭabarī,

Tafsīr, ed. Shākir, I, p. 200[#]). Studying this bundle (cf. the diagram further down), al-ʿAlāʾ b. ʿAbd ar-Raḥmān looks at first sight like the CL of this tradition, and that is what one finds confirmed in some *rijāl* lexicons. However, in view of the narrative development of the tradition after its first sentence into a *ḥadīth qudsī* it is much safer to ascribe the entire tradition to Mālik, widely attested as Islam's first, large-scale *ḥadīth qudsī* transmitter. Whether he thought of it first or whether he was inspired by someone else's *tafsīr* tradition is not entirely certain. Fact is that Muqātil, who is otherwise nowhere associated with the *qudsī* genre, also has a report in which God is supposed to have said that the *ṣalāt* is to be seen as constituting two halves, cf. *Tafsīr*, I, p. 37. But the first sentence of the tradition remained associated with al-ʿAlāʾ, a dubious and weak transmitter by any standard, cf. Ibn ʿAdī[3], V, p. 218, who stated that Mālik and a number of others transmitted it from him, something which is confirmed in Zurqānī, I, p. 177. It is conceivable that al-ʿAlāʾ's persona, like that of his alleged informant Abū 's-Sāʾib, were due to Mālik. Abū 's-Sāʾib occurs one more time in a MC supported by a bundle with Mālik as CL, cf. no. 4413* above. The first verse of the *Fātiḥa*: 'In the name of God, the compassionate, the mercyful' (*basmala*) appears not to be included in this tradition. The total number of seven for the verses of the first *sūra* of the Qurʾān is deemed to be completed by inserting a cesura between the words



alladhīna and *anʿamta* in the verse separation of the official Qurʾān redaction of later times.

With a strand on the authority of Dāwūd b. al-Ḥuṣayn—Abū Sufyān, the *mawlā* of ʿAbd Allāh b. Abī Aḥmad b. Jaḥsh—Abū Hurayra:

- "The Prophet permitted (as a special 'concession') the sale of *ʿarāyā* on the basis of a weight estimate of five, or less than five, camel loads (*wasq*[1])",

cf. Mz., X, no. **14943°** (*kh*, 34/83, 2, *m*, III, p. 1171, *d*, *t*, *s*, confirmed in Mālik, II, p. 620, IḤ., II, p.

1. In early Islam one *wasq* equaled sixty *ṣāʿ*, that is ca. 250 litre, cf. Hinz, p. 53.

237). Mālik is the unmistakable CL of the wording of this tradition, which constitutes a *rukhṣa*, 'concession', in the MC on forbidden transactions. For more on these and the technical terms used in them, see Yaḥyā b. Saʿīd al-Anṣārī under no. 3723.

With a strand on the authority of ʿAbd Allāh b. Yazīd, the *mawlā* of al-Aswad b. Sufyān—Abū Salama:

- "Abū Hurayra recited LXXXIV: 'When the heavens are torn asunder …' When he withdrew, he informed the people that the Prophet used to perform an extra prostration (*sajda*) with this *sūra*",

cf. Mz., X, no. **14969**° (*m*, I, p. 406, *s*, confirmed in Mālik, I, p. 205, IḤ., II, p. 487). Mālik is the CL in this bundle. The tradition is part of a huge MC on the Qurʾānic passages which call for an extra *sajda* when they are recited. It is impossible to determine early authorship of the traditions describing the various stages through which the discussion on the *sajda* passages has moved, as they are mostly supported by spiders and SSs, sometimes but not always superimposed upon one another. For a late (S)CL, see Sufyān b. ʿUyayna under no. 14206. For an earlier one, see Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī under no. 15426. Curiously, this Qurʾānic passage is not linked in the lawschool of Mālik with the *sajda* practice, which is explicitly stated in the Cairo edition of the Qurʾān, p. 800, and hinted at in Zurqānī, II, p. 20, 17 ff.

With a strand on the authority of Zuhrī—Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra, who related the Prophet's words:

- "When you are performing a *ṣalāt*, the devil will come and confuse you to the point that you no longer know how much you have done. When this happens to you, perform two extra prostrations when you are in sitting position (i.e. after the final *taslīm* formula)",

cf. Mz., XI, no. **15244*** (*kh*, 22/7, *m*, I, p. 398, *d*, *s*, confirmed in Mālik, I, p. 100). Zuhrī is SCL and Mālik is CL of this wording. Sufyān b. ʿUyayna and Layth are found with the same tradition making dives for Zuhrī. Zurqānī, I, p. 205, 18, describing these dives, uses the significant term *tābaʿahu* again. The final sentence of this tradition turns up also in a *matn* which can be ascribed to Hishām ad-Dastuwāʾī, see there under no. 15423.

With the same strand:

- "There were two women from Hudhayl. One of these struck down the other who prematurely aborted the child (she was pregnant with). The Prophet decreed that the foetus had to be compensated for with a male or female slave",

cf. Mz., XI, no. **15245*** (*kh*, 76/46, 2, *m*, III, p. 1309, *s*, confirmed in Mālik, II, p. 855, IḤ., II, p. 236). Mālik is CL of this version from the MC on the bloodwit for a foetus aborted as a result of physical violence. Mālik may have been inspired by some earlier Iraqi traditions, cf. Manṣūr b. al-Muʿtamir under Mz., VIII, no. 11510, and Hishām b. ʿUrwa under no. 11233 for many more details. In turn, Mālik may have been copied by Layth b. Saʿd, see there under Mz., X, no. 13225, and ʿAbd Allāh b. Wahb, see there under no. 13320. The male or female slave, for which the word *ghurra* is used, which means literally the 'blaze on the forehead of a horse', had to be of fair complexion rather than be black.

With the same strand:

- "Abū Hurayra used to perform the *ṣalāt* for them (i.e. the inhabitants of Medina) and every time he lowered himself (sc. for the bow or the prostration) or raised (his head again), he said: 'God is exalted!' When he left the *ṣalāt*, he said: 'By God, my *ṣalāt* resembles that of the Prophet more than that of anyone[1]!'",

cf. Mz., XI, no. **15247**° (*kh*, 10/115, 2, *m*, I, p. 293, *s*, confirmed in Mālik, I, p. 76, IḤ., II, p. 236). Mālik is CL. A late spider supports a similar *matn*, cf. no. 14864.

For Mālik's position in no. **15248***, see no. 12277* above.

With a strand on the authority of Ḍamra b. Saʿīd al-Māzinī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba:

- "ʿUmar b. al-Khaṭṭāb asked Abū Wāqid al-Laythī what the Messenger of God used to recite in the (*ṣalāt*s of the) feast of the sacrifice (*aḍḥā*) and of the breaking of the fast (*fiṭr*). Abū Wāqid replied: 'He recited *sūra*s L and LIV'",

cf. Mz., XI, no. **15513*** (*m*, II, p. 607, *d*, *t*, *s*, confirmed in Mālik, I, 180, IḤ., V, p. 217). Mālik is

1. He was appointed by Marwān b. al-Ḥakam, the then governor of Medina, as overseer in the rituals.

CL. He was copied by Sufyān b. ʿUyayna, cf. Ḥum., no. 849.

With a strand on the authority of Isḥāq b. ʿAbd Allāh b. Abī Ṭalḥa—Abū Murra, a *mawlā* of ʿAqīl b. Abī Ṭālib—Abū Wāqid al-Laythī:

- "When the Prophet was seated (one day) in a circle of companions, there approached three men. Two of these came nearer and one moved away. When the two stood still at a gathering around the Messenger of God, they saluted. One of them, seeing an open space in the circle, sat down and the other sat down behind them. As for the third man, he left. When the Prophet had finished (his teaching), he said: 'Verily, I shall inform you about these three men. The first sought God's protection, which God gave him; the second was bashful, so God pardoned him (sc. without punishing him) and the third turned away, so God turned away from him'",

cf. Mz., XI, no. **15514**° (*kh*, 3/8, *m*, IV, p. 1713, *t*, *s*, confirmed in Mālik, II, pp. 960 f). Mālik is CL. Alongside some SSs the bundle shows up a spider with ʿAbd aṣ-Ṣamad b. ʿAbd al-Wārith (d. 206-7/821-2) as key figure (*m*, *s*, IḤ., V, p. 219.

With a strand on the authority of Zayd b. Aslam—ʿAṭāʾ b. Yasār—a man from the Banū Asad:

- "I and my folks alighted at Baqīʿ al-Gharqad[1] and my folks said to me: 'Go to the Prophet and ask him for something to eat,' and they began to enumerate what they needed. So I went to the Messenger of God and found with him someone who begged him (for alms). The Prophet said: 'I have nothing to give you.' The man turned away angrily saying: 'Upon my life, you (only) give to people you want!' Thereupon the Prophet said: 'He is angry because I did not have anything to give him. The man from among you who begs while he does have an *ūqiyya* (of silver) or its equivalent (sc. e.g. in animals), is guilty of importuning'",

cf. Mz., XI, no. **15640**° (*d*, *ʿAwn al-maʿbūd*, V, pp. 23 f, *s*, confirmed in Mālik, II, p. 999). Mālik is CL of this otherwise poorly attested tradition on the reprehensibility of unwarranted begging.

With a strand on the authority of Sumayy—Abū Bakr b. ʿAbd ar-Raḥmān—a certain companion:

- "In the year of the conquest of Mecca, while they were on their way to Mecca, the Messenger of God ordered his people to break their fast, saying: 'Fortify yourselves for your enemies!', but he himself fasted. Abū Bakr, who told me this, said: 'I saw how the Prophet at al-ʿArj, out of thirst or because of the heat, poured water over his head. Then someone said to him: 'Messenger of God, a group of people are observing a fast while you are fasting.' When the Prophet arrived at al-Kadīd[2], he called for a jar (of water) and drank, whereupon the people all broke their fast",

cf. Mz., XI, no. **15688**° (*d*, *ʿAwn al-maʿbūd*, VI, p. 352, *s*, confirmed in Mālik, I, p. 294, IḤ., III, p. 475). Mālik is CL. This tradition figures in the controversial MC on whether or not it was meritorious, reprehensible or harmful to fast while on a journey.

On the authority of Muḥammad b. al-Munkadir—Umayma b. Ruqayqa, a niece of Khadīja, who said:

- "Together with other women I went to the Prophet to pay allegiance to him. We said: 'We pledge that we won't attribute a partner to God, that we won't steal, fornicate, or kill our children; we won't spread slander which we forge before us, nor will we disobey you in something proper[3].'… The Prophet said: 'I won't shake hands on this with women. Words directed at one hundred women are like those directed at just one'",

cf. Mz., XI, no. **15781**° (*s*, *Kubrā*, VI, pp. 488 f, confirmed in Mālik, II, p. 982, IḤ., VI, p. 357). Ibn al-Munkadir is SCL of this tradition and Mālik may

1. A terrain in which the Medinese used to bury their dead, called after the *gharqad*, a certain species of tree that grew there, cf. Lane, s.n. Edouard Ghaleb's *Encyclopedie des sciences de la nature*, Beirut 1988-9, II, p. 1152, lists it as 'saltree', that is perhaps *shorea robusta*.

2. Both al-ʿArj and al-Kadīd are localities at some distance from Mecca.

3. This is an almost verbatim version of Q. LX: 12.

be responsible for this wording. He was copied by Sufyān b. ʿUyayna (Ḥu., no. 341, IḤ., VI, p. 357) and there are a number of SS-supported versions all coming together in Ibn al-Munkadir.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm:

- "ʿUrwa b. az-Zubayr said: 'I entered the quarters of Marwān b. al-Ḥakam and we enumerated what required the performance of a *wuḍūʾ*.' Marwān said: 'And touching the penis necessitates a *wuḍūʾ*.' Thereupon ʿUrwa said: 'I do not know this.' Said Marwān b. al-Ḥakam: 'But Busra bt. Ṣafwān told me that she had heard the Messenger of God say: 'He who touches his penis must perform a *wuḍūʾ*''",

cf. Mz., XI, no. **15785°** (*d*, *ʿAwn al-maʿbūd*, I, p. 211, *s*, confirmed in Mālik, I, p. 42, Shāfiʿī, I, p. 34). Mālik is the only transmitter within this complex bundle in whom various strands come together, for the rest the bundle is just one tangle of SSs, which all leave one with the impression that they constitute late dives. The tradition is a controversial one, since the severity of having to perform a complete *wuḍūʾ* as before a *ṣalāt* was generally set off against the less severe rule that one only has to wash one's hands after touching the genitals, especially when something like a piece of fabric shields the hand from coming into contact. The identity of the originator of the *rukhṣa* tradition is even more problematic. Herein the Prophet asks the rhetorical question: 'Is it (sc. your penis) anything other than a lump of flesh (*muḍgha*)?', cf. Mz., IV, no. 5023 (*d*, *ʿAwn al-maʿbūd*, I, p. 215, *t*, *s*, *q*, IḤ., IV, 22). For the legal discussion on this issue, see *ʿAwn al-maʿbūd*, I, pp. 211-6. Mālik is recorded to have defended the reputation of the female companion of his *isnād* strand, Busra bt. Ṣafwān, cf. the quote of Ibn al-Qayyim recorded in *ʿAwn al-maʿbūd*, I, p. 212, -9 ff. Zurqānī, I, pp. 87 f, adds that the traditions used in the discussion were transmitted in a *mutawātir* fashion. As was to be expected, this information could not be confirmed[1].

With a strand on the authority of Muḥammad b. ʿAbd ar-Raḥmān b. Nawfal—ʿUrwa b. az-Zubayr—ʿĀʾisha—Judhāma (or Judāma) bt. Wahb al-Asadiyya, who related the Prophet's words:

- "I intended to forbid practising *ghīla*, until I remembered (v.l. was reminded) that the Byzantines and the Persians[2] practised it and it did not harm (the health of) their children",

cf. Mz., XI, no. **15786*** (*m*, II, p. 1066, *d*, *t*, *s*, confirmed in Mālik, II, pp. 607 f, IḤ., VI, p. 361, Ibn Ḥibbān, VI, p. 199). Mālik is CL and Zurqānī lists two diving strands whose—otherwise unidentifiable—inventors copied his *matn*, cf. III, p. 248. The *ghīla* practice entails that a husband sleeps with his wife whilst she is still breast-feeding a baby. Another interpretation of the term says that it describes a woman conceiving while she is still nursing her last-born baby. It was thought that the milk of a nursing mother, though believed to flow more copiously by male sperm in her body, was affected by the *ghīla* practice and that that produced a weak baby. In connection with this there is another Prophetic saying which, judging by the undatable and in any case late spider it is supported by, became current some time after Mālik:

- "Do not secretly kill your offspring by practising *ghīla*, for that overtakes the horseman (sc. later in life) and may throw him (out of the saddle)",

cf. Mz., XI, no. 15777 (*d*, *ʿAwn al-maʿbūd*, X, p. 260, *q*, IḤ., VI, pp. 453, 457, 458, Ibn Ḥibbān, VII, p. 589, Bay., VII, pp. 464 f). One may be struck by the 'coincidence' that both *ghīla* traditions contain the word *fāris* (= horseman), albeit in two different connotations. The first tradition preceding the second or the second tradition preceding the first raised the question of abrogation (*naskh*), an issue deftly dealt with by later commentators who proposed two contradictory solutions, cf. *ʿAwn al-maʿbūd*, X, pp. 261 f. On breast-feeding in Islamic society, see Avner Giladi, 'Breast-feeding in medieval Islamic thought: a preliminary study of legal and medical writings', in *Journal of Family History*, XXIII, 1998, pp. 107-23; Mohammad Hocine Benkheira, 'Donner le sein …' etc., in *SI*, XCII, 2001, pp. 5-52.

1. Cf. *ILS* (I) for the proper definition of this technical term.

2. A particularly curious, seemingly alternative interpretation of the two names Rūm and Fāris has it (cf. Zurqānī, III, p. 248) that with Rūm not the Byzantines are meant but—presumably the descendants of—Rūm b. ʿĪṣaw b. Isḥāq (i.e. the grandson of the patriarch Isaac), while Fāris is said to be the nickname of a lowly category of members of the Taghlib tribe. For Rūm b. ʿĪṣaw, see a legend recorded in R. G. Khoury, *Les légendes prophétiques dans l'Islam* … etc., Wiesbaden 1978, pp. 20 f.

With a strand on the authority of Yaḥyā b. Saʿīd al-Anṣārī—ʿAmra bt. ʿAbd ar-Raḥmān:

- "Ḥabība bt. Sahl al-Anṣārī was the wife of Thābit b. Qays b. Shammās. One morning at the crack of dawn, when the Prophet went out to perform the *ṣubḥ ṣalāt*, he found Ḥabība bt. Sahl standing outside his door. He said to her: 'Who is there?' 'Ḥabība bt. Sahl, Messenger of God,' she said. He asked: 'What is the matter with you?' 'I and Thābit b. Qays—she meant her husband—cannot stand it …,' she answered. When the husband had joined them, the Prophet said to him: 'This woman here, Ḥabība bt. Sahl, has related to me what God wanted her to tell me[1].' Then Ḥabība said: 'Messenger of God, every item he has given me (sc. as dowry[2]) is still in my possession.' Thereupon the Prophet said to Thābit b. Qays: 'Take everything back from her.' Thus he did and the woman went to stay with her own relatives again",

cf. Mz., XI, no. **15792*** (*d*, *ʿAwn al-maʿbūd*, VI, p. 221, *s*, confirmed in Mālik, II, p. 564, IḤ., VI, pp. 433 f, Ibn Ḥibbān, VI, p. 240). Mālik is CL of this wording. By means of dives onto Yaḥyā b. Saʿīd he was copied by two ḥadīth colleagues, Yazīd b. Hārūn and Ḥammād b. Zayd, cf. Zurqānī, III, p. 184, who uses the telltale term *tābaʿa-hu*. In the commentaries the described way of marriage dissolution, in Arabic *khulʿ*, is defined as annulment (= *faskh*) of the marriage, *not* repudiation (= *ṭalāq*), and the husband is not required to give his wife domicile or maintenance during the *ʿidda* period[3]. The case concerning Ḥabība is also told as a story centring in a woman called Jamīla bt. Salūl. The two women were either confused with another, or there were in actual fact two women who, the one after the other, were married at some time to Thābit b. Qays. The commentators do not seem to have been able to make up their minds. IḤj. states that it was the transmitters from Baṣra who opted for the name Jamīla and those of Medina who insisted that it was Ḥabība, cf. *Iṣāba*, VII, p. 557. In Wāqidī, I, p. 273, it says that the woman called Jamīla bore Thābit b. Qays a son named Muḥammad. In the late *awāʾil* collections[4] the *khulʿ* case of Ḥabība / Jamīla is said to constitute the first such case in Islam. Other traditions from the *khulʿ* cluster originated all later than that of Mālik and are supported by spiders and SSs.

Whereas the canonical and later collections are on the whole silent but for the Mālik tradition above, in the pre-canonical collections the *khulʿ* procedure is discussed extensively, allegedly featuring several *khulafāʾ rāshidūn* and such *fuqahāʾ* as Ḥasan al-Baṣrī, Qatāda, Ibn Sīrīn, Ḥakam b. ʿUtayba, Shaʿbī, Ibrāhīm an-Nakhaʿī and others. However, and that is significant, these discussions are depicted always against a non-Prophetic background. Thus we find ʿUmar b. al-Khaṭṭāb allowing a woman to buy herself free from her husband by paying him one thousand dirham (ʿAzq., VI, no. 11810). And ʿUthmān stipulated that a certain woman, one ar-Rubayyiʿ bt. Muʿawwidh, acquired her freedom from her husband by returning to him everything she owned, even including her bed and her hair thong, cf. IS, VIII, p. 328. The *khulʿ* procedure was considered tantamount to a woman *buying* her freedom from her husband. Zuhrī is quoted as holding this view, cf. ʿAzq., VI, pp. 492, nos. 11798, 11802. Also the term *fidāʾ*, i.e. ransom, is used with respect to *khulʿ*, as if the wife was her husband's captive who could be released from his supervision by paying him ransom money, cf. ʿAzq., VI, p. 494, nos. 11807 f. Whether or not a *khulʿ* annulment could be achieved with or without the mediation of the authorities constituted an important point of discussion in Baṣra and Kūfa judging by the *aqwāl* attributed to *fuqahāʾ* of both centres, cf. ʿAzq., VI, pp. 494 f, Saʿīd b. Manṣūr, I, pp. 331 ff. Finally, the early discussions on the *khulʿ*, as yet devoid of the Prophet's guidance or his silent approval, gained momentum, which led to a veritable casuistry detailed in IASh., V, pp. 107-28. If this casuistry points to anything, it is surely the scale to which the *khulʿ* issue played a part during the first/seventh cen-

1. In the commentaries it is pointed out that she had complained that he used to beat her up. In variants it is alleged that he was black-skinned, swarthy and ugly and that she had said when he entered her quarters for the first time: 'If it had not been for my fear of God, I would have spat in his face!' In *d* there is a SS-supported tradition in which it is related that the husband broke his wife's arm after a quarrel, which led to the *khulʿ* separation, cf. Mz., XII, no. 17903, Bay., VII, p. 315.
2. The dowry is said to have consisted of one or two sowing fields or palm tree gardens (*ḥadīqatāni*).
3. According to a *mawqūf* report (Mālik, II, p. 565) the *ʿidda* of a woman who thus acquired an annulment of her marriage was equated by ʿUthmān b. ʿAffān with that of an ordinary repudiation.

4. E.g. Suyūṭī, *Al-wasāʾil fī musāmarat al-awāʾil*, ed. Zaghlūl, Beirut 1986, p. 50.

tury with Iraqi women who sought a dissolution of their marriages by means of this separation device, Mālik's tradition translated above constituting the first and earliest available Prophetic ruling on the subject. Perhaps the inference is justified that *khul*ʿ was in the first instance a separation device based upon (ancient) customary law (*ʿurf*) rather than on legislative reasoning by means of Qurʾān and *sunna*. Finally, it may be deemed relevant that, in his booklet on Islamic divorce practice, the conservative scholar Aḥmad Shākir[1] (d. 1958) devotes not a single chapter to *khul*ʿ, but only mentions it once in passing.

With a strand on the authority of Nāfiʿ—ʿAbd Allāh b. ʿUmar:

- "Ḥafṣa bt. ʿUmar asked the Prophet: 'What is the matter with the people that they relinquish the *iḥrām* state while you do not in your *ʿumra*?' He answered: 'I have applied gum to my hair and I have put the necklace on my sacrificial animal; I won't relinquish the *iḥrām* state until I will have made my immolation",

cf. Mz., XI, no. **15800*** (*kh*, 25/34, 6, *m*, II, 902, *d*, *s*, confirmed in Mālik, I, p. 394, Wāqidī, III, p. 1092, IḤ., VI, p. 284). Mālik is the clear CL of this text, which is just one of the numerous reports allegedly depicting certain backdrop features of the Prophet's farewell pilgrimage. For the oldest tradition in this vast MC, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17933.

With the same strand on the authority of Ḥafṣa, the wife of the Prophet (paraphrase incorporating various variants):

- "When the Prophet practised *iʿtikāf* and the *muʾadhdhin* had finished the *adhān* of the morning *ṣalāt* and it had become light, the Prophet used to perform two light *rakʿa*s before the *iqāma* of the morning *ṣalāt* was called out",

cf. Mz., XI, no. **15801*** (*kh*, 10/12, *m*, I, p. 500, *s*, confirmed in Mālik, I, p. 127, IḤ., VI, p. 284). The *iʿtikāf* is not mentioned in all the versions listed. Mālik is the only convincing CL within this extensive MC with lots of spidery formations and SSs, sometimes showing up key figures who all fail to convince, as is so often the case around Nāfiʿ / Ibn ʿUmar-supported traditions. He probably copied a tradition of Yaḥyā b. Saʿīd al-Anṣārī, see there under no. 17913.

With a strand on the authority of Zuhrī—as-Sāʾib b. Yazīd—al-Muṭṭalib b. Abī Wadāʿa—Ḥafṣa bt. ʿUmar:

- "I never saw the Prophet perform his supererogatory *ṣalāt* in sitting position until one year before his death. Then he performed it sitting down while articulating very clearly (*tartīl*) in his recitation of a certain *sūra* so that it seemed to last longer than *sūra*s that were actually lengthier",

cf. Mz., XI, no. **15812*** (*m*, I, p. 507, *t*, *s*, confirmed in Mālik, I, p. 137, IḤ., VI, p. 285, Dārimī, I, p. 373). Mālik is CL in this tradition, which is part of the MC on the permissibility of sitting down while performing a *ṣalāt*. For another tradition from this MC, see below under no. 17709°. For an older tradition from this MC, see Manṣūr b. al-Muʿtamir under no. 8937.

With a strand on the authority of ʿAbd ar-Raḥmān b. al-Qāsim—his father al-Qāsim b. Muḥammad b. Abī Bakr—ʿAbd ar-Raḥmān and Mujammiʿ, the sons of Yazīd b. Jāriya al-Anṣārī:

- "The father of Khansāʾ bt. Khidām (who had lost her husband in the battle of Uḥud) wanted to marry off his daughter again, but she disapproved of the man (her father suggested), so she went to the Prophet who called the marriage off",

cf. Mz., XI, no. **15824°** (*kh*, 67/42, *Fatḥ,* XI, pp. 99 f, *d*, *s*, confirmed in Mālik, II, p. II, p. 535, IḤ., VI, p. 328#, Dārimī, II, p. 187). Mālik is CL. Khansāʾ is alleged to have much preferred to marry the uncle of her son, cf. Zurqānī, III, p. 144. In the course of time the legal precept was formulated in Islam that a woman who at one time already experienced married life (*thayyib*) cannot be married off against her will, whereas the permission of a virgin who is married off need not normally be obtained.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm—Ḥumayd b. Nāfiʿ—Zaynab bt. Abī Salama:

- "I entered the house of Umm Ḥabība, the wife of the Prophet, (some days after) her father Abū Sufyān had died. She ordered perfume to be brought with saffron or something else in it, rubbed some of it on

1. See our paper on this man in *Der Islam*, XLIX, 1972, pp. 221-47. Shākir's book has the title *Niẓām aṭ-ṭalāq fī ʾl-islām*, Cairo 1354.

a slave girl of hers[1] and then rubbed (what was left on her hands) on her cheeks saying: 'I have really no need for perfume, but I heard the Messenger of God say: 'A woman who believes in God and the Day of Resurrection should not mourn over a deceased longer than three days except in the case of a husband (when mourning lasts) four months and ten days'",

cf. Mz., XI, no. **15874*** (*kh*, 23/30, 3, *m*, II, pp. 1123 f, *d*, *t*, *s*, confirmed in Mālik, II, pp. 596 f, Bagh., I, pp. 494 f). This is Mālik's version of a tradition whose outline he copied from Shuʿba, see there under the same number. A similar tradition featuring Zaynab bt. Jaḥsh, who had lost a brother, also has Mālik as CL copying Shuʿba, cf. no. 15879 (*kh*, 23/30, 3 *m*, II, p. 1124, *d*, *t*, *s*, *q*). These two traditions together with a third one (cf. below no. 18259*) were moulded into one tripartite tradition by Mālik, cf. II, pp. 596 f. For a version of this tradition with an older CL, see Hishām b. Ḥassān under no. 18134. Sufyān copied Mālik's tradition and attached his own strand to it, no. 16441.

With a strand on the authority of Muḥammad b. al-Munkadir—Saʿīd b. Jubayr—al-Aswad b. Yazīd an-Nakhaʿī[2]—ʿĀʾisha, who related the Prophet's words:

- "Everyone who is about to perform a night *ṣalāt* but who is overcome by drowsiness will have the merit of his *ṣalāt* registered by God, while his falling asleep constitutes divine charity",

Mz., XI, no. **16007*** (*d*, IV, p. 139, *s*, confirmed in Mālik, I, p. 117, Ibn al-Mubārak, *Zuhd*, p. 439, no. 1237, IḤ., VI, p. 180). Mālik is CL. This important tradition emphasizes the religious value of the sincere intention (*niyya* or *qaṣd*) formulated before the performance of a ritual, even if that in the end is not carried out, cf. Zurqānī, I, pp. 240 f.

With a strand on the authority of Yaḥyā b. Saʿīd al-Anṣārī—al-Qāsim b. Muḥammad and Sulaymān b. Yasār:

- "Yaḥyā b. Saʿīd b. al-ʿĀṣ had irrevocably repudiated (ʿAmra,) the daughter of ʿAbd ar-Raḥmān b. al-Ḥakam, so he made his daughter move to his place. ʿĀʾisha then sent a message to Marwān b. al-Ḥakam (the then governor of Medina for Muʿāwiya), the brother of ʿAbd ar-Raḥmān b. al-Ḥakam, and said: 'Be God-fearing, (Marwān), and let the woman return to her home (in order that she remain there during the prescribed waiting period, *ʿidda*).' According to the transmission of Sulaymān (b. Yasār) Marwān said: "ʿAbd ar-Raḥmān is more convincing than I (in the arguments he adduced for doing so) (*ghalabanī*) and I cannot prevent her being moved away to another place).' According to the transmission of al-Qāsim, Marwān said: 'Have you not heard what happened in the case of Fāṭima bt. Qays?' Thereupon ʿĀʾisha said: 'It will not harm you when you do not bring up the story around Fāṭima.' Then Marwān said: 'If you have (information on the reason for Fātima leaving her home because of the) unpleasant things (that happened between her and the relatives of her husband), then the deplorable things that happened between those two (i.e. ʿAmra and her husband Yaḥyā b. Saʿīd b. al-ʿĀṣ) should be sufficient for you (in also allowing ʿAmra to move back to her father's house)'",

cf. Mz., XI, no. **16137°** (*kh*, 68/41, *Fatḥ*, XI, p. 403, *d*, *ʿAwn al-maʿbūd*, VI, p. 283, confirmed in Mālik, II, p. 579). Mālik is CL of this tradition. It is so concisely narrated that a literal translation might turn out to be incomprehensible and that is why the additions in brackets may be found helpful. The reference to Fāṭima bt. Qays pertains to a divorcee who quarreled with her in-laws about the puny maintenance her absent husband had submitted to her through an agent, see below no. 18038*.

With a strand on the authority of Zuhrī—Sālim b. ʿAbd Allāh b. ʿUmar—ʿAbd Allāh b. Muḥammad b. Abī Bakr—ʿAbd Allāh b. ʿUmar—ʿĀʾisha:

- "The Prophet said to me: 'Did you not see how your people when they built up the Kaʿba restricted themselves to foundations falling within those of Ibrāhīm?' '(Yes,) Messenger of God,' I said, 'are you yourself not going to rebuild it on those of Ibrāhīm?' The Prophet said: 'If it had

1. M.F. ʿAbd al-Bāqī adds the comment that she did this in order to wipe off some of the excess amount of perfume she had on her hands. Medieval commentators are silent about this.
2. In the *Muwaṭṭaʾ* this man is not mentioned by name but we find the words *ʿan rajulin ʿindahu riḍā*.

not been for the fact that your people only recently were living in unbelief, I would have done that.' ʿAbd Allāh b. ʿUmar said: 'If ʿĀʾisha heard this from the Prophet, (than that is how it is). I do not think he would have given up touching the two corners next to the Ḥijr[1] except that the (building of the) House was not yet completed on the foundations of Ibrāhīm'",

cf. Mz., no. **16287*** and for the final sentence also V, no. 6912 (*kh*, 25/42, 2, *Fatḥ*, IV, pp. 186 f, *m*, II, p. 969, *s*, confirmed in Mālik, I, pp. 363 f, IḤ., VI, p. 177). Mālik is CL. He is the oldest key figure in an extensive MC in which a variety of details on the building/restoring of the Kaʿba are concentrated in this one slogan attributed to the Prophet. Abū Muʿāwiya is CL in a similar tradition, see there under no. 17197. For a host of details about the building of Quraysh of the Kaʿba, see *EI* 2, Engl. ed., pp. 316-9. In *m*, II, pp. 968-72, we find a range of mainly SS-supported, relatively late embellishments of the Kaʿba restoration saga upon which the *EI* article is based. Kissing the corners of the House during the circumambulations or, if circumstances prevented that, touching them with the hand and then kissing one's fingers gave rise to a huge MC in which we find a host of (partially conflicting) traditions reflecting the ongoing discussions on the subject, cf. especially Fākihī, *Akhbār Makka*, ed. ʿAbd al-Malik b. ʿAbd Allāh b. Duhaysh, I, pp. 136-59.

With a strand on the authority of ʿAbd Allāh b. Dīnār—Sulaymān b. Yasār—ʿUrwa b. az-Zubayr[2]—ʿĀʾisha, who related the Prophet's words:

- "In foster relationship the same marriage impediments apply as in blood relationship",

cf. Mz., XII, no. **16344**° (*d*, *ʿAwn al-maʿbūd*, VI, p. 37, *t*, *s*, confirmed in Mālik, II, p. 607, IḤ., VI, pp. 44, 51, Ibn Ḥibbān, VI, p. 214). Mālik is CL. He is also CL in another bundle supporting the same ruling which, however, is there preceded by a preamble, cf. below no. 17900°.

With a strand on the authority of Ṣāliḥ b. Kaysān[3]—ʿUrwa b. az-Zubayr—ʿĀʾisha (paraphrase of an ultra concise statement):

- "The *ṣalāt* while one is at home or on a journey meant the performance of two *rakʿa*s in each *ṣalāt*. After that the two *rakʿa*s while on a journey were confirmed and the *ṣalāt* while at home was lengthened by two more *rakʿa*s",

cf. Mz., XII, no. **16348**° (*kh*, 8/1, 2, *m*, I, p. 478, *d*, *s*, confirmed in Mālik, I, p. 146). The wording is surely that of Mālik, but the issue dates back to the earliest times, when shortening the *ṣalāt* outside the home became a lively debated issue. The various stages of the discussion, based as is usual in converse order upon Prophetic traditions, *mursalāt* and *mawqūfāt*, and finally *aqwāl* of the first-seventh century *fuqahāʾ*, is presented in, for instance, ʿAzq., II, pp. 515-23[4]. Ibn Isḥāq may have copied Mālik (or Mālik copied Ibn Isḥāq without saying so as is his wont) with a slightly more elaborate wording and attaching a diving strand through Ṣāliḥ, cf. *Sīra*, I, p. 260. And Ibn ʿUyayna may have copied Mālik but he attached his own strand to it, cf. no. 16439. Although ʿĀʾisha's reported words do not contain mention of Muhammad, her statement was generally considered to have the authority of a *ḥadīth marfūʿ*. When precisely the order was issued to lengthen the *ṣalāt* at home to twice the number of *rakʿa*s performed while away from home is also discussed at length in Zurqānī, I, pp. 296 f. One commonly accepted moment for the change to have been introduced was one year or forty days after the Hijra from Mecca to Medina, after which it was assumed that the Muslims had come to live under more comfortable circumstances enabling them to prolong their *ṣalāt* duties somewhat. There is also a SS-supported tradition on ʿĀʾisha's authority, in which the exceptions to the four *rakʿa* rule, namely the *maghrib ṣalāt* which consists of three *rakʿa*s and the *ṣubḥ ṣalāt* which consists of two, are duly accounted for, cf. IḤ., VI, p. 265. Another point of discussion lay in the qualification of the *ṣalāt*-shortening principle: did it have to be considered as a decree or an obligatory ordinance (*ʿazīma*) or

1. Lane: That [space] which is comprised by [the curved wall called] the *ḥaṭīm*, which encompasses the Kaabeh on the north [*or rather* northwest] side … on the side of the spout, or the *ḥaṭīm* [itself] which encompasses the Kaabeh on the side of the spout.
2. In the *Muwaṭṭaʾ* it says *wa-ʿan ʿUrwa* instead of *ʿan ʿUrwa*, but that is a mistake according to Zurqānī, III, p. 247.
3. This Medinese *faqīh*, allegedly the teacher of ʿUmar b. ʿAbd al-ʿAzīz's children, is said to have died after 130/748 or 140/758. Ḥākim an-Naysābūrī claimed for Ṣāliḥ a *muʿammar* status and reported that he lived some 160 years. This was utterly rejected by IḤj. in *Tahdhīb*, IV, p. 400.
4. For the usually converse order of the stages of the debate, see *Arabica* (II), pp. 287-314

as a 'concession' (*rukhṣa*)? In the discussion which ensued the Qur'ānic verse IV: 101 was adduced to underline the latter, cf. IḤj., *Fatḥ*, II, pp. 9 f. The verse also played a role in a tradition, which may safely be ascribed to Ibn Jurayj, see there under no. 10659.

With a strand on the authority of al-Fuḍayl b. Abī ʿAbd Allāh—ʿAbd Allāh b. Niyār—ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "The Prophet marched out towards Badr. When he was at the Wabara lava field[1], a man caught up with him, whose courage and valour had been pointed out to him. The companions rejoiced when they saw him. When he had come near, he said to the Prophet: 'I have come to follow you and to acquire booty with you.' 'Do you believe in God and His Messenger?', the Prophet asked. 'No,' the man said. 'Then you must go back, I do not want to enlist the support of an unbeliever', the Prophet said",

cf. Mz., XII, no. **16358°** (*m*, III, pp. 1449 f, *d*, *t*, *s*, *q*, confirmed in IḤ., VI, pp. 67 f, 148 f, Dārimī, II, p. 305). Mālik is the undeniable CL, but the tradition is not listed in any of the currently available *Muwaṭṭaʾ* versions. In the IḤ. loci the man whose name is not recorded did not take no for an answer and offered his services again, asserting that he did believe in God and His Messenger, whereupon he was allowed to march with the Muslims.

With a strand on the authority of Abū 'l-Aswad Muḥammad b. ʿAbd ar-Raḥmān b. Nawfal—ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "In the year of the farewell pilgrimage we left Medina. Some of us uttered the *labbayka Allāhuma* formula for a *ʿumra*, others did so for a *ḥajj* as well as a *ʿumra*, while there were also people who did so solely for a *ḥajj*. The Prophet himself opted for the *ḥajj*. Those who had intended to perform a *ʿumra* relinquished their *iḥrām* state, but those who had intended to perform a *ḥajj*, or a *ḥajj* and a *ʿumra* combined, did not relinquish theirs until the day of sacrifice",

cf. Mz., XII, no. **16389°** (*kh*, 25/34, 2, *m*, II, p. 873, *d*, *s*, *q*, confirmed in Mālik, I, p. 335). As also stated in Zurqānī, II, pp. 250 f, Mālik is the unmistakable CL of the wording of this tradition that forms part of the huge MC on the farewell pilgrimage with traditions allegedly describing various background features of that event. For a general introduction to the farewell pilgrimage, see ʿĀʾisha's *tarjama*. An older keyfigure in this MC is Hishām b. ʿUrwa but, when all the strands coming together in him are scrutinized (cf. Mz., XII, nos. 16863, 16882, 17048, 17207, 17272, 17295, 17324), he is no more than a SCL. For the oldest tradition from this MC whose bundle shows up a CL, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17933.

For Mālik's position in a tradition on the creation of an artificial foster relationship, see Zuhrī under no. **16467**.

For Mālik's position in no. **16589**, a tradition on blowing upon the fingers in an attempt to ward off evil, see Zuhrī under that number.

With a strand on the authority of Zuhrī—ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "I never saw the Prophet perform a supererogatory prayer following the morning *ṣalāt*. I preferred performing it, but the Prophet, although he used to like performing it himself, gave up the practice for fear of the people performing it with him as if it were made incumbent upon them",

cf. Mz., XII, no. **16590*** (*kh*, 19/5, 3, *m*, I, p. 497, *d*, *s*, confirmed in Mālik, I, pp. 152 f, IḤ., VI, p. 178). Mālik is CL of this wording that is part of a MC. An earlier CL in this MC is Shuʿba, see there under nos. 17967 and 18007.

With a strand on the authority of Zuhrī—ʿUrwa b. az-Zubayr—ʿĀʾisha, or ʿAbd ar-Raḥmān b. al-Qāsim—his father—ʿĀʾisha:

- "In the year of the farewell pilgrimage we left Medina and, (when assuming the *iḥrām* state) we uttered the *labbayka Allāhuma* formula for a *ʿumra*. Then the Prophet said: 'He who has brought a sacrificial animal along should utter the formula for a *ḥajj* in combination with a *ʿumra* and he should not relinquish his *iḥrām* state until he has completed both.' When I arrived in Mecca, I began to menstruate, so I could not perform the circumambulations around the Kaʿba or the run between aṣ-Ṣafā and al-Marwa. I complained about this to the Prophet, who said: 'Undo the plaits in your hair and comb it. Then you must utter the

1. A spot at some four miles from Medina.

labbayka Allāhuma formula for the *ḥajj* but leave the *ʿumra* unmentioned.' I did so and when we had completed the *ḥajj*, the Prophet sent me with (my brother) ʿAbd ar-Raḥmān b. Abī Bakr to at-Tanʿīm[1] where I uttered the formula for the *ʿumra*. The Prophet said: 'This is the place (where) your *ʿumra* (begins).' Those who had uttered the *labbayka Allāhuma* formula for a *ʿumra* circumambulated the Kaʿba and made the run between aṣ-Ṣafā and al-Marwa, whereupon they relinquished the *iḥrām* state. Then they performed another *ṭawāf* as part of their *ḥajj* after they had returned from Minā. As for those who had embarked upon a *ḥajj* or those who had performed *ḥajj* and *ʿumra* in combination, they only performed one *ṭawāf* (of seven circumambulations)",

cf. Mz., XII, no. **16591**°, 17520° (Mālik, I, pp. 410 f, *kh*, 25/31, *m*, II, p. 870, *d*, *s*, confirmed in IḤ., VI, p. 277). Mālik is the firmly attested CL. He was probably copied by Layth who sits in key position in a spider supporting a similar text, cf. Mz., XII, no. 16543 (*kh*, 6/18, *m*, pp. 870 f) and he is (S)CL in a similar text, cf. Mz., II, no. 2908 (*m*, *d*, *s*). In addition, there is a host of SSs which can be found conveniently grouped together by *m*, II, pp. 871 f. Sufyān b. ʿUyayna is responsible for a tradition which is a partial copy of Mālik's text, cf. no. 17482. Mālik is also CL in a bundle supporting a digest of this tradition in which the problem of menstruation during the *ḥajj* season is not addressed, cf. above no. 16389°.

For Mālik's position in a tradition on the inheritance of the Prophet, no. **16592**°, see Zuhrī under no. 6630.

For Mālik's position in a bundle supporting a night *ṣalāt* tradition, see Zuhrī under no. **16593**.

With a strand on the authority of Zuhrī—ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "One night the Prophet performed a *ṣalāt* in the mosque and the people performed one with him. Then, the next night, he performed another *ṣalāt* and the people came to it in droves. Then they assembled for a *ṣalāt* a third and a fourth night, but the Prophet did not come outside (his quarters to join them). When the morning had come, he said: 'I saw what you did and nothing prevented me from joining you except my fear that my (performance of a night *ṣalāt*) would (be felt by all to) be incumbent upon you.' This (series of events) occurred in Ramaḍān",

cf. Mz., XII, no. **16594**° (*kh*, 19/5, 4, *m*, I, p. 524, *d*, *s*, confirmed in Mālik, I, p. 113, IḤ., VI, p. 177). Mālik is CL. The night *ṣalāt* during the month of Ramaḍān became an obligation under ʿUmar b. al-Khaṭṭāb[2].

With the same strand:

- "The Prophet was never given the choice between two options without choosing the easiest one as long as that did not amount to a sin. If it did, he kept further away from it than anyone. And he never took revenge for himself except in case a divine prohibition was violated, for then he would take revenge for the sake of God",

cf. Mz., XII, no. **16595*** (*kh*, 78/80, 3, *m*, IV, p. 1813, *d*, confirmed in Mālik, II, pp. 902 f, IḤ., VI, pp. 181 f). Mālik is CL and he was copied by various colleagues, cf. Zurqānī, IV, p. 252.

With the same strand (paraphrase):

- "The Prophet used to perform the *ʿaṣr ṣalāt* while the sun shone in her room before disappearing completely",

cf. Mz., XII, no. **16596**° (*kh*, 9/1, 2, *Fatḥ*, II, p. 146 and p. 165, *m*, I, p. 426, *d*, *ʿAwn al-maʿbūd*, II, p. 56). Mālik is CL of this wording. Literally the last three words say: '… before appearing (*qabla an taẓhara*)', but what is meant exactly has given rise to a range of different interpretations concerning the sunlight covering (various parts of) the walls. IḤj. cut the knot by saying simply that with *taẓhara* is meant 'the sunlight leaving the room', cf. p. 165, 7. Later versions of this tradition, supported by similar strands, all leave out the confusing verb *ẓahara* or combine it with 'shade' as subject, see Sufyān b. ʿUyayna under no. 16440. The importance of the tradition lies in the observation that

1. A locality four miles from Mecca just outside the sacred area of Mecca where Meccan pilgrims can assume the *iḥrām* state for either *ḥajj* or *ʿumra*, cf. Yāqūt, *Buldān*, I, p. 879.

2. Cf. *JSAI (*I), p. 309; the passage 'to make the fasting of Ramaḍān incumbent … ' in *MT*, p. 25, -5, should be changed into 'to make the night prayer during Ramaḍān incumbent …'

the Prophet apparently began the performance of his *ʿaṣr ṣalāt*s as soon as the appropriate time had come, but that moment in time was initially a point of dispute and Mālik's tradition did at first not help the debate along. A relatively late contribution to the discussion is a tradition for which Qutayba b. Saʿīd seems to have been responsible, in due course copied by Muḥammad b. Rumḥ (or vice versa), cf. Mz., I, no. 1522.

With the same strand:

- "Aflaḥ, the brother of Abū 'l-Quʿays, her foster-uncle, came to her and asked to be let inside. This was after the *ḥijāb* verse (i.e. Q. XXXIII: 53) was revealed. ʿĀʾisha said: 'I refused to let him come inside. But when I had told the Prophet what I had done, he ordered me to let him come in",

cf. Mz., XII, no. **16597*** (*kh*, 67/22, *m*, II, p; 1069, *s*, confirmed in Mālik, II, p. 602, IḤ., VI, p. 177). This apparently important tradition, determining the admissibility of foster relatives to enter the quarters of married women, occurs in a large number of SS and spider-supported versions. But one of the oldest versions that contains a discernible CL is that of Mālik, who was in due course copied by Ibn ʿUyayna, cf. no. 16443 (*m*, *s*, *q*, Ḥum., no. 229). In view of numerous *aqwāl* of first/seventh century *fuqahāʾ* on the issue, the origins of the debate surely date back to the earliest times. Mālik's tradition here constitutes a late stage in an ongoing discussion. Mālik may have received the inspiration for this tradition from another one he received from Hishām b. ʿUrwa via his father to ʿĀʾisha, cf. there under no. 16869.

With the same strand a tradition on the killing of the gecko (*wazagh*), nicknamed 'the little transgressor', no. **16598**° (*kh*, 28/7, 6, *s*), for which Mālik may be responsible but which is not attested in the currently available *Muwaṭṭaʾ* redactions. For a conceivable CL, see Ibn ʿUyayna under no. 18329.

With the same strand:

- "When he was in a state of major ritual impurity the Prophet used to wash himself from a vessel (*faraq*) containing three *ṣāʿ* of water",

cf. Mz., XII, no. **16599*** (*m*, I, p. 255, *d*, confirmed in Mālik, I, pp. 44 f). Mālik is CL and he was copied by various colleagues, cf. Zurqānī, I, p. 92. For a tradition in the same vein due to an older CL, see Shuʿba under no. 17792. For a similar tradition with the ubiquitous topical addition: '(together) from one vessel', see Mz., XII, no. 18067 (*m*, *t*, *s*, *q*, Ḥum., no. 309, IḤ., VI, p. 329).

With a strand on the authority of Hishām—his father ʿUrwa b. az-Zubayr—ʿĀʾisha, who related the Prophet's words:

- "When you are overcome by drowsiness while you are performing a *ṣalāt*, lie down until the drowsiness disappears. And when you begin to feel sleepy, not knowing whether it will go away while you are praying, upbraid yourself",

cf. Mz., XII, no. **17147*** (*kh*, 4/53, *m*, I, p. 542, *d*, confirmed in Mālik,I, p. p. 118, Ibn Ḥibbān, IV, p. 124). Mālik is the only believable CL among the numerous SSs and spiders supporting this apparently popular tradition. It is part of a MC on the subject to which Mālik's archrival Ibn Isḥāq also contributed a tradition; see his *tarjama* under no. 8406. Cf. also above no. 16007.

With the same strand:

- "Once while the Prophet was still alive, the sun was darkened by an eclipse; he stood up to perform a *ṣalāt* … (follows a description of two *rakʿa*s in which the different movements and pauses are particularly protracted, especially in the first *rakʿa*). When the eclipse had ended, he addressed the congregation and after praising and extolling God he said: 'Sun and moon belong to the signs of God, they are not darkened by an eclipse to mark someone's death or birth; when you see an eclipse, say *'Allāhu akbar'*, pray to God, perform a *ṣalāt* and give alms. Community of Muḥammad, no one is more jealous than God should His male and female servant commit adultery. Community of Muḥammad, if you know what I know, you would weep a lot and laugh little. Have I not passed on God's message properly?[1]",

cf. XII, no. **17148**°, 17159° (*kh*, *m*, II, p. 618, *s*, confirmed in Mālik, I, p. 186). Mālik is CL of this *matn* which is part of the huge MC dealing with eclipses. Most of his text is probably modelled on a text he transmitted from Hishām, who is CL in his own bundle that supports a *kusūf* tradition, see his

1. Which is supposed to mean as much as 'Do I make myself clear?'

tarjama under no. 15750. For the CLs in other *matn* versions, see e.g. al-Walīd b. Muslim under 16528 and ʿAbd Allāh b. Wahb under 16692.

With the same strand:

- "When I (i.e. ʿUrwa) was still a young lad, I asked ʿĀʾisha: 'What about God's words: 'Aṣ-Ṣafā and al-Marwa belong to the *shaʿāʾir* (i.e. ritual practices) of God. He who makes a pilgrimage to the House or performs a *ʿumra* is not at fault when he makes the run between them (II: 158)', is it not counted as a sin when he does not make the run between them?' 'On the contrary,' ʿĀʾisha said, 'if what you say had been the correct interpretation, then not performing the run would not have been a sin. This verse was sent down in respect of the Anṣār. They used to make the pilgrimage to Manāt, who(se statue) was opposite Qudayd. They used to keep aloof from making the run between aṣ-Ṣafā and al-Marwa. But with the advent of Islam they asked the Prophet about this and thus God revealed the verse: 'Aṣ-Ṣafā and al-Marwa belong to the divine ritual practices, so he who performs a *ḥajj* to the House or a *ʿumra* is not at fault when he performs the run between them'",

cf. Mz., XII, no. **17151*** (*kh*, 65/2, 21, *Fatḥ*, IX, p. 242, *d*, *ʿAwn al-maʿbūd*, V, p. 249, *s*, confirmed in Mālik, I, p. 373, Ibn Ḥibbān, VI, p. 55, Wāḥidī, *Asbāb an-nuzūl*, p. 24). Mālik is CL of this important, late tradition, which is supposed to settle a controversial issue in early *ḥajj* practices. Since the hills aṣ-Ṣafā and al-Marwa used to be marked by pagan idols, which were eventually smashed, Muslims, intent on performing a pilgrimage, were initially not entirely sure whether the run (*saʿy*) between the hills belonged to established *ḥajj* practices or was considered too reminiscent of pagan Qurayshi practices. Mālik was then copied by a few ḥadīth colleagues[1], among whom Sufyān b. ʿUyayna was not even mentioned, although he is the unmistakable CL of his own version, cf. Mz., XII, no. 16438 (*kh*, 65/53, 6, *m*, *t*, *s*, Ḥum., no. 219), cf. Zurqānī, II, p. 317.

For Mālik's contribution to the MC comprising accounts of the Prophet's final illness scene, no. **17153°**, see Aʿmash under no. 15945, and for a general introduction to the cluster, see the chronicler Zuhrī's version under no. 16309.

For the tradition on ʿĀʾisha combing the Prophet's hair while he was in retreat (*iʿtikāf*) in the mosque, no. **17154°**, see Zuhrī under no. 16579.

With the same strand:

- "The Prophet saw a phlegm on the wall of the mosque and scraped it off",

cf. Mz., XII, no. **17155°** (*kh*, 8/33, 3, *m*, I, p. 389, confirmed in Mālik, I, p. 195, IḤ, VI, p. 148). Mālik is CL; for other CLs within this MC, see Sufyān b. ʿUyayna and Ibrāhīm b. Saʿd in a bundle of Zuhrī, no. 3997.

With the same strand:

- "The day of ʿĀshūrāʾ was a day of fasting observed by Quraysh in the Jāhiliyya. The Prophet also used to observe this fast. When he had arrived in Medina, he observed it there too and ordered his followers to observe it. But when the (fast of) Ramaḍān had been imposed, this became the obligatory fast and (fasting on) the day of ʿĀshūrāʾ was henceforth abandoned; those who wanted to observe the fast on it could do as they wished and those who did not were allowed to abandon it",

cf. Mz., XII, no. **17157*** (*kh*, 30/69, 3, *d*, Mālik, I, p. 299). Mālik is CL in this poorly attested bundle, but he is also CL in another version on the ʿĀshūrāʾ issue, for which see above under no. 11408°. Sufyān b. ʿUyayna copied him, cf. no. 16444 (*kh*, *m*, Ḥum., no. 200). For a somewhat diverging *matn* from the ʿĀshūrāʾ MC in which this fast is associated with the Jews, see Shuʿba under no. 5450.

With a strand on the authority of Hishām b. ʿUrwa—his father ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "A man asked the Prophet: 'My mother has suddenly died and I think that if she had been able to speak, she would have given alms. Shall I give alms on her behalf?' 'Yes,' the Prophet answered",

cf. Mz., XII, no. **17161*** (*kh*, 55/19, *Fatḥ*, VI, p. 318, *s*, confirmed in Mālik, II, p. 760). Mālik is CL. Next to him we find a number of spiders and SSs which leave one with the impression that Mālik's alleged informant, Hishām b. ʿUrwa, is the CL, but Zurqānī seems to insist that it was Mālik who was copied by some six others transmitters, cf. IV, p. 57.

1. For their SS-supported versions, see *m*, II, pp. 928 ff.

With the same strand:

- "Ḥamza b. ʿAmr al-Aslamī[1], a man who used to fast a great deal, asked the Prophet: 'Shall I also fast while travelling?' 'If you want, you may fast, and if you want you may break your fast,' the Prophet answered",

cf. Mz., XII, no. **17162*** (*kh*, 30/33, 3, *Fatḥ*, V, p. 82, *s*, confirmed in Mālik, I, p. 295). This tradition is found supported by a number of SSs and spiders which all have Hishām b. ʿUrwa in common, but Zurqānī insists that it was Mālik who was copied by a number of colleagues, all leading their *isnād* strand back to Hishām, cf. II, p. 170.

With the same strand:

- "ʿĀʾisha had never seen the Prophet perform a night *ṣalāt* while he was sitting until he was old. He used to recite the Qurʾān while sitting down until, when he wanted to bow, he stood up and recited some thirty or forty verses and then he would bow",

cf. Mz., XII, no. **17167*** (*kh*, 18/20, *Fatḥ*, III, p. 243, confirmed in Mālik, I, p. 137, IḤ., VI, p. 176). Mālik is CL of this wording. The MC on occasionally performing certain (parts of the) *ṣalāt*s while sitting down is large and a far better-established version is found below under no. 17709°. The commentaries assert that the Prophet commenced performing (parts of) *ṣalāt*s while sitting down already one year before his death, cf. Zurqānī, I, p. 282, -3, IḤ., III, p. 243, -11.

With the same strand:

- "The Prophet liked those acts most in which man persevered",

cf. Mz., XII, no. **17169°** (*kh*, 81/18, 2, *Fatḥ*, XIV, p. 74, confirmed in Mālik, I, p. 174, IḤ., VI, p. 176, Ibn Ḥibbān, I, p. 270). Mālik is CL. The tradition was conceivably modelled on a Iraqi one with Shuʿba as CL, see there, also for additional comments, under no. 17659.

With the same strand:

- "ʿĀʾisha said: 'The Prophet used to kiss one of his wives while he was observing a fast.' And then she laughed",

cf. Mz., XII, no. **17170*** (*kh*, 30/24, *Fatḥ*, V, p. 54, confirmed in Mālik, I, p. 293). This tradition may be supported by a spider, but Zurqānī insists that Mālik was responsible for it and that he was copied by the usual colleagues, Yaḥyā b. Saʿīd al-Qaṭṭān and Sufyān b. ʿUyayna, cf. II, p. 164. The ancient issue of kissing one's wife while one is fasting gave rise to an extensive MC in which there was place for diametrically opposed points of view, see *m*, II, pp. 776 ff, Mālik, I, pp. 291 ff. This discussion, for the earliest traditions of which see the *tarjama* of ʿĀʾisha under no. 15950, centred on whether or not a man was able to suppress a feeling of lust while kissing, the general view being that the Prophet was stronger in restraining himself than any of his followers. The final words: … and then she laughed, are variously elucidated. One interpretation has it that they were meant to draw attention to the fact that the wife the Prophet kissed while fasting was she herself. Or it was amazement that made her laugh that people would think otherwise, or amazement at her own daring frankness in disclosing intimate details of her marriage with the Prophet. The necessity to be open in these matters forced her to be candid. For all these points of view, see IḤj., *Fatḥ*, V, pp. 54 f, Zurqānī, II, p. 164.

With a strand on the authority of Yazīd (b. ʿAbd Allāh) b. Khuṣayfa—ʿUrwa b. az-Zubayr—ʿĀʾisha, who related the Prophet's words:

- "The believer is not struck by any mishap including (a prick from) a thorn without God deducting (v.l. removing) that from his sins",

cf. Mz., XII, no. **17362°** (*m*, IV, p. 1992, *s*, confirmed in Mālik, II, p. 941). Mālik is CL of the wording. The tradition is part of a large MC on the subject.

With a strand on the authority of Rabīʿa b. Abī ʿAbd ar-Raḥmān ar-Raʾy—al-Qāsim b. Muḥammad b. Abī Bakr—ʿĀʾisha:

- "In connection with (the *mawlāt*) Barīra there were three precedents (*sunna*s): the first occurred when she was manumitted and given the choice (to remain married or not) to her (then) husband[2]. (The sec-

1. This man is curiously enough not listed in the Bajāwī edition of IḤj.'s *Iṣāba*, but see Ibn ʿAbd al-Barr, *Istīʿāb*, ed. Bajāwī, I, p. 375. He is said to have died in 61/681.

2. There has been some controversy on the question of whether or not this husband, one Mughīth, was himself a slave or a free man and where he came from. The view that prevailed in the end was that he was a slave, for the choice offered her would not have been applicable if she had been married to a free person. For a survey of all the

ond precedent occurred when, at the time ʿĀʾisha wanted to buy her in order to give her her freedom and her former owners insisted that they alone had the right to patronage,) the Prophet said: 'Patronage belongs to the emancipator.' (And the third precedent pertained to the occasion when) the Prophet entered (ʿĀʾisha's quarters) while a cooking-pot with meat stood simmering (on the fire). He was presented with some bread and the usual spices[1], whereupon he said: 'Did I not see a cooking-pot with meat?' 'Yes,' (the women present) said, 'but that is meat given to Barīra as charity and you never partake of alms.' Then Muḥammad said: 'For her it is a charitable gift and for us it is a present (in a variant: from her)",

cf. Mz., XII, no. **17449°** (*kh*, 67/18, *m*, II, p. 755, *s*, confirmed in Mālik, II, p. 562, IḤ., VI, p. 178). The wording of this version of a composite is Mālik's, but he probably copied a Baṣran example supported by various bundles, for which see Shuʿba under no. 17491.

With a strand on the authority of Ṭalḥa b. ʿAbd al-Malik al-Aylī—al-Qāsim b. Muḥammad b. Abī Bakr—ʿĀʾisha, who related the Prophet's words:

- "He who pledges to obey God (in something), he obeys God, and he who pledges to disobey God (in something) does not disobey Him",

cf. Mz., XII, no. **17458*** (*kh*, 83/28, *Fatḥ*, XIV, p. 398, *d*, *ʿAwn al-maʿbūd*, IX, p. 81, *t*, *s*, confirmed in Mālik, II, p. 476, IḤ., VI, pp. 36, 41, Ibn Ḥibbān, VI, p. 287). Mālik is the clear CL and he himself takes the trouble in a postscript to clarify this at first sight puzzling *matn*. 'Something' in the first part of the sentence is to be understood as an action which has God's automatic approval, like performing a *ṣalāt* at the proper time of the day, but the word 'something' in the second part of the sentence refers to an action that falls outside God's prescriptions and ordinances, like walking all the way to Syria or Egypt or even to Rabadha[2]. Suchlike pledges do not even require a *kaffāra*, atonement, when the pledge is broken. Mālik's own 'clarification' is a good deal more(!) intelligible than those found in IḤj.'s *Fatḥ* (XIV, pp. 392, 398) or *ʿAwn al-maʿbūd* …

With a strand on the authority of ʿAbd ar-Raḥmān b. al-Qāsim—his father al-Qāsim b. Muḥammad—ʿĀʾisha:

- "(For his farewell pilgrimage) the Prophet assumed the *iḥrām* state only for the *ḥajj*",

cf. Mz., XII, no. **17517°** (*m*, II, p. 875, *d*, *t*, *s*, *q*, confirmed in Mālik, I, 335, Wāqidī, III, p. 1092, IS, II 1, p. 127, IḤ., VI, p. 104, Dārimī, II, p. 54). Mālik is the convincing CL, which is amply substantiated by Zurqānī, II, p. 251. This tradition constitutes probably his attempt to summarize once and for all in the briefest possible terms how the Prophet embarked upon his final pilgrimage, namely by opting for the *ifrād* intention[3]. Mālik is not found in traditions in which the Prophet's resorting to the *tamattuʿ* intention is described; for one of those, see Shuʿba under no. 6462. For a general introduction to the farewell pilgrimage, see ʿĀʾisha's *tarjama*.

With the same strand:

- "I used to perfume the Prophet just before he assumed a state of consecration when he embarked on the pilgrimage and also after he had quitted the state of consecration before he circumambulated the Kaʿba",

cf. Mz., XII, no. **17518*** (*kh*, 25/18, 3, *m*, p. 846, *d*, *s*, confirmed in Mālik, I, p. 328). This is Mālik's version of a tradition from a MC on the permissibility of using perfume when one is in a state of consecration. His *matn* was copied by, among several others, Sufyān b. ʿUyayna, cf. no. 16446, and Hushaym b. Bashīr who made a dive onto Mālik's

arguments which have been brought to bear on the matter, see Zurqānī, III, pp. 180 f; cf. also Shuʿba under no. 17491.

1. In Arabic *udm*, the plural of *idām*, rendered by Lane as 'seasoning', 'condiments', but it is also said to refer to shortening of some sort.

2. A locality at only three days travelling from Medina.

3. The intentions to be formulated before embarking on a pilgrimage are called the *tamattuʿ*, the *ifrād* and the *qirān*. These are the technical terms for three different *niyyāt* = (intentions) formulated by pilgrims about to assume the *iḥrām* status before embarking on the performance of the pilgrimage rituals. For a clear survey of these intentions, see Th.W. Juynboll, *Handbuch des islamischen Gesetzes*, p. 146. For a special study of *tamattuʿ* where this concept touches on, and becomes confused with, *mutʿat an-nisāʾ*, enjoying a temporal relationship with a local woman during the pilgrimage season, see A. Gribetz, *Strange Bedfellows*: mutʿat al-nisāʾ *and* mutʿat al-ḥajj. *A study based on sunnī and shīʿī sources of* tafsīr, ḥadīth *and* fiqh, Berlin 1994.

informant via Manṣūr b. Zādhān, cf. Zurqānī, II, p. 235, and Mz., XII, no. 17526. For more on this MC, see the *tarjama* of ʿĀʾisha under no. 15925.

With the same strand:

- "We had left on a certain journey when, at al-Baydāʾ, or at Dhāt al-Jaysh[1], the necklace I was wearing broke. The Prophet halted in order to look for it and so did the men with him. That place was without water and they had not brought any with them. The men went to Abū Bakr and said: 'Did you see what ʿĀʾisha has done?' … Meanwhile the Prophet lay asleep with his head on my thigh. Abū Bakr approached me and said: '(Do you not realize that) you have detained the Prophet and the people here at this spot which has no water while they do not have any with them?' And he rebuked me severely … But I could not move because of the Prophet's head on my thigh. When he finally woke up, … God revealed the *tayammum* verse, so the people performed their ablutions with sand … Then they made the camel on which I had been riding stand up and they found the lost necklace lying under it",

cf. Mz., XII, no. **17519°** (*kh*, 7/1, *m*, I, p. 279, *s*, confirmed in Mālik, I, pp. 53 f, IḤ., VI, p. 179[2]). Also according to Zurqānī, I, p. 111, Mālik is CL of the wording, but the narrative element of ʿĀʾisha's lost necklace, pasted here upon a backdrop describing the revelation of the *tayammum* verse, is not Mālik's invention but probably Zuhrī's (cf. Mz., VII, no. 10363). Be that as it may, Zuhrī is also key figure in two spidery bundles, cf. Mz., VII, no. 10357 (*d*, *ʿAwn al-maʿbūd*, I, pp. 351 f, *s*, IḤ., IV, pp. 263 f) and no. 10358 (*s*, *q*) supporting brief versions of the *tayammum* episode with, as well as without, the necklace incident being mentioned. In Muqātil, *Tafsīr*, I, pp. 455 f, it says that ʿĀʾisha's necklace was lost while she was with her husband on a campaign to the Banū Anmār, a raid mentioned as occurring in Rabīʿ I, year 3, cf. Ṭabarī, *Annales*, I, p. 1373[3], but the historical sources leave the loss of a necklace unmentioned. For an earlier *tayammum* tradition with introductory comments, see Hishām b. ʿUrwa under no. 16802.

NB. The ubiquitous references to ʿĀʾisha's necklace in a range of different contexts may prompt the more sceptical historian to dismiss it as merely a topical embellishment, inspired by masculin prejudice concerning feminin forgetfulness and absentmindedness.

With a strand on the authority of Nāfiʿ—al-Qāsim b. Muḥammad:

- "ʿĀʾisha had bought a cushion on which there were some pictures. When the Prophet saw it, he stood still at the door without entering, his disapproval showing on his face. ʿĀʾisha said: 'Messenger of God, I shall repent before God and His Messenger, but what have I done wrong?' He said: 'What is the purpose of this cushion?' ʿĀʾisha answered: 'I bought it especially for you so that you can sit on it or rest your head on it.' But the Prophet said: 'People who make these pictures will be punished; they will be told: 'Endow what you have created with life.' The angels will not enter houses in which there are pictures'",

cf. Mz., XII, no. **17559*** (*kh*, 77/95, *m*, III, p. 1669, confirmed in Mālik, II, pp. 966 f, IḤ., VI, p. 246). Mālik is CL of this *bilderverbot* tradition which is part of a huge MC. The final sentence constitutes the well-known slogan we find so often in such traditions. The first (S)CLs discernible in bundles supporting texts containing the ban are Zuhrī under no. 3779, Aʿmash under no. 9575, and Shuʿba under no. 17494. Mālik's *matn* gave rise to the usual imitations at the hands of several contemporaries who, sometimes with strands of their own, made dives onto Mālik's alleged source Nāfiʿ, cf. Layth in Mz., XII, no. 17557 (*kh*, *s*, *q*), and Ḥammād b. Zayd and Ibn ʿUlayya in Mz., VI, no. 7520 (*m*, *s*). For a survey of those dives, see Zurqānī, IV, p. 368.

With a strand on the authority of ʿAbd Rabbihi b. Saʿīd and Sumayy, the *mawlā* of Abū Bakr b. ʿAbd ar-Raḥmān b. al-Ḥārith—Abū Bakr b. ʿAbd ar-Raḥmān b. al-Ḥārith:

1. Al-Baydāʾ is an elevated place opposite Dhū 'l-Ḥulayfa on the road to Mecca; Dhāt al-Jaysh is a locality six or twelve miles (i.e. a *barīd*) from Medina, seven miles from al-ʿAqīq.
2. Cf. *Muséon* (I), p. 184.
3. Is this raid to be identified with what Wāqidī calls the *ghazwat Amarr*, I, pp. 193 ff?

- "My father, ʿAbd ar-Raḥmān b. al-Ḥārith, and I were in the presence of Marwān b. al-Ḥakam, the governor of Medina, when it was mentioned that Abū Hurayra said (in an important variant there is the addition: while telling stories = *qiṣaṣ*[1]): 'He who awakes in a state of major ritual pollution (*junuban*), has broken his fast for that day.' Marwān said: "ʿAbd ar-Raḥmān, I implore you, go to the two wives of the Prophet, ʿĀʾisha and Umm Salama, and ask them about this.'… (When the question was put to ʿĀʾisha), she said: 'It is not as Abū Hurayra has it, would you spurn what the Prophet used to do? … I call upon the Messenger of God as my witness that he used to wake up in a state of major ritual pollution not as the result of a dream but of intercourse and then he would resume his fast that day. (Umm Salama confirmed this … When Marwān was told this, he said: …) 'Go immediately to Abū Hurayra, who is on his property in the ʿAqīq[2], and tell him.' … Abū Hurayra said: 'I have no real knowledge of this, someone told me (in a variant this person is identified as al-Faḍl b. ʿAbbās)'",

cf. Mz., XII, no. **17696**° (*kh*, 30/22, *Fatḥ*, V, pp. 45-8, *d*, *s*, II, p. 180, confirmed in Mālik, I, 290). This is one of the traditions which were adduced in a controversy that gave rise to an extensive MC. Judging by the *aqwāl* attributed to early *fuqahāʾ* in ʿAzq., IV, p. 182, and IASh., III, p. 81, the discussion on the issue must have started early on. It seems that there was already no agreement among the oldest experts, whose opinions were on the whole more severe: if the *ghusl* returning a person to a state of ritual purity has not been performed before daybreak of a day that is intended as one of fasting, another day of fasting has to be observed to make up for this. The Prophetic traditions on the issue made their entrance halfway the second/eighth century and Mālik seems the oldest discernible cl[3]. The issue, dressed up by means of an alleged controversy between Abū Hurayra and one of the Prophet's wives, may conceivably be assumed to precede the other traditions, for which Mālik may also be held responsible. Had these other traditions, moulded in the forms of succinct maxims, been of a date earlier than the Abū Hurayra / ʿĀʾisha one, then bringing the latter into circulation would be totally superfluous, unless it was believed (for which there is no tangible evidence) that a precise legal maxim would gain in prestige when adorned with *khabar*-like frills. The later ones, sounding like succinct maxims, mostly present the text: 'The Prophet used to wake up in Ramaḍān in a state of major ritual impurity not as the result of a dream but of intercourse; he then (performed an ablution and he) resumed his fast.' For a survey of the numerous versions with or without narrative additions, see Mālik, I, pp. 289 ff and Mizzī's commentary of no. 17696 with a host of references to other bundles and spiders. Another, later CL in this MC is ʿAbd Allāh b. Wahb, cf. no. 16701, and XIII, no. 18228. The supposed conflict between ʿĀʾisha and Abū Hurayra, whose position in the mosque of Medina as storyteller-cum-*fatwā* giver is conceivably historical, is widely documented in early sources. If it is not historically acceptable, it is in any case an often-occurring topos. Saʿīd b. al-Musayyab, allegedly one of the main transmitters of Abū Hurayra traditions, is recorded as saying that Abū Hurayra occasionally had to abandon previously expressed legal opinions as a result of outside pressure, cf. IASh., III, p. 81, ult.

With a strand on the authority of ʿAbd Allāh b. Yazīd and Abū 'n-Naḍr Sālim b. Abī Umayya—Abū Salama b. ʿAbd ar-Raḥmān—ʿĀʾisha (paraphrase):

1. The addition constitutes a late second/eighth century attempt to defend Abū Hurayra against the thinkable accusation that he had given legal advice on the matter, advice that had to be rejected because it lacked Prophetic backing. *Fatwā*s of storytellers (*quṣṣāṣ*) were to lose their influence after the reputation of that class of mosque functionaries had declined with the gradual introduction of *isnād*-supported traditions, cf. *Muséon* (I), pp. 160 ff. In the 1950-s the alleged Abū Hurayra / ʿĀʾisha controversy was adduced by an Egyptian author, Maḥmūd Abū Rayya, in order to underbuild his theory that Abū Hurayra may have introduced rules and rituals into Islam which he had made up and which were not based upon precedents set by Muḥammad. The books in which he laid down this and related theories caused an uproar which only died down after a number of years, which saw the publication of numerous refutations, had elapsed, cf. *Authenticity*, especially chapter VII, and *MT*, pp. 190-6.

2. Variously identified; here it may refer to a riverbed (that is what the term means) in the vicinity of Medina in which there are palmgroves and wells, cf. Yāqūt, *Buldān*, III, p. 700.

3. Cf. Zurqānī, II, p. 162, line 19: *wa-hādhā 'l-ḥadīth rawā-hu 'l-Bukhārī* (sc. on Mālik's authority) *wa-lam yasbuq lafẓuhu*.

- "(Approximately one year before his death[1]) the Prophet used to perform certain supererogatory *ṣalāt*s and recitations from the Qurʾān while sitting down and when some thirty or forty verses remained to be recited, he used to stand up and recite them. After that he made the bow and the prostration from that upright position. In the second *rakʿa* he would follow the same ritual",

cf. Mz., XII, no. **17709**° (*kh*, 18/20, 2, *m*, I, p. 505, *d*, *t*, *s*, confirmed in Mālik, I, p. 138, IḤ., VI, p. 178). Mālik is CL of this tradition, which is part of the MC on the permissibility of performing certain (parts of) *ṣalāt*s in sitting position. For other Mālik traditions on this issue, see above nos. 15812* and 17167*. For an older (S)CL from this MC, see Khālid al-Ḥadhdhāʾ under no. 16207. Ibn ʿUlayya seems responsible for a shorter version, cf. Mz., XII, no. 17950 (*m*, I, pp. 505 f, *s*, *q*).

With a strand on the authority of Abū 'n-Naḍr Sālim b. Abī Umayya—Abū Salama b. ʿAbd ar-Raḥmān—ʿĀʾisha:

- "The Prophet used to fast to the point that we thought: 'He does not want to break his fast,' and he used to forego fasting to the point that we thought: 'He does not want to fast.' I never saw him completing the fast of an entire month except Ramaḍān, and I never saw him fasting in any month more frequently than in Shaʿbān",

cf. Mz., XII, no. **17710**° (*kh*, 30/52, *m*, II, p. 810, *d*, *tm*, *s*, confirmed in Mālik, I, p. 309, IḤ., VI, p. 242, Ibn Ḥibbān, V, p. 262). Mālik is the clear CL. For a similar tradition, on which Mālik may in fact have modelled his, see Shuʿba under no. 5447. The special merit of fasting in Shaʿbān, a month normally overlooked because of its position between the two much more prestigious months Rajab and Ramaḍān, was supposed to have lain in the belief that man's actions were raised to heaven during Shaʿbān for divine approval, cf. Zurqānī, II, p. 195. Sufyān b. ʿUyayna was responsible for a different wording, cf. no. 17729.

With the same strand:

- "I used to sleep in front of the Messenger of God with my feet pointing in the direction of his *qibla*. When he wanted to perform a prostration, he gave me a sign[2] to draw up my feet and when he stood upright again I stretched them out again. Living quarters in those days did not have lightning",

Mz., XII, no. **17712**° (*kh*, 8/22, *m*, I, p. 367, *s*, confirmed in Mālik, I, p. 117, IḤ., VI, pp. 148, 225, 255). Mālik is the CL in this tradition from the large MC on who or what can, or cannot, interrupt someone's *ṣalāt* performance. Among other aspects, the early discussion had centred on the possibility that a woman or certain animals, such as a dog or a donkey, could do so when they passed by directly in front of someone praying. For other traditions from this MC, see Sufyān b. ʿUyayna under no. 16448, and Shuʿba under no. 17368. See also Aʿmash under no. 15952.

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī—Abū Salama b. ʿAbd ar-Raḥmān:

- "He asked ʿĀʾisha: 'How did the Prophet perform his *ṣalāt* in Ramaḍān?' She answered: 'Neither in Ramaḍān nor in any other month did he go beyond eleven *rakʿa*s. He would perform four and do not ask me about their beauty or length[3], then he would perform four more and do not ask me about their beauty or length, then he would perform three. I asked him (one day): 'Messenger of God, do you sleep before you perform your *witr ṣalāt*?' He answered: "ʿĀʾisha, my eyes sleep but my heart does not[4]"',

cf. Mz., XII, no. **17719**° (*kh*, 31/1, 6, *m*, I, p. 509, *d*, *t*, *s*, confirmed in Mālik, I, p. 120). Mālik is the undisputed CL, a qualification also expressed in no uncertain terms in Zurqānī, I, p. 247. The MC about the exact number of *rakʿa*s to be performed in the nocturnal *ṣalāt* is extensive and often contradictory and has caused the commentators to bend over backwards in producing plausible harmonization attempts.

With a strand on the authority of Zayd b.

1. As is stated in Zurqānī, I, p. 282.

2. Elucidated as: he stabbed me with his finger. This proves that touching a woman without feelings of lust involved does not invalidate one's ritual purity, cf. Zurqānī, I, pp. 241 f.
3. Explained as: 'Their beauty and length were such that asking for a description is wholly superfluous,' cf. Nawawī, VI, p. 20.
4. This is apparently a characteristic of all prophets, cf. Zurqānī, I, p. 247.

Aslam—al-Qaʿqāʿ b. Ḥakīm—Abū Yūnus, a *mawlā* of ʿAʾisha:

- "ʿĀʾisha ordered me to make a copy of the Qurʾān (*muṣḥaf*) for her and said: 'Warn me when you have reached the following verse: 'Observe the *ṣalāt*s and the 'middle *ṣalāt*' (*aṣ-ṣalāt al-wusṭā*) and stand upright in obedience to God (II: 238).'' When I had reached that verse, I informed her. Then she dictated to me: 'Observe the *ṣalāt*s and the middle *ṣalāt* and the *ʿaṣr ṣalāt* and stand upright in obedience to God.' Thus I heard it myself from the Messenger of God'",

cf. Mz., XII, no. **17809°** (*m*, I, pp. 437 f, *t*, *s*, confirmed in Mālik I, pp. 138 f, IḤ., VI, p. 73, 178). Mālik is the clear CL. Curiously, this tradition with its Mālik strand is not listed among the innumerable *tafsīr* traditions (cf. Ṭabarī, *Tafsīr*, II, pp. 554-68) dealing with the question of which *ṣalāt* is supposed to be identified with the *ṣalāt al-wusṭā* from the verse.

For no. **17810*** (*d*, Mālik, I, p. 289, IḤ., VI, p. 67), a poorly attested bundle supporting an important tradition from the MC on intercourse during Ramaḍān, see Aʿmash under no. 17640.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm—ʿAmra bt. ʿAbd ar-Raḥmān—ʿĀʾisha:

- "Among the Qurʾānic revelations there was the (verse concerning the) ten determined feedings at the breast which forbade … (i.e. constituted marriage impediments); these were subsequently abrogated by the (verse of the) five determined feedings at the breast. Thereupon the Prophet died and the 'five' became part of the recited (but abrogated verses of the) Qurʾān",

cf. Mz., XII, no. **17897*** (*m*, II, p. 1075, *d*, *ʿAwn al-maʿbūd*, VI, p. 47, *t*, *s*, confirmed in Mālik, II, p. 608—he added in his version: '(Medinan) practice is not based on it'—Dārimī, II, p. 209). Mālik is CL. There is no trace of the abrogated foster relationship verses alluded to in the tradition in the *textus receptus*, not even in the *tafsīr* context of Q. IV: 23. General practice developed into the rule that one time sucking at the breast (*raḍāʿa* or *maṣṣa*) or two times (*raḍāʿatāni* or *maṣṣatāni*) did not yet constitute foster relationship, but as from three times it did, cf. no. 16189 (*m*, II, pp. 1073 f, *d*, *s*, *q*) with Ibn ʿUlayya as (S)CL. For other *raḍāʿa* traditions, see above no. 16344° and below no. 17900°.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm—ʿAmra bt. ʿAbd ar-Raḥmān:

- "When one day the Prophet was in her quarters, ʿĀʾisha heard the voice of a man asking permission to enter the room of Ḥafṣa. ʿĀʾisha said: 'Messenger of God, there is a man who asks permission to enter!' The Prophet said: 'I think that it is so-and-so, the foster-uncle of Ḥafṣa.' Thereupon ʿĀʾisha said, referring to her own foster-uncle: 'If so-and-so were alive today, would he be allowed to enter my quarters?' 'Yes,' the Prophet said, 'in foster relationship the same marriage impediments apply as in blood relationship'",

cf. Mz., XII, no. **17900°** (*kh*, 52/7, 3, *m*, II, p. 1068, *s*, Mālik, II, p. 601). Mālik is CL of the wording. For a concise version, see also no. 16344° above. There is another tradition from the large MC on fostership (*raḍāʿ*), see Hishām b. ʿUrwa under no. 16869. For a spider of the same tenor, see no. 17902.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm:

- "ʿAbd Allāh b. Wāqid said that the Prophet forbade people to eat from the meat of the sacrificial animals for longer than three days. I mentioned this to ʿAmra (bt. ʿAbd ar-Raḥmān al-Anṣāriyya) who said: 'He is right. I heard ʿĀʾisha say: 'In the time the Prophet was still alive certain tent-dwelling nomads led their animals at a gentle pace[1] to the place where the sacrifice was to take place. He said: 'Store (meat) for three days and give away what remains in alms.' Shortly after that some people said to him: 'Messenger of God, those nomads make further use of the sacrificed animals by taking their hides as waterskins and collecting the fat.' 'What about that?', the Prophet asked. 'But you forbade eating from the meat for longer than three days,' they replied. 'I issued that prohibition because of nomads who might come to you,' he said, 'so eat from the meat,

1. This in order to let their animals search for fodder wherever it could be found, cf. Lane, s.v. *daffa*.

give some of it away in alms and store the remainder in aid of destitute nomads'",

cf. Mz., XII, no. **17901°** (*m*, III, p. 1561, *d*, *s*, confirmed in Mālik, II, pp. 484 f, IḤ., VI, p. 51, Ibn Ḥibbān, VII, pp. 567 f). Mālik is the clear CL of this tradition. It constitutes a case of abrogation in that it 'concedes' the further use of the meat of sacrificial animals, also after three days, which was formerly the time span within which free use of the meat was permitted, cf. Zuhrī under no. 10663. In *Fatḥ*, XII, p. 125, IḤj. gives a survey of the development of this abrogation. For another tradition on this issue for which Mālik is responsible, see above no. 2936°. For an earlier (S)CL of a tradition containing the 'concession', see Ibn Jurayj under no. 2453.

With a strand on the authority of Yaḥyā b. Saʿīd al-Anṣārī—ʿAmra bt. ʿAbd ar-Raḥmān—ʿĀʾisha:

- "The Prophet would perform the morning *ṣalāt* and the women would leave completely covered in their garments so that in the dark they could not be recognized",

cf. Mz., XII, no. **17931°** (*kh*, 10/133, 2, *m*, I, p. 446, *d*, *t*, *s*, confirmed in Mālik, I, p. 5, IḤ., VI, pp. 178 f). Mālik is the clear CL. He was copied by Sufyān b. ʿUyayna who attached his own strand to it, cf. no. 16442 (*m*, *s*, *q*, Ḥum., no. 174).

With a strand on the authority of ʿAbd Allāh b. Abī Bakr—his father Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazm:

- "When ʿĀʾisha was told that ʿAbd Allāh b. ʿUmar had said that a dead person would be tortured to the extent of the weeping of his clan over him, she said: 'May God forgive Abū ʿAbd ar-Raḥmān; I do not say that he is lying, but he has forgotten or he errs. (One day) when the Prophet passed by (the funeral procession of) a Jewish woman over whom her relatives were weeping, he said: 'They (vl. you) weep over her but she will be punished in her grave'",

cf. Mz., XII, no. **17948°** (*kh*, 23/32, 6, *m*, II, p. 643, *t*, *s*, confirmed in Mālik, I, p. 234, IḤ., VI, p. 107, Ibn Ḥibbān, V, p. 50). This constitutes Mālik's contribution to the large MC on weeping or lamenting over a dead person who will be tortured because of his relatives' clamorous grief. In this tradition there is the implication that the woman will receive the punishment for unbelief (*ʿadhāb al-kufr*) and not because of the weeping, cf. Zurqānī, II, p. 74. Mālik is the clear CL of this wording. He was copied by Sufyān b. ʿUyayna, cf. Ḥum., no. 221.

In no. **17949°** Mālik is CL, see the *tarjama* of Shuʿba under no. 15927.

With a strand on the authority of Yazīd b. ʿAbd Allāh b. Qusayṭ—Muḥammad b. ʿAbd ar-Raḥmān b. Thawbān—his mother—ʿĀʾisha:

- "The Prophet ordered that use should be made of the hides of animals (sc. which have not been ritually slaughtered = *mayta*) after they have been tanned",

cf. Mz., XII, no. **17991°** (*d*, *ʿAwn al-maʿbūd*, XI, p. 122, *s*, *q*, confirmed in Mālik, II, p. 498, IḤ., VI, p. 73, Dārimī, II, p. 118). Mālik is CL of this version which is part of a big MC. He is also PCL of Zayd b. Aslam in a comparable early version, cf. Zayd under Mz., V, no. 5822. Cf. also Zuhrī under no. 5839.

With a strand on the authority of Abū 'n-Naḍr Sālim b. Abī Umayya, a *mawlā* of ʿUmar b. ʿUbayd Allāh—Abū Murra, *mawlā* of ʿAqīl b. Abī Ṭālib—Umm Hāniʾ Fākhita bt. Abī Ṭālib:

- "On the occasion of the conquest of Mecca I went to the Prophet and I found him performing his ablutions while his daughter Fāṭima shielded him with a garment. I called out a greeting and he said: 'Who is there?' 'It is me, Umm Hāniʾ, the daughter of Abū Ṭālib,' I said. 'Welcome, Umm Hāniʾ', he said. When the Prophet had finished his ablutions, he performed a *ṣalāt* of eight *rakʿa*s, dressed in one single garment. When he was about to go, I said: 'Messenger of God, my half brother ʿAlī b. Abī Ṭālib said that he was going to kill a man whom I have promised security, so-and-so the son of Hubayra.' The Prophet said: 'We promise security whom you have promised security, Umm Hāniʾ!' The *ṣalāt* (which the Prophet performed on that occasion) was a morning *ṣalāt*",

cf. Mz., XII, no. **18018°** (*kh*, 78/94, *m*, I, p. 498, *t*, *s*, confirmed in Mālik, I, p. 152, IḤ., VI, pp. 343#, 423, 425). Mālik is a key figure in this complex bundle. Mz. chose to include in it also several spiders and SSs, which supported one or more textual embellishments as well as several shortened versions highlighting the ritual, but Mālik's is the only position that deserves the label of CL. The tradition may be compared with one of Shuʿba, see

his *tarjama* under no. 18007. It has given rise to extensive comments, for it is more significant than may appear at first sight. Various details concerning the ritual described were introduced in order to grant them some sort of convenient historical backdrop. Most important of all is the identification of the *ṣalāt* as a *ḍuḥā*, which appeared in need of a detailed description of the manner in which the Prophet supposedly performed that prayer towards the end of his life. Furthermore, the details of the ablutions performed in the presence of a female relative, the eight *rakʿa*s, the fact that he performed them dressed in only a single garment, all these are purposefully added in order to draw attention to them in a 'seemingly matter-of-fact' historical setting. The granting of immunity to the person mentioned has also caused some ink to flow. This Hubayra was apparently Hubayra b. Abī Wahb b. ʿUmar al-Makhzūmī, Umm Hāniʾ's husband, who fled Mecca just before the conquest, settled in Najrān and died there still an unbeliever. Another version has it that the immunity was granted to two in-laws of Umm Hāniʾ, one Jaʿda b. Hubayra and one other member of the Makhzūm clan, who had entered into combat with Khālid b. al-Walīd and who had not been granted immunity. Ibn Isḥāq / Ibn Hishām has it that the two men were al-Ḥārith b. Hishām and Zuhayr b. Abī Umayya, both from Makhzūm (cf. IV, pp. 53 f, cf. also Wāqidī, II, p. 831). The last-mentioned is also named ʿAbd Allāh b. Abī Rabīʿa; all three persons mentioned were nephews of, or in any case related to, Hubayra. Zurqānī lists all these solutions, suggesting in the process an ingenious textual emendation, cf. I, pp. 305 f.

With a strand on the authority of ʿAbd Allāh b. Yazīd, a *mawlā* of al-Aswad b. Sufyān—Abū Salama b. ʿAbd ar-Raḥmān:

- "Abū ʿAmr b. Ḥafṣ had irrevocably repudiated Fāṭima bt. Qays when he was away in Syria and his agent sent an amount of barley to her (as maintenance), but she was not satisfied[1]. He said to her: 'By God, you cannot demand anything more from us.' So she went to the Prophet and told him about this. The Prophet said: 'You are not entitled to maintenance from him (i.e. your husband),' and he ordered her to sit out her waiting period (*ʿidda*) in the house of Umm Sharīk. But then he (had second thoughts and) said: 'Umm Sharīk is a woman who attracts the attention of my companions[2]. (Go and) sit out your waiting period in the house of ʿAbd Allāh b. Umm Maktūm. He is blind and you can safely take off your clothes in his presence. Tell me when your waiting period is over.' Fāṭima bt. Qays said: 'When I was ready to get married again, I told the Prophet that Muʿāwiya b. Abī Sufyān and Abū Jahm b. Hishām[3] had proposed marriage to me. The Messenger of God said: 'As for Abū Jahm, that is someone whose stick never leaves his shoulder (i.e. he regularly beats up his wives) and as for Muʿāwiya, that is a penniless pauper (*ṣuʿlūk*). Therefore, get married to Usāma b. Zayd.' (At first) I objected, but he said: 'Get married to Usāma b. Zayd.' So I eventually got married to Usāma and God shed His bounty upon the union and I was grateful to God for that",

cf. Mz., XII, no. **18038*** (*m*, II, p. 1114, *d*, *s*, confirmed in Mālik, II, p. 580, IḤ., VI, p. 412#). Mālik is the only key figure in this complex bundle who deserves the qualification of CL. All the other transmission strands are dives, neatly summed up by Zurqānī, III, p. 210. The tradition's main issue concerns the legal question of maintenance and/or domicile for a divorcee after an irrevocable repudiation. See also above under no. 16137°. The man who was suggested that Fāṭima should marry, Usāma b. Zayd, was a special favourite of the Prophet. He had the nickname al-Ḥibb, the son of al-Ḥibb, i.e. the beloved, the son of the beloved, because he was the son of the Prophet's (erstwhile) adopted son Zayd b. Ḥāritha. As a young boy in the

1. Because it was too little (according to a variant only five *ṣāʿ*, cf. IḤ., VI, p. 411) or because it was merely barley.

2. In variants it says that she had a number of young brothers who regularly came to visit her as well as other guests, e.g. cf. IḤj., *Iṣāba*, VIII, p. 237.

3. That is probably a mistake on the part of Yaḥyā b. Yaḥyā b. Kathīr al-Masmūdī (d. 234/848), the transmitter of the *Muwaṭṭaʾ* version, which lies at the basis of the M.F. ʿAbd al-Bāqī edition used here. The name should read Abū Jahm, or Abū 'l-Jahm, b. Ḥudhayfa b. Ghānim, a *muʿammar* who had been present in the year 595 or 605 CE when Quraysh built the Kaʿba and who eventually assisted at the interment of ʿUthmān more than half a century later, cf. IḤj., *Iṣāba*, VII, p. 71, and Zurqānī, II, pp. 298 f.

Jāhiliyya Zayd had been captured in the course of a raid on his clan, whereupon he ended up in the annual fair of ʿUkāẓ, cf. IḤj., *Iṣāba*, II, pp. 599 f. There he was offered for sale and Ḥakīm b. Ḥizām bought him for four hundred dirham for his aunt Khadīja. Upon her marriage to the Prophet she gave the boy to him. Muḥammad loved him dearly and adopted him as his son, until Islam abolished adoption, cf. Q. XXXIII: 5.

With a strand on the authority of Saʿd (or Saʿīd) b. Isḥāq b. Kaʿb b. ʿUjra—his aunt Zaynab bt. Kaʿb b. ʿUjra:

- "Al-Furayʿa, the daughter of Mālik b. Sinān and Abū Saʿīd al-Khudrī's sister, told her that she would go and ask the Prophet to let her go back to her relatives among the Banū Khudra, for her husband had gone to look for some slaves of his who had run away. When he caught up with them at the Qaddūm region[1], they killed him. She said: 'I asked him to let me return to my folks of the Banū Khudra, for my husband has not left me in a place he owns and he has left me no livelihood.' That is all right,' the Prophet said. So I left. But then when I was back in my quarters, he called me or he had someone call me and asked: 'What did you say?' Then I repeated to him what I had told him before about my husband. He said: 'Stay in your quarters, until the prescribed waiting period is over.' Thus I stayed four months and ten days waiting. When ʿUthmān b. ʿAffān reigned, he sent for me and asked me about that. When I had told him, he followed that and ruled that that was the proper course of action",

cf. Mz., XII, no. **18045*** (*d*, *ʿAwn al-maʿbūd*, VI, p. 289, confirmed in Mālik, II, p. 591, Shāfiʿī, *Risāla*, § 1214, IS[2], VIII, p. 368). Mālik is CL of this wording. The story constituted some sort of *cause célèbre*, for the gist was copied by a number of ḥadīth colleagues, among whom we even find Zuhrī mentioned, cf. Zurqānī, III, p. 224. This tradition is a prime example of a ruling based upon a *khabar al-wāḥid*, one transmitted by a single individual, which nonetheless becomes obligatory practice for the whole community.

With a strand on the authority of Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba:

- "The mother of Ibn ʿAbbās, Umm Faḍl Lubāba bt. al-Ḥārith, heard him recite: 'By the winds like horses' manes, and the mighty hurricanes (LXXVII: 1)', and she said to him: 'Son, your recitation of this *sūra* has just reminded me (of something I had forgotten): it was the last bit recited by the Messenger of God in the *maghrib ṣalāt*'",

cf. Mz., XII, no. **18052°** (*kh*, 10/98, *m*, I, p. 338, *d*, *s*, confirmed in Mālik, I, p. 78, IḤ., VI, p. 339). With Zuhrī as the SCL of this bundle, it is convenient to ascribe the tradition to Mālik, who was in his turn copied by Ibn ʿUyayna and Ibn Wahb. See also Mālik's tradition no. 3189 above.

With a strand on the authority of Abū 'n-Naḍr Sālim b. Abī Umayya, a *mawlā* of ʿUmar b. ʿUbayd Allāh—ʿUmayr, a *mawlā* of ʿAbd Allāh b. ʿAbbās—Umm al-Faḍl Lubāba bt. al-Ḥārith:

- "On the day of ʿArafa the people disagreed amongst themselves whether or not the Prophet was fasting on that day. One said: 'He is fasting,' and another one said: 'He is not.' So I sent someone with a beaker of milk to him while he was standing upright (v.l. preaching) on his camel and he drank",

cf. Mz., XII, no. **18054*** (*kh*, 25/88, *m*, *d*, confirmed in Mālik, I, p. 375, IḤ., VI, p. 340). Mālik is the clear CL. He was copied by several ḥadīth colleagues who supported their versions by means of SSs. For a survey of those, see Abū Yaʿlā, XII, pp. 499 f. Fasting on the day of ʿArafa remained a controversial issue, cf. Zurqānī, II, p. 319.

With a strand on the authority of Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—ʿAbd Allāh b. ʿAbbās—Maymūna, the wife of the Prophet:

- "Asked what to do when a mouse has fallen in the butter and died, the Prophet said: 'Throw it out with the butter that sticks to it and you may eat the rest'",

cf. Mz., XII, no. **18065*** (*kh*, 72/34, 3, *Fatḥ*, I, pp. 356 f, *s*, confirmed in Mālik, II, pp. 971 f, IḤ., VI, p. 335, cf. Dārimī, II, p. 149, without Maymūna in the strand). Mālik is CL. He was copied by several

1. That is supposedly some six miles north of Medina. But the truth of the matter is that its exact location is not known, because it is also identified with a mountain path in the territory of the southern tribe of Daws, cf. Yāqūt, *Buldān*, IV, pp. 40 f.

colleagues, among whom Sufyān b. ʿUyayna (cf. Zurqānī, IV, p. 378, and Ḥum., no. 312, ʿAzq., I, p. 269, *kh*, *d*, *t*, *s*, IḤ., VI, p. 329, Dārimī, I, p. 204), whose version appeared more popular than Mālik's judging by the strands coming together in him.

With a strand on the authority of Nāfiʿ—Sulaymān b. Yasār:

- "During the lifetime of the Prophet a woman was losing (extra-menstrual) blood (in the time between her menses) and Umm Salama, the wife of the Prophet, sought his advice on this matter on her behalf. He said: 'Let her count the number of days and nights during which she usually had her period in a month, before the extra-menstrual flow. Then she must abandon performing the *ṣalāt* during that period. When those days have passed, let her perform the major ritual ablution and let her close her vulva with a cloth after which she may resume performing the *ṣalāt* again'",

cf. Mz., XIII, no. **18158*** (*d*, *ʿAwn al-maʿbūd*, I, pp. 313 f, *s*, confirmed in Mālik, I, p. 62). Mālik is CL and he was copied by, among others, Ibn ʿUyayna (cf. Ḥum., no. 302). It is asserted in the commentary that the disorder described in the tradition (*istiḥāḍa*) is otherwise not taken to hamper conjugal relations, cf. Zurqānī, I, p. 124.

With a strand on the authority of Nāfiʿ—Zayd b. ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb—ʿAbd Allāh b. ʿAbd ar-Raḥmān b. Abī Bakr—Umm Salama, who related the Prophet's words:

- "He who drinks from a silver vessel will have Hellfire gurgling in his belly",

cf. Mz., XIII, no. **18182*** (*kh*, 74/28, 2, *m*, III, p. 1634, confirmed in Mālik, II, pp. 924 f). In this complex bundle with its numerous SSs and spider-like formations all seemingly coming together in Nāfiʿ, the identification of the CL seems at first sight easy: Nāfiʿ. But, as always, it is Zurqānī (IV, p. 293) who prevents the *isnād* investigator from jumping too readily to the conclusion that it is therefore his. He identifies Mālik in so many words as the CL, whose *matn* is copied by a number of ḥadīth colleagues supporting their versions by means of the usual diving strands onto Nāfiʿ. For more on Nāfiʿ, see above under no. 8321*[1]. The dive-supported versions show up certain textual variants, e.g. next to silver vessels those made of gold are mentioned and, besides drinking, eating from these vessels is also condemned.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm—Ḥumayd b. Nāfiʿ—Zaynab bt. Abī Salama—her mother Umm Salama:

- "A woman came to the Prophet and told him: 'My daughter's husband died recently. (Because of her excessive weeping) she now has an eye complaint; may she apply antimony to them[2]?' 'No,' he said two or three times, 'she (should observe a mourning period of) four months and ten days. In the Jāhiliyya she would throw dung (only) at the end of a whole year.' Ḥumayd b. Nāfiʿ asked Zaynab: 'What is the meaning of this dung throwing after a whole year?' Zaynab answered: '(In the Jāhiliyya,) when a woman had lost her husband, she would go and live in a small tent with a low ceiling, dressed in the shabbiest of clothes, and she would not touch perfume or anything until a whole year had passed. Then an animal would be brought to her, a donkey, a sheep or some bird with which she would break off her mourning period (by rubbing her skin against it as one does with an amulet)— and rarely would (a bird) survive this[3]. Then she would go outside and she would be given some dung which she had to fling away. After that she was allowed to use perfume and the like again'",

1. Cf. p. 110 of a paper in *Pots and pans. A colloquium on precious metals and ceramics = Oxford Studies in Islamic Art*, III, Oxford 1986, pp. 107-15. Several years later than that publication date, as from *Islam* (I), which was published in 1993, it was realized that Nāfiʿ occupied a position of SCL and *never* that of CL.

2. Antimony (*kuḥl*) is a widely used cosmetic to which was attributed a certain medicinal property. That is why one finds in the commentaries on this tradition that the application of it to swollen eyes was permitted by some jurists (e.g. Shāfiʿī) during the night when its beautifying qualities cannot be observed, cf. IḤj., *Fatḥ*, XI, p. 414, *ʿAwn al-maʿbūd*, VI, p. 287.

3. IḤj., *Fatḥ*, XI, pp. 415 f, explains this by pointing out that the woman who broke off her mourning period this way would rub the bird against her vagina and then toss it away, a procedure which often entailed the death of the bird. The verb used for breaking off her mourning period (*iftiḍāḍ*) is also glossed as 'washing with clean water'.

cf. Mz., XIII, no. **18259*** (*kh*, 68/46, *m*, II, pp. 1124 f, *d*, *t*, *s*, confirmed in Mālik, II, pp. 597 f). Probably inspired by a similar, albeit slightly less detailed, tradition of Shuʿba (see there under the same number), Mālik is the clear CL of this version. The commentators give a range of interpretations of the dung that is thrown: (1) cast in front of her, or as others have it: behind her back, it symbolises that she enters upon a state where she is allowed to marry again; (2) she intends to create the impression with those who see her come out of her confinement that remaining in isolation for a year means less to her than dung she flings at a dog; (3) it signifies that she relinquishes her mourning period as one throws down a piece of dung; (4) she looks down on the patience and perseverance she had to muster for the sake of her dead husband with as much contempt as she would on a piece of dung; (5) throwing the dung constitutes a charm that is supposed to protect her against a similar mishap befalling her again, cf. IḤj., *Fatḥ*, XI, p. 416, Zurqānī, III, p. 233.

With a strand on the authority of Abū 'l-Aswad Muḥammad b. ʿAbd ar-Raḥmān b. Nawfal—ʿUrwa b. az-Zubayr—Zaynab bt. Abī Salama—Umm Salama, the wife of the Prophet:

- "(In the course of the Farewell pilgrimage) I complained to the Prophet that I was feeling poorly. So he said: 'Make your circumambulations riding your animal behind the other people.' Thus I did. The Messenger of God performed his *ṣalāt* beside the Kaʿba and he recited: 'By the mountain[1]/and the written book[2] (Q. LII: 1-2)'",

cf. Mz., XIII, no. **18262°** (*kh*, 25/64, 2, *m*, II, p. 927, *d*, *s*, *q*, confirmed in Mālik, I, pp. 370 f, IḤ., VI, p. 319). Mālik is the undeniable CL.

With a strand on the authority of Muḥammad b. ʿUmāra b. ʿAmr b. Ḥazm—Muḥammad b. Ibrāhīm—the Umm walad of Ibrāhīm b. ʿAbd ar-Raḥmān b. ʿAwf, who asked advice of Umm Salama, the wife of the Prophet, saying (paraphrase of a very concisely worded tradition): 'I wear garments with low hems, and where I live the terrain is very dirty.' Then Umm Salama related the Prophet's words:

- "(If one walks across a dirty patch, the ground one treads) after that will clean (the dirt clinging to the hem of one's dress)",

cf. Mz., XIII, no. **18296°** (*d*, *ʿAwn al-maʿbūd*, II, p. 32, *t*, *q*, confirmed in Mālik, I, p. 24, Dārimī, I, p. 206). Flanked by some SSs, Mālik is CL. The commentaries are indispensable for a suitable interpretation of this ultra-short sentence consisting of just two words: *yuṭahhiruhu mā baʿdahu*. It is pointed out that dry patches of grass and stalks can be expected to scratch off dust and dirt from the hems of someone's dress. When the terrain is overall moist, however, rinsing soiled garments is unavoidable. Cf. also Zurqānī, I, p. 56.

With a strand on the authority of Zayd b. Aslam—Ibn Bujayd al-Anṣārī[3]—his grandmother[4] (perhaps Umm Bujayd Ḥawwāʾ), who related the Prophet's words:

- "Give (food) to the beggar even if only a burnt trotter[5]",

cf. Mz., XIII, no. **18305°** (*s*, V, p. 81, confirmed in Mālik, II, p. 923, IḤ., VI, p. 435, Ibn Ḥibbān, V, p. 157). Mālik's position as CL of this tradition is corroborated by Zurqānī, IV, p. 290. A number of textual variants in strand as well as *matn* are found supported by several of Mālik's colleagues with strands beginning with Qutayba b. Saʿīd—Layth. But Mālik's position is not seriously undermined in any case.

With a strand on the authority of Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba:

- "Umm Qays bt. Miḥṣan went with her small son, who did not yet eat solid food, to the Prophet and seated the baby in his lap. Thereupon he weed on the Prophet's garment. The Prophet ordered some water to be brought and sprinkled that over the garment but he did not rinse it",

cf. Mz., XIII, no. **18342*** (*kh*, 4/59, 2, *Fatḥ*, I, p. 339, *d*, *s*, confirmed in Mālik, I, p. 64). Mālik is CL and he was copied by Ibn ʿUyayna (cf. *m*, I, p. 238, *t*, *q*, Ḥum., no. 343, IḤ., VI, p. 355), Layth and Yūnus, as it says in Zurqānī, I, p. 130. For a pre-

1. The Syriac word *ṭūr* is used, identified as mount Sinai in Arabic sources.
2. Interpreted by the early exegete Mujāhid as 'written sheets', cf. his *tafsīr*, p. 622.

3. In IḤj., *Iṣāba*, VII, p. 590: Umm Bujayd al-Anṣāriyya.
4. The identity of this woman has given rise to a few conflicting opinions which are summarized in IḤj., *Iṣāba*, VII, p. 590. The conclusion must be that the exact identification of the three last transmitters in this strand remains obscure, a conclusion which is strengthened by the mix-up apparent in Suyūṭī's *Isʿāf*, s.nn.
5. Supposedly the least appetizing part of a sheep's leg.

sumably slightly later tradition from this what is in fact a MC, see Muʿādh b. Hishām under no. 10131. There is some casuistry concerning the difference in soiling and subsequent cleansing caused by a baby boy's urine (sprinkling) and that of a baby girl's (rinsing), for which see Zurqānī, I, pp. 129 f. For another version with an older CL, see Hishām b. ʿUrwa under no. 17163.

Appendix. A list of 'followers' of Mālik b. Anas' traditions

Distilled from Zurqānī as well as from some other sources, the persons mentioned in this appendix are those who, at one time or other—in some cases even very frequently—'followed' Mālik in his *matn*s. They are enumerated here in roughly chronological order. Where the reference 'passim' is given, it means that their dives are most numerous in Mālik / Nāfiʿ and Mālik / Zuhrī-supported traditions. One major point has to be emphasized from the outset.

It goes without saying that Zurqānī did *not* think of the transmission paths through these 'followers' onto Mālik's alleged informants as anything other than ordinary strands. He would simply not dream of holding the respective 'pupils' of those followers responsible for having brought those strands into circulation, even when their dates of death were some forty or more years earlier than the year in which Mālik died. Zurqānī's older colleagues such as Nawawī and Ibn Ḥajar considered them as ordinary transmission paths and did not visualize them as dives. But Zurqānī's distance from the time which he describes made him probably more aware of what really had taken place. Curiously, Mz's *Tuḥfa* and its overwhelming SS and spider evidence was already there, when Nawawī and IḤj. composed their commentaries, but they did apparently not draw the far-reaching conclusions their younger colleague Zurqānī was to do.

The term *tābaʿa* comprises the 'following' of Mālik's traditions in *isnād* as well as in *matn*. When it is meant to refer only to the *isnād* strand of a certain tradition, it only very seldom alludes to *mawqūf* strands; it occasionally refers to *mursal* strands; in the vast majority of cases it is, however, used referring to both *isnād* and *matn* together of Prophetic, i.e. *marfūʿ*, traditions. Where the term *tābaʿa* is not used by Zurqānī, more often than not his final remarks concerning a tradition *imply* in unequivocal terms that he considers Mālik to be what we call the CL of that tradition, unless he is commenting on a non-Prophetic one, in which case his final remarks are non-committal.

Among Mālik's **senior** ḥadīth colleagues we find the following 'imitators'. They are virtually always entirely innocent of any historically tenable transmission, for they were artificially inserted in diving strands onto Mālik's purported informants by his *collegae proximi*.

Az-Zuhrī, Muḥammad b. Muslim ibn Shihāb (Medina/Syria, d. 124/740); his 'copying' was definitely not historical and is to be rejected out of hand, since his name occurs only in two diving SSs which are anything but assured and which were probably launched by ʿAbd Allāh b. Wahb and ʿAzq.; even so, Zurqānī informs us that Zuhrī did copy Mālik in a *matn* on the prohibition of reciting the Qurʾān during the bow and the prostration, cf. I, p. 167, 13[1];

Maṭar b. Ṭahmān al-Warrāq (a *mawlā* who copied and traded in Qurʾān copies, from Baṣra, d. 125/743 or 129/747); Saʿīd b. Abī ʿArūba used him for his dives onto Nāfiʿ, cf. Zurqānī, II, p. 274, -8;

ʿAbd ar-Raḥmān b. Khālid b. Musāfir (Egypt, d. 127/745); in Mizzī, XI, no. 15196, he served Layth as bridge to Zuhrī, cf. Zurqānī, IV, p. 182;

Manṣūr b. Zādhān (*mawlā*, Wāsiṭ, d. 129/747); he formed a convenient bridge between Hushaym b. Bashīr and Mālik's purported informant ʿAbd ar-Raḥmān b. al-Qāsim, cf. Mz, XII, no. 17526, and Zurqānī, II, p. 235, 6;

Ayyūb b. Abī Tamīma as-Sakhtiyānī (*mawlā*, Baṣra, d. 131/748); his *mutābiʿāt* from Mālik / Nāfiʿ-supported traditions were virtually always transmitted to later generations by the *mawālī* Ḥammād b. Zayd (d. 179/795) and/or Ismāʿīl b. Ibrāhīm b. Miqsam, known as Ibn ʿUlayya (d. 193/809), the latter doubtless being inspired by the former, cf. Zurqānī, passim;

Yaʿlā b. Ḥakīm (*mawlā*, Mecca/Baṣra, d. ?); he was a friend of Ayyūb as-Sakhtiyānī; the *mawlā* Saʿīd b. Abī ʿArūba dived onto Nāfiʿ via him, cf. Zurqānī, II, p. 274, -8;

ʿAbd ar-Raḥmān b. ʿAbd Allāh as-Sirāj (Baṣra, d. ?); a contemporary of Ayyūb as-Sakhtiyānī, he was used by Ḥammād b. Zayd for dives onto Nāfiʿ, cf. Zurqānī, III, p. 143, -5;

Ayyūb b. Mūsā (Mecca, d. 132/749); his veracity is doubted; Sufyān b. ʿUyayna used him for dives onto Nāfiʿ, cf. Zurqānī, II, p. 149;

Manṣūr b. al-Muʿtamir (Kūfa, d. 132/749); a

1. Zurqānī (III, p. 224) has preserved a peculiar passage from Ibn Manda (d. 395/1005), which suggests that Mālik was once taken for one of Zuhrī's lesser-known informants. This passage reads: … *ʿan Ibn Shihāb ḥaddathanī* man yuqālu lahu *Mālik b. Anas*.

well-known Iraqi CL in his own right, cf. Zurqānī, IV, p. 252, penult;

Sulaymān b. Kathīr (Baṣra, d. 133/750), cf. Zurqānī, III, p. 55, -11;

Saʿīd b. Abī Hilāl (*mawlā*, Medina/Egypt, d. between 135/753 and 149/766); he occurs in a strand from the *mawlā* Khālid b. Yazīd al-Miṣrī onto Rabīʿa ar-Raʾy, cf. Zurqānī, IV, p. 281, penult;

Yaḥyā b. Abī Isḥāq (*mawlā*, Baṣra, d. 136/754); he was used in diving strands by the controversial Wāsiṭī transmitter Hushaym b. Bashīr, the son of a *mawlā*, cf. Zurqānī, II, p. 292, -6;

Isḥāq b. ʿAbd Allāh b. Abī Farwa (*mawlā*, Medina, d. 136/754 or 144/761); implied in the frequently used term *jamāʿa*, cf. Zurqānī, III, p. 16, -6;

Jaʿfar b. Rabīʿa (Egypt, d. 136/754) who used ʿIrāk b. Mālik for traditions on the authority of Zuhrī, which is implied in the word *jamāʿa* in Zurqānī, II, p. 172, 13;

ʿAbd ar-Raḥmān b. Ḥumayd b. ʿAbd ar-Raḥmān b. ʿAwf az-Zuhrī (Medina, d. 137/755), cf. Zurqānī, III, p. 135, -7;

Suhayl b. Abī Ṣāliḥ Dhakwān (Medina, d. 138/756); implied in the term *jamāʿa*, Zurqānī, II, p. 269, -11;

Muḥammad b. ʿAbd ar-Raḥmān b. Ghanaj (or ʿAnaj), a strictly obscure figure probably invented by Layth b. Saʿd who was the only one who transmitted from him (Egypt, fl. 140/758); implied in the term *jamāʿa* in Zurqānī, IV, p. 278, -3;

ʿUthmān b. Abī Sulaymān (Mecca, d. ca 140/757); he served Ibn ʿUyayna to make some deep dives, cf. Zurqānī, I, p. 346, 7;

Mūsā b. ʿUqba (*mawlā*, Medina, d. 141/758); he is the author of a *maghāzī* collection especially recommended by Mālik, who asserted that it was far more reliable than other such collections, doubtless a barely hidden swipe at Ibn Isḥāq, whom Mālik detested, cf. Ibn Ḥajar, *Tahdhīb*, X, p. 361; he was used by, among many others, Abū Khaythama Zuhayr b. Muʿāwiya (d. 173/789) for dives onto Nāfiʿ, cf. Zurqānī, passim;

ʿUqayl b. Khālid b. ʿAqīl al-Aylī (*mawlā* of the Umayyads, d. between 141/758 and 144/761); one of Zuhrī's trusted clerks known for some *tafarrud* from his master; Layth often placed him between himself and Zuhrī in diving strands; Zurqānī expressly mentions him as copying Mālik in a tradition which the latter had received together with two others from Zuhrī, cf. III, p. 228, -11;

Yaḥyā b. Saʿīd b. Qays al-Anṣārī (Medina, d. 143-4/760-1, Mālik's most important ḥadīth master); he was sometimes even preferred to Zuhrī, at least in Medina; he 'followed' Mālik via—among others—Ḥanẓala b. Qays, the informant of Mālik's informant Rabīʿa ar-Raʾy, cf. Zurqānī, III, p. 375;

Layth b. Abī Sulaym (*mawlā*, Kūfa, d. 143/760 or 148/765); in *Fatḥ*, IV, p. 425, Ibn Ḥajar confirms that Layth 'followed' Mālik in transmitting a certain dress code tradition as a *mawqūf*, cf. also Zurqānī, II, p. 233, -5;

ʿAbd ar-Raḥmān b. al-Ḥārith (Medina, d. 143/760); controversial transmitter, as it says in Ibn Ḥajar, *Tahdhīb*, VI, p. 156, cf. Zurqānī, II, p. 281, -3;

Ismāʿīl b. Umayya (Mecca, d. 144/761); ʿAzq. made use of his name in dives through Ibn Jurayj, cf. Zurqānī, III, p. 161, ult.;

Muḥammad b. ʿAmr b. ʿAlqama (Medina, d. 144/761); a spectacular example of a transmitter overused by later people in diving SSs to the point that one is inclined to think that he is just a fictitious person, cf. Zurqānī, II, p. 281, -2;

Ṣāliḥ b. Kaysān (*mawlā*, Medina, d. ca. 145/762, at the alleged age of some 160 years[1]); he formed a link between Zuhrī, who was in any case some years his junior, and the so-called Iraqi Zuhrīs, for which see *MT*, index s.n., cf. Zurqānī, II, p. 292, -5;

ʿUbayd Allāh b. ʿUmar b. Ḥafṣ, one of the seven *fuqahāʾ* (?)[2], (Medina, d. 147/764). In spite of the fact that, in his *tarjama* in the *rijāl* lexicons, he is many times preferred to any other transmitter from Nāfiʿ, *including* Mālik, he 'followed' Mālik in Nāfiʿ and Zuhrī traditions according to Zurqānī's commentary perhaps more frequently than anybody else. Even if we did not have the evidence for this from Zurqānī, we have Mizzī's *Tuḥfa* which lists no less than 435 mostly SS and spider-supported traditions, the vast majority of which are embellished, or the case so being verbatim, or condensed, repeats of Mālik's original texts[3]. Among the transmitters from him who used his name between themselves and Nāfiʿ or Zuhrī and who are CLs in their own right we find the *mawlā* Abū Usāma Ḥammād

1. Cf. Mz., *Tahdhīb*, XIII, p. 83. He was in other words one of the *muʿammarūn*. That this was never taken seriously is proved by the observation that it was never even suggested that that early birth must have enabled him to set eyes on the Prophet!

2. Although IḤj., *Tahdhīb*, VII, p. 38, mentions him as one of the 'seven *fuqahāʾ* of Medina', this is most probably one of those ultra-rare mistakes on the part of IḤj. This information is not confirmed in any other work, in any case not in his direct source, Mz.'s *Tahdhīb* of which his own *Tahdhīb at-tahdhīb* constitutes a digest.

3. Cf. *Islam* (I), pp. 231-4.

b. Usāma (d. 201/816) with lots of SSs in *kh* and/or *m*, ʿAbd Allāh b. Numayr (d. 199/814) with some fifty SSs devised by *m* and many more by the other collectors, ʿAzq. with or without Maʿmar b. Rāshid being inserted between them and, most prominent of all, Yaḥyā b. Saʿīd al-Qaṭṭān (d. 198/814), through whom we find in addition a deluge of SSs from five of the six collectors[1];

ʿAmr b. al-Ḥārith b. Yaʿqūb (*mawlā*, Egypt, d. 147-9/764-6); he was the *faqīh* and *muftī* of his people, cf. Zurqānī, II, p. 320, 12;

Az-Zubaydī (Muḥammad b. al-Walīd, Ḥimṣ, d. 148/765); he served the controversial transmitter Baqiyya b. al-Walīd (d. 197/813) as stepping stone onto Nāfiʿ, cf. Zurqānī, III, p. 161, ult.;

Muḥammad b. ʿAjlān (*mawlā*, Medina, d. 148/765); he was used by Ibn ʿUyayna in a strand onto ʿĀmir b. ʿAbd Allāh b. az-Zubayr, cf. Zurqānī, I, p. 346, 7;

Muḥammad b. ʿAbd ar-Raḥmān b. Abī Laylā (Kūfa, d. 148/765); although a recognized legal expert, his traditions were considered unreliable; he was used by Thawrī, among others, for dives onto Nāfiʿ, cf. Dāraquṭnī, *Sunan*, II, p. 139, 5;

ʿUmar b. Muḥammad b. Zayd b. ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb (ʿAsqalān, d. 150/767); implied in the term *jamāʿa*, Zurqānī, III, p. 287, 16;

Abū Ḥanīfa (an-Nuʿmān b. Thābit, *mawlā*, Kūfa, d. 150/767); whether he did indeed copy certain traditions from Mālik, or whether it is someone else who falsely claimed he did so, producing a fictitious *isnād* through Abū Ḥanīfa, is hard to establish. Given Abū Ḥanīfa's indifference towards ḥadīth in general[2], the second possibility listed here is much more likely, cf. Zurqānī, III, p. 127, -13;

Ibn Isḥāq (Muḥammad, the author of the *Sīra*, *mawlā*, Medina/Iraq, d. 150/767); he figures time and again in the *taʿlīqāt* of various collectors who lead dives through him onto Nāfiʿ; among the transmitters using him between themselves and Nāfiʿ we find ʿAbda b. Sulaymān al-Kilābī (d. 187/803), cf. Zurqānī, IV, p. 154, 13;

ʿUmar b. Nāfiʿ (supposedly the son of Ibn ʿUmar's *mawlā*, Medina, d. ca. 150/767); he is more than once inserted between ʿUbayd Allāh b. ʿUmar b. Ḥafṣ and Nāfiʿ, but it is not inconceivable that this insertion constitutes a simple mix-up in the transmission of a strand with the repetition of the names ʿUmar and Nāfiʿ: ʿUbayd Allāh b. ʿUmar / ʿUmar b. Nāfiʿ *mawlā* ibn ʿUmar / Nāfiʿ *mawlā* ibn ʿUmar / Ibn ʿUmar, as seems to be apparent in Mz., VI, nos. 8243 f;

Kathīr b. Farqad (Medina/Egypt, d. ca. 150/767); he served Layth b. Saʿd as convenient intermediary onto Nāfiʿ, cf. Zurqānī, II, p. 148, ult.;

ʿAbd Allāh b. ʿAwn (*mawlā*, Baṣra, d. 150/767); implied in the word *jamāʿa* in Zurqānī, II, p. 356, 9;

Ibn Jurayj (ʿAbd al-Malik b. ʿAbd al-ʿAzīz, *mawlā*, Mecca, d. 150/767); there must have been some rivalry between Mālik and Ibn Jurayj whom the former labelled a 'night gatherer' (a *ḥāṭib layl*), a downright denigrating qualification; Ibn Jurayj is said to have resorted frequently to a form of deceit called *tadlīs* in naming his informant; ʿAzq. often used his name in diving SSs onto Nāfiʿ, cf. Zurqānī, II, p. 287, 17;

Bakr b. Wāʾil (Kūfa, fl. 150/767); a mediocrity by any standards, cf. Zurqānī, III, p. 56, -10;

Muḥammad b. Abī Ḥafṣa (Baṣra, fl. 150/767); allegedly a weak transmitter who was used by Ibn al-Mubārak for dives onto Zuhrī; he is implied in the term *jamāʿa*, cf. Zurqānī, II, p. 392, 18;

Zuhrī's nephew Muḥammad b. ʿAbd Allāh b. Muslim, known as Ibn Akhī 'z-Zuhrī (Medina, d. 152/769 or 157/774); he 'copied' Mālik's 'tradition of the helmet', cf. Suyūṭī, *Tadrīb ar-rāwī*, ed. ʿAbd al-Wahhāb ʿAbd al-Laṭīf, Cairo 1966, I, p. 238[3]; al-Ḥākim an-Naysābūrī said that *m* used strands through Ibn Akhī 'z-Zuhrī in his *shawāhid*[4];

Maʿmar b. Rāshid (*mawlā*, Baṣra/Yemen, d. 153/770); more often than not it was through the *mawlā* ʿAbd ar-Razzāq (Ṣanʿāʾ, d. 211/826) that Maʿmar's *mutābiʿāt* modelled on Mālik's traditions were eventually circulated, cf. Zurqānī, passim; he also occasionally copied Mālik's *mursal* strands, cf. I, 32, -5;

Usāma b. Zayd al-Laythī (*mawlā*, Medina, d. 153/770); implied in the term *jamāʿa* in Zurqānī, III, p. 16, -6;

Aḍ-Ḍaḥḥāk b. ʿUthmān (Medina, d. 153/770); he served the legal expert Sufyān ath-Thawrī to bridge the time span between himself and Nāfiʿ in one tradition, cf. Mz., VI, no. 7696; but he was mainly used by Muslim through a strand via the *mawlā* Muḥammad b. Ismāʿīl ibn Abī Fudayk (d. 199/815) in no less than twenty(!) single strands in support

1. For a demonstration of one of the bundles in which this Yaḥyā is CL which supports through ʿUbayd Allāh b. ʿUmar a *matn* inspired by Mālik, see *Islam* (I), diagram 3 on p. 228.
2. Cf. *MT*, pp. 119-22.
3. All the *mutābiʿāt* modelled on the "tradition of the helmet" were extensively invalidated in Zurqānī, II, p. 398.
4. *Innamā akhraja lahu Muslim fī 'l-istishhād*, cf. IḤj., *Tahdhīb*, IX, p. 280.

of *shawāhid*, cf. Mz., VI, nos. 7697-7716, cf. also Zurqānī, passim;

Ibn Abī Dhiʾb (Muḥammad b. ʿAbd ar-Raḥmān, Medina, d. 158/775); he was compared with Mālik and was even occasionally preferred to him but for his willingness to transmit from questionable transmitters; Mālik himself is said to have avoided him because of his penchant for the *qadariyya*, he was used in diving strands by a.o. the *mawlā* Muḥammad b. Ismāʿīl ibn Abī Fudayk, cf. Zurqānī, II, p. 359, 14;

Makhrama b. Bukayr (*mawlā*, Medina, d. 159/776); his frequent transmitting from his father met with overall suspicion, cf. IḤj., *Tahdhīb*, X, pp. 70 f; his occurring in a dive is implied in the term *mutābiʿāt*, cf. Zurqānī, II, p. 300, -3;

Al-Muʿallā b. Ismāʿīl (d. ?); this wholly obscure transmitter occurs only in one diving strand supporting Mālik's well-known *fiṭr* tradition (= Mz., VI, no. 8321) as recorded master of Arṭāt b. al-Mundhir al-Ḥimṣī (d. 163/780), cf. Ibn Abī Ḥātim, *Kitāb al-jarḥ wa 't-taʿdīl*, IV 1, p. 332, no. 1533, and further Zurqānī, II, p. 149, 4, and Ibn Ḥibbān, V, p. 127;

Ziyād b. Saʿd, an obscure transmitter who is said to have hailed originally from Khurāsān and settled in Mecca (d. ?); Sufyān b. ʿUyayna and Ibn Jurayj used him for dives onto Zuhrī and others, cf. Zurqānī, III, p. 127, IV, p. 328, 15;

Among Mālik's **contemporaries**[1], or to use the technical ḥadīth term *aqrān*, we find the following 'imitators':

al-Awzāʿī (ʿAbd ar-Raḥmān b. ʿAmr, Syria, d. 158/775) 'followed' Mālik's traditions from the *mawlā* Rabīʿa ar-Raʾy, cf. Zurqānī, III, p. 375, 10, and from Zuhrī, ibidem, II, p. 292, -6;

ʿAbd al-ʿAzīz b. Abī Rawwād (*mawlā*, Mecca, d. 159/776); implied in the term *jamāʿa* in Zurqānī, II, p. 148, ult.;

Yūnus b. Yazīd (*mawlā*[2], Ayla, d. 159/776); he served a.o. Ibn Wahb as convenient transmitter onto Mālik's informants, Yūnus himself hardly ever being responsible for the diving strands in which he occurs, cf. Zurqānī, passim;

Hishām b. Saʿd (*mawlā*, Medina, d. 160/777); his traditions mentioned among the *shawāhid* of Muslim, cf. Ibn Ḥj., *Tahdhīb*, XI, 41; also Zurqānī, IV, p. 379, 18;

Muḥammad b. Jaʿfar b. Abī Kathīr (*mawlā*, Medina, d. ca. 160/777), cf. Zurqānī, IV, p. 228, 7;

Shuʿba b. al-Ḥajjāj (*mawlā*, Baṣra, d. 160/777); he often made use of Yaḥyā b. Saʿīd al-Anṣārī's brother ʿAbd Rabbihi (d. 139/757) for dives onto various older transmitters, cf. Zurqānī, III, p. 221, 11, Bagh., I, pp. 452-61; furthermore passim in Zurqānī;

Abū Jaʿfar ar-Rāzī (*mawlā*, Rayy, a contemporary of Shuʿba, d. ?); Zurqānī, I, p. 241, -6;

ʿAbd al-ʿAzīz b. al-Muṭṭalib (Medina, d. ca. 160/777), cf. Zurqānī, III, p. 65, 14;

Sufyān ath-Thawrī (Kūfa, d. 161/778), cf. Zurqānī, passim;

Abū Ghassān Muḥammad b. Muṭarrif (*mawlā*, Medina/Syria, a contemporary of Thawrī), cf. Zurqānī, III, p. 130, 17;

Zāʾida b. Qudāma (Kūfa, d. 161/778), who sometimes used ʿAbd al-ʿAzīz b. Abī Rawwād for dives onto Nāfiʿ, cf. Zurqānī, III, p. 130, 17, but also Ḥumayd aṭ-Ṭawīl for an Anas strand, cf. ibidem, II, p. 168, 4, where he is implied in the term *jamāʿa*;

Saʿīd b. Abī Ayyūb (*mawlā*, Egypt, d. 161/778 or 166/783), cf. Zurqānī, III, p. 248;

Shuʿayb b. Abī Ḥamza (*mawlā*, Ḥimṣ, d. 162/779), one of Zuhrī's trusted clerks but, even so, he more than once 'followed' Mālik in Zuhrī traditions, cf. Zurqānī, II, p. 292, -6;

ʿAbd al-ʿAzīz b. ʿAbd Allāh b. Abī Salama al-Mājashūn (*mawlā*, Medina, d. 164/781), cf. Zurqānī, IV, p. 375, -7;

Mubārak b. Faḍāla (*mawlā*, Baṣra d. 166/783), cf. Ṭayālisī, no. 2462, Zurqānī, IV, p. 343, 8;

Wuhayb b. Khālid, the famous *rijāl* expert (*mawlā*, Baṣra d. 165/782 or 169/786), cf. Zurqānī, I, p. 323, 14;

Ḥammād b. Salama, one of Iraq's local 'saints' called *abdāl* (*mawlā*, Baṣra, d. 167/784), cf. Zurqānī, IV, p. 400, -3;

Abū Uways ʿAbd Allāh b. ʿAbd Allāh b. Uways, a cousin and brother-in-law of Mālik, Medina, d. 167/784); Zurqānī, I, p. 235, -5;

Fulayḥ b. Sulaymān (*mawlā*, Medina, d. 168/784); a weak transmitter known for his *ṣāliḥ* traditions[3], cf. Zurqānī, III, p. 190, 16;

Yaḥyā b. Ayyūb (*mawlā*, Egypt, d. 168/783), cf. Zurqānī, III, p. 248;

1. As contemporaries in this list also a fair number of persons are mentioned here who were in fact some twenty years Mālik's seniors.
2. That is to say, his son said that he was one of the *mawālī* of the Umayyads, cf. IḤj., *Tahdhīb*, XI, p. 452, 2.
3. His is as good example as any of a transmitter labelled *ṣāliḥ* whose traditions were generally liked (in Arabic: *yashtahūnahu*), even though everybody seemed to be aware of his having originated them, cf. IḤj., *Tahdhīb*, VIII, pp. 303 ff.

Ismāʿīl b. Ibrāhīm b. ʿUqba, a cousin of the above-mentioned Mūsā b. ʿUqba (*mawlā*, Medina, d. 169/784), cf. Zurqānī, II, p. 233, -2;

Mahdī b. Maymūn (*mawlā*, Baṣra, d. 171-2/787-8), cf. Zurqānī, I, p. 282, -8;

Sulaymān b. Bilāl (*mawlā*, Medina, d. 172 or 175/788-791); he used various transmitters in two-tier dives onto Zuhrī: ʿUtba b. Muslim, an unknown *mawlā* from Medina (d. ?), Mūsā b. ʿUqba (see above), and Muḥammad b. ʿAbd Allāh b. Abī ʿAtīq (d. ?), labelled the *madār* of Sulaymān b. Bilāl (cf. Mz., *Tahdhīb*, XXV, p. 551), cf. Zurqānī, IV, p. 400, -7;

Abū Khaythama Zuhayr b. Muʿāwiya (Kūfa, d. 172-7/788-93), cf. Zurqānī, passim;

Juwayriyya b. Asmāʾ (Baṣra, d. 173/789), cf. Zurqānī, IV, p. 154, 13;

Bakr b. Muḍar (*mawlā*, Egypt, d. 173-4/789-90), cf. Zurqānī, I, p. 290, -10;

ʿAbd Allāh b. ʿUmar b. Ḥafṣ (the brother of ʿUbayd Allāh mentioned above, Medina, d. 173/789), cf. Zurqānī, passim;

ʿAbd ar-Raḥmān b. Abī Zinād (*mawlā*, Medina/Baghdad, d. 174/790), cf. Zurqānī, I, p. 364, 15;

Layth b. Saʿd (Egypt, d. 174/790); with ʿUbayd Allāh b. ʿUmar mentioned above Mālik's most prolific 'following' colleague, cf. Zurqānī, passim;

Mughīra b. ʿAbd ar-Raḥmān b. ʿAbd Allāh (Medina, d. ca. 174/790), cf. Zurqānī, I, p. 182, -10, II, p. 324, 12;

ʿAbd Allāh b. Lahīʿa, the notorious judge from Egypt (d. 174/790)[1], cf. Zurqānī, IV, p. 402, 7;

Jarīr b. Ḥāzim (Baṣra, d. 175/791), cf. Zurqānī, II, p. 287, 17;

Abū ʿAwāna al-Waḍḍāḥ b. ʿAbd Allāh (*mawlā*, Wāsiṭ, d. 176/792), cf. Zurqānī, IV, p. 164, 12;

Ḥammād b. Zayd (*mawlā*, Baṣra, d. 179/795), cf. Zurqānī, III, p. 130, 17;

ʿAlī b. Muslhir (Kūfa, d. 179/795); he made use of ʿUbayd Allāh b. ʿUmar for dives onto Nāfiʿ, implied in the term *jamāʿa*, cf. Zurqānī, III, p. 16, -6, but also directly from Mālik's informant, cf. Zurqānī, I, p. 91, ult.;

Ismāʿīl b. Jaʿfar (*mawlā*, Medina, d. 180/796; he shared in most of Mālik's alleged informants), cf. Zurqānī, I, p. 359, -3;

Yaʿqūb b. ʿAbd ar-Raḥmān (Iskandariyya, d. 181/797), cf. Zurqānī, III, p. 130, 17;

Ḥafṣ b. Maysara (Ṣanʿāʾ, Syria d. 181/797), cf. Zurqānī, IV, p. 173, 12;

al-Mufaḍḍal b. Faḍāla b. ʿUbayd (*qāḍī* in Egypt, d. 181-2/797-8), cf. Zurqānī, I, p. 323, 14;

Yaḥyā b. Zakariyyāʾ b. Abī Zāʾida (*mawlā*, Kūfa, d. 183/799), cf. Zurqānī, II, p. 345, 11;

Yūsuf b. Yaʿqūb al-Mājashūn (Medina, d. 183-5/799-802), cf. IḤj., *Fatḥ*, apud *kh*, 72/29 in the *taʿlīq*; also Zurqānī, III, p. 90, -8;

ʿAbd al-ʿAzīz b. Abī Ḥāzim[2] (*mawlā*, Medina, d. 184/800), cf. Zurqānī, I, p. 371, 8;

Ibrāhīm b. Saʿd az-Zuhrī (Medina, d. 184/800), cf. Zurqānī, IV, p. 228, -7;

Anas b. ʿIyāḍ (Medina, d. 185/801), cf. Zurqānī, II, p. 211;

1. He is labelled a *madār* in a certain context by IḤj. in *Fatḥ*, V, p. 241, also in Suhaylī's commentary of the *Sīra*, I, p. 261, note 1 (… *hādhā 'l-ḥadīth yadūru ʿalā ʿAbd Allāh b. Lahīʿa.*). And the modern ḥadīth scholar Aḥmad M. Shākir labels him as a *thiqa*, cf. his edition of Shāfiʿī's *Risāla*, p. 90 (penult). A sizeable number of his SS-supported traditions via Abū 'z-Zubayr Muḥammad b. Tadrus and Jābir b. ʿAbd Allāh to the Prophet is found in IḤ., III, pp. 335 ff. In Mz. there are listed only four as compared with IḤ.'s hundreds! Who may be held responsible for all those, IH. or perhaps someone else, remains to be investigated. The most likely candidate seems IḤ. himself. Ibn Lahīʿa is seen to have modelled his traditions often on those of Layth b. Saʿd in the bundles of whose traditions he time and again emerges as the originator of SSs bypassing Layth. For the rest Ibn Lahīʿa only occurs in a handful of SSs and spiders scattered over the collections. Even so, Ibn Lahīʿa has attracted some attention from various circles. See for example the study of Ḥasan Muẓaffar ar-Razū, *Al-imām al-muḥaddith ʿAbd Allāh b. Lahīʿa. Dirāsa naqdiyya taḥlīliyya muqārana fī taṣḥīḥ manzilatihi wa-aḥādīthihi*, Beirūt 1996. Perusal of this book leaves one with the impression that it was conceived on the basis of R.G. Khoury, *ʿAbd Allāh ibn Lahīʿa (97-174/715-790): juge et grand maître de l'école égyptienne*, Wiesbaden 1986 (cf. our review of this book in *BiOr*, XLV, 1988, pp. 207 ff). Other western studies in which Ibn Lahīʿa plays a part are M. Cook's articles in *Princeton Papers in Near Eastern Studies*, I, 1992, pp. 23-47 and *al-Qanṭara*, XIII, 1992, pp. 3-23. Cook's design to invalidate in general the common link phenomenon by indicating Ibn Lahīʿa's tenuous position in the *isnād* structures he adduces in those studies must be considered as unsuccessful: not one of those structures constitutes an analysable bundle, they are all spiders. Ibn Lahīʿa's on the whole negligible role in Islamic ḥadīth literature, at least as far as that permits to be reconstructed from the traditions listed in the papyrus edited by Khoury in the abovementioned book, is manifest: the few traditions listed therein which could be traced to the canonical collections in one form or another do not contain once in their spidery strands the name of Ibn Lahīʿa. In short, we have far too little material with him in the *isnād* strands to reach any other, more positive conclusion.

2. The term *madār* is applied to him in an unusual context: he is called the *madār* of the *fatwā* during Mālik's later years and after his death, IḤj., *Tahdhīb*, VI, p. 334.

Abū Isḥāq al-Fazārī, Ibrāhīm b. Muḥammad b. al-Ḥārith, the author of a well-known collection on *siyar* traditions (Maṣṣīṣa, d. 185/801), cf. Zurqānī, III, p. 50, 9;

Ḥātim b. Ismāʿīl (*mawlā*, Medina, d. 186/802), cf. Zurqānī, II, p. 245, -7;

Fuḍayl b. Sulaymān (Baṣra, d. 186/802), cf. Zurqānī, III, p. 130, 17;

ʿAbd al-ʿAzīz b. Muḥammad ad-Darāwardī (*mawlā*, Medina, d. 186/802), cf. Zurqānī, III, p. 130, 17;

Khālid b. al-Ḥārith (Baṣra, d. 186/802), cf. Zurqānī, IV, p. 331, 4;

ʿĪsā b. Yūnus, the grandson of the well-known Kūfan transmitter Abū Isḥāq as-Sabīʿī, d. 187/803); Zurqānī, I, p. 128, 13;

ʿAbda b. Sulaymān (Kūfa, d. 188/804), cf. Zurqānī, IV, p. 330, -2;

Jarīr b. ʿAbd al-Ḥamīd (Kūfa, d. 188/804), cf. Zurqānī, I, p. 91, ult.;

Shuʿayb b. Isḥāq (*mawlā*, Damascus, d. 189/805); Zurqānī, IV, p. 57, -7;

Abū Khālid Sulaymān b. Ḥayyān al-Aḥmar (a non-Arab who settled in Kūfa, d. 189-90/805-6), cf. Zurqānī, III, p. 224, 13;

Yazīd b. Muḥammad b. Qays (Egypt, d. ?), cf. Zurqānī, III, p. 224, 13;

Among Mālik's **junior** ḥadīth colleagues we find the following 'imitators':

ʿAbd Allāh b. Idrīs (Kūfa, d. 192/808), cf. Zurqānī, III, p. 218, penult;

ʿAbd al-Wahhāb b. ʿAbd al-Majīd ath-Thaqafī (Baṣra, d. 194/810), cf. Zurqānī, I, p. 380, ult.;

Ḥafṣ b. Ghiyāth, a well-known *qāḍī* of Kūfa (d. 194-6/810-2), cf. Zurqānī, I, p. 290, -10;

Abū Muʿāwiya Muḥammad b. Khāzim (*mawlā*, Kūfa, d. 195/811), cf. Zurqānī, I, p. 91, ult.;

Sufyān b. ʿUyayna (Mecca, d. 198/814); his 'imitations' of Mālik are particularly numerous, cf. Zurqānī, passim;

The same goes for most of the other transmitters listed as from here:

Wakīʿ b. al-Jarrāḥ (Kūfa, d. 196/812);

ʿAbd Allāh b. Wahb (Egypt, d. 198/814);

Yaḥyā b. Saʿīd al-Qaṭṭān (Baṣra, d. 198/814). Although he is listed among Mālik's prolific pupils, he never owned up that he simply 'copied' with supporting dives and he rarely figures among Mālik's direct pupils in Mz.'s bundles. It is curious, to say the least, that he deemed Ibn Jurayj's traditions from Nāfiʿ more reliable than those of Mālik. This may be nothing more than a case of rivalry but it is not borne out by the Nāfiʿ/Ibn Jurayj traditions listed in Mz., cf. Ibn Jurayj's *tarjama*;

ʿAbd Allāh b. Numayr (Kūfa, d. 199/815);

Abū Usāma Ḥammād b. Usāma (Kūfa, d. 201/817);

Finally:

Muḥammad b. Bishr (Kūfa, d. 203/818), cf. Zurqānī, IV, p. 57, -7;

al-Ḥusayn b. ʿAlī b. al-Walīd (*mawlā*, Kūfa, d. 203/818); Zurqānī, III, p. 130, -10;

Shujāʿ b. al-Walīd (Kūfa, d. 203-5/818-21), cf. Zurqānī, I, p. 323, 13;

Jaʿfar b. ʿAwn (Kūfa, d. 206/821), cf. Zurqānī, III, p. 218, ult.;

Yazīd b. Hārūn (*mawlā*, Wāsiṭ, d. 206/821), cf. Zurqānī, III, p. 184, -9 f;

Muḥammad b. ʿAbd Allāh b. ʿAbd al-Aʿlā, nicknamed Ibn Kunāsa, Kūfa, d. 207/822), cf. Zurqānī, I, p. 323, 14;

A rather late diving strand has the Kūfan *mawlā* ʿUbayd Allāh b. Mūsā (d. 213-4/828-9), a transmitter shunned for his Rāfiḍite leanings, see IḤj., *Tahdhīb*, VII, p. 53; furthermore, cf. Zurqānī, I, p. 287, ult.;

Another late transmitter is Muḥammad b. ʿAbd Allāh b. al-Muthannā al-Anṣārī, a *qāḍī* from Baṣra (d. 214-5/829-30), cf. Zurqānī, II, p. 169, 4 f.

This list, although extensive and solely concerned with 'diving' around the figure of Mālik b. Anas, cannot claim to be exhaustive, and evidence from sources other than Zurqānī might supply a number of other 'followers'. But one major point seems inescapable: shallow as well as deep 'diving' under the level of a CL was one of the main features of Islamic *isnād* construction. When the same research were to be carried out pertaining to all the other CLs of canonical tradition literature, lists many times longer than this one could be produced, and most probably with a spectacular overlap.

Mālik b. Mighwal, (d. 157 or 159/774 or 776) was an Arab who lived in Kūfa. He enjoyed a certain reputation: loving him means that one is a *ṣāḥib sunna*, as it says in Barbahārī's creed in Ibn Abī Yaʿlā's *Ṭabaqāt al-Ḥanābila*, II, p. 37. He seems to have had a predilection for bringing traditions into circulation supported by diving strands through the successor Ṭalḥa b. Muṣarrif (d. 112/730), see *Ḥilya*, V, pp. 15-29.

With a strand on the authority of Ṭalḥa b. Muṣarrif who allegedly asked ʿAbd Allāh b. Abī Awfā:

- "'Did the Prophet leave a will?' 'No,' he said. 'But,' Ṭalḥa went on, 'why are the Muslims enjoined to leave a testament at

all?' Said ʿAbd Allāh: 'He charged us to follow the Book of God'",

cf. Mz., IV, no. **5170** (*kh*, 55/1, 3, 66/18, *m*, III, p. 1256, *t*, *s*, *q*, confirmed in Ḥum., no. 722, IS, II 2, p. 49, 9, IḤ., IV, pp. 354, 355, 381, Dārimī, II, p. 496, cf. IS, II 2, p. 37, 6, for a similar tradition). Mālik b. Mighwal has three PCLs and several SSs in this bundle which supports one version of a MC, so he is in any case the (S)CL. Furthermore, *t* is quoted by IḤj., *Fatḥ*, VI, p. 290, that Mālik b. Mighwal *tafarrada bihi*[1], which amounts to saying that he is probably the CL of this tradition. For other versions, see Sufyān b. ʿUyayna under no. 5517, ʿAzq. under no. 5841, Abū Muʿāwiya under no. 17610, Wakīʿ under no. 5524. What substantiates Mālik b. Mighwal's position in this bundle as (S)CL is the fact that in *Ḥilya*, V, p. 21, lines 14-18, a number of people are enumerated that emphasize his key figure position even more convincingly.

N.B. Mālik b. Mighwal's position in ḥadīth remains a puzzling phenomenon: a well-known figure among his contemporaries and a clear CL responsible for just one tradition, all the other traditions in whose bundles he figures constituting just undatable spiders and SSs.

Maʿmar b. Rāshid al-Azdī, a *mawlā* from Baṣra who went to live in Yemen where he is said to have died in 152-3/769-70. He very rarely turns up as SCL in (superimposed) bundles supporting additions, commentaries or narrative trimmings to *matn*s circulated by older key figures. The collection entitled *Jāmiʿ*, commonly attributed to him and recorded in vols. X and XI of ʿAzq.'s *Muṣannaf* is probably wholesale the handiwork of ʿAzq. himself. This is borne out by Mz. A scrutiny of the first 360 numbers or so in the *Jāmiʿ* revealed that the vast majority are not listed in Mz. Just a few are and show up ʿAzq. as CL or constitute reports with a ʿAzq. / Maʿmar / Zuhrī *isnād* strand of which Zuhrī is the chronicler-cum-SCL of the wording. A few more are dives of ʿAzq. onto other key figures, e.g. Abū Isḥāq, Ayyūb, Yaḥyā b. Abī Kathīr, Aʿmash, etc. In fact, Maʿmar never emerges in a position even remotely identifiable as that of SCL, let alone that of (S)CL or CL. Moreover, not every strand from the *Jāmiʿ* is led through Maʿmar: there are ones without him, e.g. 19771-2. The entire 'corpus' of Hammām b. Munabbih / Abū Hurayra-supported reports is strewn over the *Jāmiʿ*. These reports are also in all likelihood due to ʿAzq. himself, with the Maʿmar / Hammām / Abū Hurayra *isnād* strand as convenient 'prop'. Cf. the *tarjama* of ʿAzq. above for a digression on the controversy concerning Hammām's year of death.

A sizeable percentage in the *Jāmiʿ* are *mawqūfāt* as well as *mursalāt* with Iraqī *mawālī*, such as Ḥasan al-Baṣrī and Muḥammad b. Sīrīn, as oldest reporter. And there is a strikingly high number of *mursalāt* on the authority of Zuhrī, many of which turn up in the canonical collections with proper *marfūʿ* strands. A report in Mz., *Tahdhīb*, XVIII, p. 57, has it that Maʿmar transmitted traditions from memory in Baṣra and from his books in Yemen, but that is with the exception of ʿAzq. not borne out in Mz.'s *Tuḥfa*. IḤ. is said to have preferred ʿAzq. / Maʿmar-supported traditions to those supported by strings of Baṣran transmitters.

Manṣūr b. al-Muʿtamir (d. 132/750), a well-known Arab traditionist from Kūfa. Assessing his position vis-à-vis Aʿmash has always been controversial. In his *tarjama* in IḤj., *Tahdhīb,* X, pp. 312-5, Manṣūr is much preferred to Aʿmash who allegedly resorted to *tadlīs*, whereas Manṣūr is said not to have done so. The rivalry between the two Kūfan ḥadīth masters is summed up in a statement ascribed to Thawrī (*Tahdhīb*, X, p. 313): 'I did not relate traditions from anyone to Aʿmash without him rejecting these, but when I related traditions from Manṣūr, he remained silent.' His traditions were considered more sound than Aʿmash's because he had fewer than Aʿmash (Fasawī, II, p. 174). As is so often the case when two *tarjama*s are juxtaposed, when one compares what is said in Manṣūr's *tarjama* about both with that what is said about both in Aʿmash's, Manṣūr is preferred to Aʿmash in his own *tarjama* whereas Aʿmash is preferred to Manṣūr in his own. Thus Aʿmash's knowledge of traditions going back all the way to the Prophet is deemed the more extensive of the two. Although Aʿmash died a number of years later than Manṣūr and may therefore be thought of as somewhat younger than his rival, a report attributed to Thawrī preserved in Bagh., I, p. 222, states that they began to collect traditions more or less at the same time. Like Aʿmash, finally, Manṣūr made extensive use of *muʿammarūn* in his strands back to the Prophet. For this procedure, see the introduction of the *tarjama* of Aʿmash above.

With a strand on the authority of Mujāhid—al-Ḥakam b. Sufyān (or Sufyān b. al-Ḥakam):

- "When the Prophet had urinated, he performed the *wuḍūʾ* and sprinkled some water on his penis",

1. For this technical term, cf. *ILS* (I), p. 311.

cf. Mz., III, no. **3420** (*d*, *ʿAwn al-maʿbūd*, I, pp. 196 f, *s*, *q*, confirmed in Ṭay., no. 1268, IASh., I, p. 168, IḤ., III, p. 410, IV, p. 69, 179, 212, V, 380, 408, 409). With his four believable PCLs, Manṣūr may be deemed the CL of this tradition. Cleansing the penis after urinating by shaking off the remnant drops of urine is called *istibrāʾ*. This is a practice promoted by various spider-supported Prophetic traditions, e.g. cf. Mz., I, no. 82, with one Zamʿa b. Ṣāliḥ (d. ?) as key figure, a transmitter labelled among a host of other qualifications as *ṣuwayliḥ*[1].

With a strand on the authority of Mujāhid—Usayd b. Ẓuhayr—Rāfiʿ b. Khadīj (after a preamble):

- "The Prophet forbids you to farm out[2] your sowing field. He who can do without (the produce of) his land should give his brother permission to farm it or he should let it lie fallow",

cf. Mz., III, no. **3549** (*d*, *ʿAwn al-maʿbūd*, IX, p. 188, *s*, *q*, confirmed in ʿAzq., VIII, pp. 95 f, IḤ., III, p. 464[#]). Manṣūr is the SCL, if not the (S)CL, of this version from a large MC on the farming out of land (*muḥāqala*).

With a strand on the authority of Hilāl b. Yasāf (or Isāf):

- "We were with Sālim b. ʿUbayd, when a man from the people present sneezed and said: 'Peace be upon you (*as-salāmu ʿalaykum*[3]).' Sālim then said: 'And upon you and your mother.' Afterwards he said: 'Are you perhaps angry with me for what I said?' The other replied: 'I would have preferred it if you had not mentioned my mother in any way.' Sālim said: 'I uttered what I once heard the Prophet say. We were one day with him, when a man from those present sneezed saying *as-salāmu ʿalaykum*, whereupon the Messenger of God said: 'And upon you and your mother.' Then he went on: 'When someone sneezes, let him praise God (by saying *al-ḥamdu li'llāhi*) or words to that effect and those present should say to the sneezer: 'May God have mercy upon you (*yarḥamuka 'llāh*) and then the sneezer should say to the others: 'God forgive us and you'",

cf. Mz., III, no. **3786** (*d*, *ʿAwn al-maʿbūd*, XIII, pp. 253 f, *t*, *s*, confirmed in Ṭay., no. 1203, IḤ., VI, p. 7). In this spidery bundle Manṣūr is no more than the SCL. The issue of *tashmīt*, i.e. uttering a short prayer that someone who sneezes does not remain in a state that might prompt his enemy to laugh at him, is an ancient one, judgeing by the personal opinions about it aired by first century *fuqahāʾ*, cf. ʿAzq., III, 226 f, IASh., VIII, pp. 496 ff. For another SCL in the *tashmīt* cluster, see ʿIkrima b. ʿAmmār under no. 4513.

With a strand on the authority of Hilāl b. Yasāf (or Isāf)—Salama b. Qays, who related the Prophet's words:

- "When you perform the *wuḍūʾ*, clean the nose by snuffing up some water and breathing it out forcefully (*intithār*), and when you wipe your anal cleft with stones, use an odd number thereof",

cf. Mz., IV, no. **4556** (*t*, I, p. 40, *s*, *q*, confirmed in Ṭay., no. 1274, IASh., I, p. 27, IḤ., IV, pp. 313, 339, 340[4], Ibn Ḥibbān, II, p. 352). With five PCLs Manṣūr is the clear CL of this tradition. The issue of *intithār*, also called *istinthār*, gave rise to a large MC. Strictly speaking, *intithār* is blowing water out of the nose, while *istinshāq* stands for snuffing it up, cf. Lane, p. 2763, left column. For a related tradition with Aʿmash as CL, see there under no. 4505.

With a strand on the authority of Hilāl b. Yasāf (or Isāf)—ar-Rabīʿ b. ʿUmayla—Samura b. Jundab:

- "The Prophet forbade us to name our slaves (v.l. servant, son) by four names: Aflaḥ, Rabāḥ, Yasār or Nāfiʿ (v.l. Najīḥ)",

cf. Mz., IV, no. **4612** (*m*, III, p. 1685, *d*, *t*, *q*, confirmed in Ṭay., no. 893, IASh., VIII, p. 478, IḤ., V, pp. 10, 21, Dārimī, II, p. 381). With three believable PCLs, Manṣūr is the CL of this tradition. But the matter is made more complicated by the fact that another *matn* appears sometimes to be prefixed to this one, thus forming a composite supported by a spidery bundle in which Manṣūr's key position

1. For this technical term, see our lemma *ṣāliḥ* in *EI* 2.
2. Although the verb 'farming out' (*kirāʾ*) is not mentioned, the commentators point out that that is what is meant.
3. The man was under the impression that it was permitted to say that instead of the usual *al-ḥamdu li'llāhi*, cf. *ʿAwn al-maʿbūd*, XIII, p. 253.

4. IH. lists a strand here with ʿAzq. / Maʿmar and Thawrī / Manṣūr etc. which, curiously enough, could not be found in the current edition of the *Muṣannaf*.

is less clear-cut. That prefixed *matn* runs as follows:

- "Among the expressions (with which one addresses God), He prefers the following four: God be glorified (*subḥān Allāh*), praise be to God (*al-ḥamdu li'llāh*), there is no god but God (*lā ilāha illā 'llāh*) and God is great (*Allāhu akbar*). Whatever of these (formulae) you (choose to) begin (to praise Him), there is no harm in that for you. And do not call your servant Yasār, Rabāḥ, Najīḥ or Aflaḥ. Suppose you ask (someone): 'Is your servant (thus named) around?', and he is not, the answer must be: 'No[1].' (Jābir concludes addressing his audience): 'Only these four (names). Do not add any others when you transmit this from me'",

cf. Mz., IV, no. **4613** (*m*, III, pp. 1685 f, *s*, Ṭay., no. 900, IḤ., V, p. 10, cf. Mz., no. 4636, Ṭay., no. 899, *q*, IḤ., V, p. 11). The originator of this composite cannot be determined on the basis of the strands supporting it.

With a strand on the authority of Ribʿī b. Ḥirāsh—Ṭāriq b. ʿAbd Allāh, who related the Prophet's words:

- "When someone is about to perform a *ṣalāt*, he may not expectorate in front of him or to his right, but he should do it rather to his left, if there is an open space, or under his left foot. Then he should rub it (into the ground)",

cf. Mz., IV, no. **4987** (*d*, *ʿAwn al-maʿbūd*, II, p. 100, *t*, *s*, *q*, confirmed in Ṭay., ʿAzq., I, p. 432, IḤ., VI, p. 396). Manṣūr is (S)CL, possibly even CL, of this tradition which forms part of a large MC on spitting in the mosque. For a survey of this MC, see also *m*, I, pp. 388-91, and for some other (S)CLs, see Mālik b. Anas under no. 8366° and Sufyān b. ʿUyayna under no. 3997.

1. And saying no in reply to a question in which one of the concepts 'happiness' (*yusr* —> Yasār), 'profit' (Rabāḥ), 'success' (*najāḥ* —> Najīḥ) or 'prosperity' (*falāḥ* —> Aflaḥ) is mentioned may ring disagreeable in the ears of the person who asks the question and may prompt him to consider this a bad omen, cf. Nawawī, XIV, p. 119, and also Kister, '"Call yourselves by graceful names ...", in *Lectures in Memory of Professor Martin M. Plessner*, Jerusalem n.d., p. 19.

With a strand on the authority of Saʿīd b. Jubayr:

- "At the behest of ʿAbd ar-Raḥmān b. Abzā I asked Ibn ʿAbbās about the verse (IV: 93): 'He who deliberately kills a believer will be punished in Hell, for ever.' 'That has not been abrogated,' Ibn ʿAbbās said. Then I asked him about the verse (XXV: 68): 'Those who do not call upon a god next to God and who do not kill a soul whom God has declared inviolable except with justification.' 'That verse pertained to the polytheists,' Ibn ʿAbbās said",

cf. Mz., IV, no. **5624** (*kh*, 65/25, 2 (4), *m*, IV, p. 2317, *d*, *s*, confirmed in Bagh., I, p. 250, Ṭab., *Tafsīr*, V, p. 219, XIX, p. 42). Manṣūr is the plausible CL of this tradition. The *matn* translated here is the one transmitted by his PCL Shuʿba. Other PCLs are responsible for *matn*s with widely divergent textual variants, too numerous to list. But the gist of all these texts is clear: Is there a chance of salvation for someone who has taken the life of a believer through repentance or pious deeds, if Q. XXV: 68-70 is interpreted literally, or will he be eternally punished in Hell as it says in IV: 93? Ibn ʿAbbās' reported reply is unequivocal: IV: 93 was revealed in Medina, XXV: 68-70 were revealed in Mecca and pertain only to the situation in the Jāhiliyya or to certain Meccan polytheists. Thus IV: 93 abrogates XXV: 68-70[2]. A *tafsīr* tradition of the same tenor with a different strand back to Ibn ʿAbbās is supported by a bundle in which Shuʿba, who was PCL in the Manṣūr tradition, is himself the CL, cf. Mz., IV, no. 5621 (*kh*, 65/25, 2, 3, *m*, IV, p. 2317, *s*, confirmed in Ṭab., *Tafsīr*, V, p. 219[#]). It is hard to determine whether or not this case of harmonizing exegesis or abrogation (*naskh*) constitutes one of the early, datable attributions to Ibn ʿAbbās as Islam's allegedly first and foremost Qurʾān expert. All we can say is that in view of some *aqwāl* attributed to early *fuqahāʾ* as recorded in the sources, the discussion about the two verses probably preceded the time of Manṣūr. Ibn Jurayj is key figure in a spider supporting a similar tradition, cf. Mz., IV, no. 5599 (*kh*, 65/25, 2, 2, *m*, IV, p. 2318, *s*).

With a strand on the authority of Minhāl b. ʿAmr al-Asadī—Saʿīd b. Jubayr—Ibn ʿAbbās:

2. Cf. also Abū ʿUbayd, *Kitāb an-nāsikh wa 'l-mansūkh*, ed. Burton, p. 92.

- "The Prophet instructed Ḥasan and Ḥusayn to seek God's protection: 'With God's perfect words I pray for your protection from every devil and poisonous vermin, and from every evil eye. Your ancestor (sc. Ibrāhīm) used to pray with these words for Ismāʿīl and Isḥāq'",

cf. Mz., IV, no. **5627** (*kh*, 60/10, 6, *d*, *ʿAwn al-maʿbūd*, XIII, p. 45, *t*, *s*, *q*, confirmed in IḤ., I, pp. 236, 270). Manṣūr is no more than the SCL of this tradition. He has only two PCLs, Thawrī and Jarīr, each of whom may conceivably be held responsible for this *matn*, the one copying the other. But they may also have been the targets of diving strands; it is impossible to say. In Arabic 'God's perfect words' are in fact a short prayer in *sajʿ*, i.e. rhymed prose.

With a strand on the authority of Mujāhid—Ṭāwūs—Ibn ʿAbbās:

- "The Prophet said on the day Mecca was conquered: 'Henceforth there is no more Hijra[1] but only holy war and good intentions, and when you are urged to go out (to make war on the infidels), march forth.' He also said: 'Verily, this territory was declared inviolable on the day God created heaven and earth. It is sacrosanct under God's protection until the Day of Resurrection. Killing in this territory was not allowed to anyone in the past, and it was not allowed to me either except for this short while today[2]. It is sacrosanct under God's protection until the Day of Resurrection. Its thorns may not be cut[3], its wild animals may not be chased in the hunt, and when something is found unexpectedly (*luqaṭa*) that may not be appropriated except for the purpose of announcing its whereabouts (so that the rightful owner can be located). Its fresh herbage may not be picked.' Then ʿAbbās (b. al-Muṭṭalib) said: 'But what about the *idhkir* plants, Messenger of God? That is for blacksmiths[4] and for (roofing) their living quarters.' '(Yes),' the Prophet said, 'the *idhkir* plant is excepted'",

cf. Mz., V, no. **5748** (*kh*, 25/43, *m*, II, pp. 986 f, *d*, *t*, *s*, confirmed in IḤ., I, pp. 259, 266, 315 f, Fākihī, II, no. 1444). Manṣūr is (S)CL of the wording of what is in fact a composite of several ancient politico-religious slogans[5]. Some elements appear as separate traditions, e.g. the first part supported by the same strand in *m*, III, p. 1487. For another, slightly more elaborate tradition in this vein see Awzāʿī under no. 15383. For a similar tradition, see Layth b. Saʿd under no. 12057.

With the same strand:

- "The Prophet was on a journey in Ramaḍān. He fasted until he reached ʿUsfān[6], then he called for a vessel with water and drank from it in broad daylight in order that the people would see him do it. As from that moment he interrupted his fast until he entered Mecca",

cf. Mz., V, no. **5749** (*kh*, 30/38, *m*, II, p. 785, *d*, *s*, confirmed in IḤ., I, pp. 259, 291, 325), and also in another bundle with a strand without Ṭāwūs, no. 6425 (*s*, *q*, Ṭay., no. 2644). Manṣūr is the likely CL of this wording but the debate about fasting on a journey is surely much older and goes probably back to the earliest days, cf. the numerous private opinions on the issue in ʿAzq., II, pp. 562-72, IASh., III, pp. 14-20.

With a strand on the authority of Sālim b. Abī 'l-Jaʿd—Kurayb b. Abī Muslim, *mawlā* of Ibn ʿAbbās—his patron Ibn ʿAbbās, who related the words of the Prophet:

- "When someone is about to have intercourse, he should say: 'In the name of God. My God, keep the devil away from us. Keep the devil away from that what You have granted us, for if it is foreordained that a child will be (born) from this, a devil will never harm it",

1. I.e. one can no longer reap the prestige of making the Hijra by severing one's links with one's relatives in order to join the Prophet in Medina and embrace his cause.
2. I.e. the brief hostilities that the conquest of the city entailed.
3. Other, later variants have *shajar*, trees, shrubs, instead of *shawk*, thorns, prickels. The variant with *shawk* has to be understood as conveying that no herbage whatsoever, not even thorny plants that may hurt, are to be picked or cut. For this and more ingenious interpretations, cf. *ʿAwn al-maʿbūd*, V, p. 347.
4. Blacksmiths are said to have used this plant to fire their bellows.
5. One may be reminded of Q. XXVII: 91.
6. A locality somewhere between Mecca and Medina; data about the exact distance from both cities differ.

cf. Mz., V, no. **6349** (the Six, *kh*, 4/8, *m*, II, p. 1058, confirmed in Ṭay., no. 2705, ʿAzq., VI, pp. 193 f, Ḥum., no. 516, IḤ., I, pp. 216 f, 220, 243, 287, Bagh., I, p. 249). With no less than five clear PCLs, Manṣūr is the undeniable CL of this bundle. Aʿmash occasionally figures alongside Manṣūr in this bundle, but only at the hands of PCL Shuʿba.

With a strand on the authority of ʿAbd Allāh b. Murra—Ibn ʿUmar (paraphrase in which variants are incorporated):

- "The Prophet forbade one day to make vows saying: 'It does not ward off anything, nothing good will result from it, it won't bring anything forward in time nor will it postpone anything, it will only show up the person who is stingy[1]'",

cf. Mz., V, no. **7287** (*kh*, 82/6, *m*, III, pp. 1260 f[2], *d*, *s*, *q*, confirmed in Ṭay., no. 1865, IḤ., II, pp. 61, 86, Dārimī, II, p. 241). With his four PCLs, Shuʿba, Abū ʿAwāna, Thawrī and Jarīr, Manṣūr is the obvious CL of the gist of this tradition, but his PCLs are each responsible for the many different variants in the wording. This latter observation is found in so many words in IḤj., *Fatḥ*, XIV, p. 390, 5 f, where the crucial term *madār* is applied to Manṣūr's position in the strands supporting this important tradition. In a later version, in which the concept *qadar*, predestination, plays a prominent role, the only discernible SCL is Qutayba b. Saʿīd (d. 240/854-5, cf. Mz., X, no. 14050) who may have copied this saying currently in circulation. This particular version amounts to saying: Do not make vows, for what is preordained to happen will happen, i.e. vows will not alter the preordained course of events. One SS- supported version is even moulded in a *ḥadīth qudsī*, cf. also Graham, p. 168.

With a strand on the authority of Hilāl b. Yasāf (or Isāf)—Abū Yaḥyā Miṣdaʿ—ʿAbd Allāh b. ʿAmr:

- "We were on our way back from Mecca to Medina. Finally, when we drew near a well beside the track, certain people hastened to perform the *wuḍūʾ* for the *ʿaṣr ṣalāt*, but (too) much in a rush. When we thereupon reached that spot, (we saw that) their heels glistened, being untouched by water. Then the Prophet spoke: 'Woe to the heels of Hellfire, perform the *wuḍūʾ* properly!'",

cf. Mz., VI, no. **8936** (*m*, I, p. 214, *d*, *s*, *q*, confirmed in Ṭay., 2290, IḤ., II, pp. 193, 201, Dārimī, I, p. 192). With his three PCLs Manṣūr is the believable CL of this tradition. It is the oldest version within a MC on the obligation to observe the proper procedures in the *wuḍūʾ*, in *iṣbāgh al-wuḍūʾ*. Other CLs from this MC are Shuʿba, see his *tarjama* under no. 14381, and Abū ʿAwāna, in Mz., VI, no. 8954.

With the same strand:

- "I had been told that the Prophet once said: 'Someone's *ṣalāt* performed while he is sitting is only worth half of his *ṣalāt* performed in standing position.' So I went to him and I found him performing a *ṣalāt* while he was sitting. I placed my hand upon my head, whereupon he said: 'What is the matter with you, ʿAbd Allāh b. ʿAmr?' I said: 'I have been informed about your statement concerning the *ṣalāt* performed while sitting, and now you do that yourself!' 'Yes,' the Prophet replied, 'but I am not like anyone of you'",

cf. Mz., VI, no. **8937** (*m*, I, p. 507, *d*, *s*, confirmed in Ṭay., no. 2289, ʿAzq., II, p. 472, IḤ., II, pp. 162, 195, 203, Dārimī, I, p. 373). With three believable PCLs Manṣūr is probably the CL of this tradition. It is part of a large MC on the *ṣalāt* being performed

1. Lit. through a vow it is only the stinginess of a person that is brought forth. This is interpreted as meaning that, for example, through a vow to make special offerings to God by means of extra *ṣalāt*s or alms or the performance of an extra *ḥajj* or *ʿumra* etc. in exchange for the restoration of some sick relative's health, someone's stinginess becomes apparent when the sick relative is not cured and, as a consequence, he is loth to fulfill his vow, and his pledge to be 'generous' with supererogatory works in praise of God turns out to be a false one.

2. On p. 1261, no. 3, a version is given in which the reported *isnād* strand down to the Prophet shows up an error. Instead of the strand as listed above, it says: … Sufyān (ath-Thawrī) / ʿAbd Allāh b. Dīnār / Ibn ʿUmar. That this must be a mistake in the edition of Nawawī (which appears to have been reprinted faithfully in the Fuʾād al-Bāqī edition without any noticeable emendations or corrections having been added!) is inferred from the following observations: (1) according to *m*'s practice in presenting MCs, this strand from Manṣūr down to the Prophet should have been the same as the other strands in this MC; (2) the *matn* version it supports is identical to the one listed in *s*, VII, p. 16, which does have the correct strand; (3) IḤj. would surely have mentioned it, if there had been an alternative strand down to Ibn ʿUmar. He simply could not have applied the term *madār* to Manṣūr, if there had also been a divergent strand bypassing Manṣūr; (4) Mz., finally, does not list it; if he had encountered this strand supporting the tradition on vows, he would have inserted it between nos. 7167 and 7168.

from a sitting position, an issue that has given rise to some casuistry in Islam. For another, later CL in this MC, see Mālik b. Anas under no. 15812*.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—Abū Mūsā al-Ashʿarī, who related the Prophet's words:

- "Feed the hungry, visit the sick and free the prisoner[1]",

cf. Mz., VI, no. **9001** (*kh*, 70/1, *d*, *ʿAwn al-maʿbūd*, VIII, pp. 256 f, *s*, confirmed in Ṭay., no. 489, ʿAzq., III, pp. 592 f, who mentions as the first: accept an invitation, IḤ., IV, pp. 394, 406, Dārimī, II, p. 294). Manṣūr is the (S)CL in this bundle.

With a strand on the authority of Abū Wāʾil Shaqīq b. Salama—Ibn Masʿūd, who related the Prophet's words:

- "Wretched will be the man who says: 'I forgot such and such a Qurʾānic verse'. No, he was made to forget it[2]. So try to memorize the Qurʾān, for the Qurʾān is more likely to escape from the breasts of men than camels from their leg ropes (*ʿuqul*)",

cf. Mz., VII, no. **9295** (*kh*, 66/23, 2, *m*, I, p. 544, *t*, *s*, confirmed in Ṭay., no. 261, ʿAzq., III, p. 359, Ḥum., no. 91, IASh., X, p. 478, IḤ., I, pp. 417, 424). The word for camels used here is *naʿam*, originally livestock, but the specification 'camels' is preferred here because of a camel's innate propensity to run away. With his four believable PCLs Manṣūr is the CL of this tradition. There is another spidery bundle supporting a similar *matn* with Aʿmash instead of Manṣūr as key figure, cf. Mz., VII, no. 9267 (*m*, *s*, IASh., II, p. 500, IḤ., I, pp. 381 f). There are other spidery bundles supporting versions of this *matn*, but Manṣūr's is the best attested as well as the oldest. The hobbled camel simile is also alluded to in a tradition of Mālik, see there under no. 8368°. And Abū Usāma is CL in a closely related tradition in Mz., VI, no. 9062.

With the same strand:

- "When we performed the *ṣalāt* behind the Prophet, we used to intone: 'Peace be upon God, peace be upon so-and-so[3].' But then the Prophet said to us one day: 'God is Himself peace. When anyone of you takes the sitting position in his *ṣalāt*, he must say (follows the standard version of the *tashahhud*): 'Salutations to God, and prayers and benedictions; peace be upon you o Prophet and God's forgiveness and His blessings; peace be upon us and upon the pious servants of God.' (The Prophet added at this point:) When you utter these last words, (know that) they pertain to every pious servant of God in heaven and on earth. (Concluding the *tashahhud* you must say:) 'I testify that there is no god but God and I testify that Muḥammad is His servant and His messenger.' (After that you may add any private prayer you want[4])",

cf. Mz., VII, no. **9296** (*kh*, 80/17, 3, *m*, I, pp. 301 f, *s*, *q*, confirmed in ʿAzq., II, pp. 199 f, IḤ., I, pp. 413, 423, 439). Manṣūr is the clear CL of this tradition, but the exact wording of the *tashahhud* has occupied so many leading traditionists and *fuqahāʾ* contemporary with and also preceding Manṣūr that it is impossible to attribute a supposedly original version to any CL. There are simply so many (S)CLs in the bundles supporting *tashahhud* traditions that we may be justified in calling this a compelling case of *tawātur maʿnawī*. Aʿmash is CL in his own bundle supporting an almost identical *tashahhud* tradition, cf. no. 9245 (*kh*, 10/148, *m*, I, p. 302, *d*, *s*, *q*, ʿAzq., II, p. 199, IASh., I, p. 291, IḤ., I, pp. 382, 423, 427, 431, *Ḥilya*, VII, p. 179). Other CLs or (S)CLs with different strands back to the Prophet are Qatāda, cf. no. 8987, Abū Isḥāq as-Sabīʿī, cf. no. 9505, Abū Nuʿaym al-Faḍl b. Dukayn, cf. no. 9338; for Qutayba b. Saʿīd and Muḥammad b. Rumḥ, see no. 5750. Cf. also Shuʿba in *Ḥilya*, VII, pp. 179 f.

1. I.e. pay the required ransom for Muslims who are captured by the enemy. Another interpretation may be: emancipate the servant.
2. Sc. by God, who punished him with forgetfulness because of his neglectful attitude in memorizing it properly, according to one commentator, al-Qurṭubī, as quoted in *Fatḥ*. IḤj. then embarks upon an exposé in which God as the creator of man's actions is juxtaposed to man's 'acquiring the capacity' (*iktisāb*) to act (in this case by abandoning its memorization) and to the devil's pernicious whispering causing man to forget. God's wisdom in causing man to forget a verse may lay in His wanting to abrogate that verse or to discontinue its recitation, cf. *Fatḥ*, X, pp. 457 f.
3. In various versions of this tradition the names of the archangels Jibrīl and Mīkāʾīl are inserted between God and so-and-so, cf. IASh., I, p. 291, ʿAzq., II, p. 199.
4. This last sentence in brackets is omitted in various versions.

For his position in a bundle (Mz., VII, no. **9305**) supporting the prohibition for women to touch each other's skin, see Aʿmash under 9252.

With a strand on the authority of Ibrāhīm an-Nakhaʿī—ʿAbīda b. ʿAmr—Ibn Masʿūd:

- "A certain Jewish scholar came to the Prophet and said: 'Muḥammad (v.l. Abū 'l-Qāsim), on the Day of Resurrection God holds the heavens on a finger and the earth on a finger, and the mountains and the trees on a finger, and the water and moist earth on a finger, and all the other creatures on a finger. Then He shakes them and says: I am the King, I am the King.' Wondering at this and holding him to be veracious, the Prophet recited (XXXIX: 67): 'And they have not appraised God as He should be appraised, on the Day of Resurrection the whole earth will be (in) His grip and the heavens will be folded in His right hand, He is glorified and exalted above the copartners they attribute to Him'",

cf. Mz., VII, no. **9404** (*kh*, 65/39, 2, *m*, IV, p. 2147, *t*, *s*, confirmed in IḤ., I, pp. 429, 457, Ṭabarī, *Tafsīr*, XXIV, pp. 26 f) and, with a strand featuring ʿAlqama instead of ʿAbīda, no. 9422 (*kh*, 97/26, *m*, *s*, IḤ., I, p. 378). In the first bundle Manṣūr is the key figure and in the second Aʿmash, who also emerges in the first. Both are no more than (S)CLs and share several PCLs. And even though God's words are reported by a Jew, the saying is treated as if it was a *ḥadīth qudsī*, cf. Graham, pp.132 f.

For his position in a MC on *sahw* (Mz., VII, no. **9451**), see Ibrāhīm an-Nakhaʿī under that number.

For his position in a *sabab an-nuzūl* tradition in respect of Q. XLI: 22, see Aʿmash under no. **9599**.

With a strand on the authority of Ibrāhīm an-Nakhaʿī—Hammām b. al-Ḥārith—ʿAdī b. Ḥātim:

- "I said: 'Messenger of God, I usually send forth my trained dogs, they catch prey for me and I mention God's name, (is that the correct procedure?)' He answered: 'When you release your trained dog calling God's name over it (and it catches a prey), you may eat it.' 'And if the dogs kill (the prey)?' I asked. 'Also if the dogs kill it, (it is permitted to eat it) as long as there was no other dog with them who shared in the kill,' the Prophet answered. Then I asked him: 'I also shoot with the *miʿrāḍ* arrow[1] and kill prey, (is that permitted?)' '(Yes)', the Prophet answered, 'when you hit it with the *miʿrāḍ* so that one of its extremities protrudes from (the other side of) the prey, then you may eat it, but when the prey is killed as a result of a blow with the thick middle part of the *miʿrāḍ*, then you may not eat it'",

cf. Mz., VII, no. **9878** (the Six, *kh*, 72/3, *m*, III, p. 1529, confirmed in Ṭay., nos. 1031-2, IḤ., IV, pp. 256, 258, 377, 380). Manṣūr is the convincing CL of the wording, but the discussion on various hunting methods is much older and may date back to the Prophet's lifetime, as is argued in Shaʿbī's *tarjama* under nos. 9855-69.

With a strand on the authority of Ribʿī b. Ḥirāsh—Abū Masʿūd ʿUqba b. ʿAmr, who related the Prophet's words:

- "Among the pronouncements of the first prophets[2] which reached the people there are the words: 'When you are not beset by a feeling of shame, do as you please'",

cf. Mz., VII, no. **9982** (*kh*, 78/78, IḤj., *Fatḥ*, VII, p. 334, *d*, *q*, confirmed in Ṭay., no. 621, Bagh., I, p. 247, IḤ., IV, pp. 121 f#, V, p. 273). Manṣūr is at least the (S)CL if he is not the CL. He has a few SSs as well as two believable PCLs, Thawrī and Shuʿba, but it is also possible that one of these two is the real CL copied in due course by the other. It is hard to tell. IḤj. adds the following five explanatory remarks: (1) These pronouncements are sayings on which all the prophets agree and which have not been abrogated (*mansūkh*). The order 'do as you please' is not to be taken as a command but rather as a piece of information: you will do as you please. (2) It can be taken as a threat that, whatever you do, God will reward or punish you for it. (3) Look closely at what you intend to do; if it does not fill you with a sense of shame, do it, and if it does, skip it. (4) If you are not ashamed before God of anything, there is no matter in respect of the religion that you need to feel ashamed about, so you may act in whatever way you want and you need

1. Lane's definition: an arrow having no feathers nor head, slender at the two extremities, and thick in the middle, being in form like the wooden implement wherewith cotton is separated from its seeds.
2. I.e. those preceding Muḥammad.

not pay heed to others. (5) It constitutes a general encouragement to be bashful.

With a strand on the authority of Ibrāhīm b. Yazīd an-Nakhaʿī—ʿUbayd b. Naḍla (or Nuḍayla)—Muhghīra b. Shuʿba:

- "A woman struck her pregnant fellow-wife with a tent pole and killed her. (…) The Prophet imposed the bloodwit for the victim on the male relations of the killer and imposed a male or female slave[1] as compensation (for the foetus) in the victim's womb. Then one of these male relations said: 'Do we have to pay bloodwit for a (being) which has not eaten, drunk or spoken? That does not require compensation.' Then the Prophet said: 'Is this the rhyme[2] one hears from bedouins?'",

cf. Mz., VIII, no. **11510** (*m*, III, pp. 1310 f, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 696, IḤ., IV, pp. 245, 246, 249). Manṣūr is the believable CL of this tradition which is part of a MC on the bloodwit of prematurely aborted foetuses. For other CLs in bundles supporting versions of this MC, see Hishām b. ʿUrwa under no. 11233, Mālik under no. 15245*, and Layth under no. 13225. The issue surely predates Manṣūr because of the numerous references to it in early *aqwāl*, *mawqūfāt,* and *mursalāt*, for which see ʿAzq., X, pp. 55-63, IASh., IX, pp. 251-5. ʿAzq. has preserved the names of the people allegedly involved in the incident described in the traditions (X, p. 62, and also IḤj., *Iṣāba*, IV, pp. 707 f): the husband of the two wives was called Ḥamal b. Mālik b. an-Nābigha, the wife who killed her co-wife was Umm ʿAfīf bt. Masrūḥ and the victim's name was Mulayka bt. ʿUwaymir.

With a strand on the authority of Abū Ḥāzim Salmān al-Ashjaʿī—Abū Hurayra, who related the Prophet's words:

- "He who performs a pilgrimage to this House refraining from (talking about) sexual matters and refraining from acting wickedly will return in a state as his mother bore him",

cf. Mz., X, no. **13431** (*kh*, 27/9 f, *m*, II, p. 983, *t*, *s*, *q*, confirmed in Ṭay., no. 2519, ʿAzq., V, p. 4 [with Jābir inserted between Manṣūr and Abū 'l-Ḥāzim], Ḥum., no. 1004, IḤ., II, pp. 410, 484, 494). Manṣūr is the clear CL of this tradition.

With a strand on the authority of Ibrāhīm b. Yazīd an-Nakhaʿī—al-Aswad b. Yazīd an-Nakhaʿī—ʿĀʾisha:

- "The Prophet used to order me to put on a waist wrapper and then he would touch me although I had my period",

cf. Mz., XI, no. **15982** (the Six, *kh*, 33/4, *m*, I, p. 242, confirmed in Ṭay., no. 1375, ʿAzq., I, p. 322, IASh., IV, p. 254, IḤ., VI, pp. 133, 174). Manṣūr is the clear CL of the wording of this tradition. It is conceivable that the issue is much older and that it goes back to the earliest times. It resulted in a huge MC with numerous *mawqūfāt* and *aqwāl*, cf. ʿAzq., I, pp. 321-4, IASh., IV, pp. 254 ff, where a variety of alternative suggestions for protective clothing are mentioned. The rules are summed up in that menstruating women were at the disposal of their husbands from the waist up and from the knees down. Another key figure in a bundle supporting a similar *matn* is Abū Isḥāq ash-Shaybānī who is SCL in no. 16008.

With a strand on the authority of Ibrāhīm b. Yazīd an-Nakhaʿī—ʿAlqama b. Qays:

- "I asked the mother of the believers ʿĀʾisha: "What was the normal practice of the Prophet? Did he single out one particular day (sc. during his fasting)?' 'No,' she said, 'his practice was always the same. Who can do what the Prophet used to do?'",

Mz., XII, no. **17406** (*kh*, 81/18, 6, *m*, I, p. 541, *d*, *tm*, *s*, confirmed in Ṭay., no. 1398, IḤ. VI, pp. 42, 55, 174, 189, 278). Manṣūr is CL.

With a strand on the authority of Ibrāhīm b. Yazīd an-Nakhaʿī—Masrūq b. al-Ajdaʿ and/or Abū 'ḍ-Ḍuḥā Muslim b. Ṣubayḥ—ʿĀʾisha:

- "When someone (v.l. one of the Prophet's household) fell ill (v.l. when a sick person was brought to him), he would stroke him with his right hand saying: 'Lord of men, remove the harm, cure him with a cure

1. The word used is *ghurra*, lit. 'white blaze on the forehead of a horse', thus 'excellent slave with a fair complexion'.
2. The word used is *sajʿ*, i.e. rhymed prose; the man said: *a-naghramu diyata man lā akal wa-lā sharib wa-lā 'stahall fa-mithlu dhālika yuṭall.* In the translation the rhyme is lost. The reference to *sajʿ* is supposed to express the Prophet's disapproval of the pre-Islamic Arab custom with soothsayers and the like to resort to rhymed prose.

that will not abandon him, for You are the Healer, there is no cure except Yours '",

cf. Mz., XII, nos. **17603**, 17638 (*kh*, 75/20, *m*, IV, pp. 1721 f, *s*, ʿAzq., XI, p. 19, IASh., X, p. 313, IḤ., VI, pp. 44, 45, 109, 114, 126, 127, Ibn Ḥibbān, VII, p. 633). These bundles have two CLs, Manṣūr and Aʿmash, each with a number of believable PCLs. Other, textually related traditions describe how the Prophet would stroke the sick person's forehead or otherwise the spot where it hurt, cf. IḤj., *Fatḥ*, XII, p. 225. For a later *matn* in which the invocation occurs, see Abū Muʿāwiya under no. 9643. For a similar tradition, see ʿAbd al-Wārith b. Saʿīd under no. 1034.

With a strand on the authority of Abū 'ḍ-Ḍuḥā Muslim b. Ṣubayḥ—Masrūq b. al-Ajdaʿ—ʿĀʾisha:

- "While performing a bow or a prostration, the Prophet used to say often: 'God, glory be to Thee, o our Lord, we sing Your praise, o God, forgive me', thus acting on what was intended in the Qurʾān",

cf. Mz., XII, no. **17635** (*kh*, 10/123, *m*, I, p. 350, *d*, *s*, *q*, confirmed in ʿAzq., II, pp. 155 f, IḤ., VI, pp. 43, 190). Manṣūr is CL and Aʿmash figures in this bundle as the target of three unconvincing SSs. The ritual practice referred to is imbedded in CX: 3.

Marwān b. Muʿāwiya, an Arab from Kūfa who is said to have died in 193/809. His method in gathering ḥadīth is described in some detail in Dhahabī, *Siyar*, IX, p. 53. There it says that he used to pluck (*yaltaqiṭu*) old men (*shuyūkh*) from the alleyways (*sikak*) of Kūfa in order to present them as his 'masters', changing their names in the process, a procedure which prompted the discerning *rijāl* critic Yaḥyā b. Maʿīn to label him as the craftiest *mudallis* he had ever set eyes on. One of the traditions he thus circulated may be the following:

With a strand on the authority of Yazīd b. Kaysān[1]—Abū Ḥāzim Salmān al-Ashjaʿī—Abū Hurayra:

- "In the course of the two *rakʿa*s of the early morning *ṣalāt* the Prophet used to recite the *sūra*s CIX and CXII",

cf. Mz., X, no. **13438** (*m*, I, p. 512, *d*, *ʿAwn al-maʿbūd*, IV, pp. 95 f, *s*, *q*). Marwān is (S)CL. The tradition is part of the large MC on the desirability of shortening the recitation in *ṣalāt*s in an attempt to alleviate the ritual for the common worshipper. Thus, inserting after the *Fātiḥa* the recitation of just two ultra-short *sūra*s constituted a perfectly admissible procedure.

1. A nondescript transmitter (d.?) about whom the usual range of contradictory, but ultimately meaningless, qualifications are recorded, see IḤj., *Tahdhīb*, XI, p. 356.

Miqsam b. Bujra (or Bajara or Najda), was a *mawlā* of ʿAbd Allāh b. al-Ḥārith b. Nawfal, or according to others a *mawlā* of ʿAbd Allāh b. ʿAbbās in whose company he was seen frequently. As transmitter of ḥadīth he was generally considered to be weak. He died in 101/719-20. On the alleged authority of Ibn ʿAbbās he transmitted one particular tradition to a host of younger transmitters. The reason why that remarkable tradition is recorded here lies in the fact that the twentieth century Muslim ḥadīth expert Aḥmad Shākir (d. 1958) considered Miqsam to be its *madār*, something which, once accepted, qualifies him as one of Islam's earliest CLs. Here follows a paraphrase:

- "The Prophet ordered a man who had had intercourse with his wife while she was menstruating to pay half a dīnār (var. a dīnār or half a dīnār) in alms",

cf. Mz., V, nos. **6477**, 6486, 6490, 6491, 6493, 6498 (*d*, *t*, I, pp. 244 f, *s*, *q*, confirmed in ʿAzq., I, pp. 328 f, IḤ., I, pp. 230, 237, 272, 286, 312, 325, 339, Dārimī, I, pp. 270 f). This tradition constitutes a well-known controversial case of whether it was transmitted as a *mursal*, as a *mawqūf*, or as an ordinary *marfūʿ*[2]. If it is indeed a *mursal*, it may be ascribed to Miqsam, something which is not unlikely, but it could also simply be deemed to be a rule worded by Miqsam's adopted patron Ibn ʿAbbās. The *marfūʿ* strand is probably the handiwork of a PCL or someone in a later tier of the *isnād* bundle, but it is impossible to identify who that may have been. Among the many key figures in the numerous—partly spidery—bundles superimposed on the Miqsam / Ibn ʿAbbās strand we find Shuʿba, Sharīk b. ʿAbd Allāh and Saʿīd b. Abī ʿArūba. Who was in the end responsible for the wording cannot be determined with a measure of certainty. However, assuming for the sake of argument that it is *mawqūf*, Ibn ʿAbbās may be held responsible for it and that entails that the tradition is conceivably Prophetic, dating back at least to the

2. Cf. Ibn Abī Ḥātim, *ʿIlal al-ḥadīth*, Cairo 1343-4, I, pp. 50 f.

first half of the first/seventh century. Curiously, the penalty for the person guilty of this act must have been felt as too harsh and that may be the reason why the tradition never made it to the two *Ṣaḥīḥ*s or into religious law for that matter[1]. What speaks against associating the tradition with Ibn ʿAbbās is the fact that it is not cited in context with the early *tafsīr* on a menstruation-related Qurʾānic verse, a context that is otherwise riddled with Ibn ʿAbbās traditions. The Qurʾān only warns against 'damage', *adhā*, interpreted as filth (= *qadhar*) or blood[2]. That the penance may have been felt as too heavy is reflected also in a number of traditions imposing far less severe penalties, such as a simple expression of remorse and a declaration that one will not do it again (ʿAzq., I, pp. 329 f, nos. 1267-71). Variant readings are numerous and the indications as to when one dīnār and/or when half a dīnār is to be spent in alms are manifold. Devoting a special study to this tradition in his edition of *t* (I, pp. 245-54), Aḥmad Shākir identified Miqsam as the *madār* in most of its *isnād* strands. Among the different explanations we read that half a dīnār is due, when the guilty person cannot afford one dīnār, but there is also another in which it is stated that one dīnār is due when the menstrual blood is deep red and half a dīnār when it has the colour termed *ṣufra* for which Lane, next to 'yellow', gives 'less intense than red'. In his *ʿIshrat an-nisāʾ*, pp. 183-90, *s* gives a seemingly complete list of variants, each with its supporting *isnād* strand virtually all featuring Miqsam. See furthermore Abū Yaʿlā, IV, pp. 321 ff.

Misʿar b. Kidām, (d. 155/772). He was an Arab from Kūfa with the nickname *al-muṣḥaf* because the number of the mistakes he made was small. For his political/theological ideas, see Van Ess, *TG*, I, pp. 182 f. Although he occurs fairly frequently in bundles as PCL, hardly ever is he the (S)CL or CL. Even so, his *tarjama* in *Ḥilya* is surprisingly extensive VII, pp. 209-70, consisting of numerous reports that endeavour to depict him as an early ascetic. The majority of the strands in which he occurs are nothing more than dives. It is, furthermore, striking that the reports mentioned in the *Ḥilya* contain so often poetic fragments with which he is associated, a relationship—if that is what it is—which is not borne out in *GAS*, II, or the *Kitāb al-aghānī*.

1. See *EI* 2, s.v. *ḥayḍ* (Bousquet).
2. Cf. II: 222, '… avoid your women during their period and do not approach them until they are clean (or have cleansed themselves).'

With a strand on the authority of Muḥārib b. Dithār—Jābir b. ʿAbd Allāh (paraphrase):

- "The Prophet owed me a debt for a camel I had sold him. When we arrived from a campaign in Medina, … he ordered me to go to the mosque, perform two *rakʿa*s and then he paid his debt to me, giving me more than what was my due",

cf. Mz., II, no. **2578** (*kh*, 8/59, *m*, I, p. 496, II, pp. 1223 f, *d*, *s*, confirmed in Ṭay., nos. 1725, 1727). This number in Mz. constitutes a particularly complicated case in that the bundle shows up two more or less straightforward (S)CLs, Shuʿba and Misʿar, but the *matn* versions which both may be credited with differ widely in wording; only the gist is partly the same. The Shuʿba version is the one which adds to the settlement of the debt for the camel (= element 1) the two *rakʿa*s (= element 2), so it is feasible to ascribe element 1 to Misʿar, in due course imitated by Shuʿba who adds element 2 for good measure. Both elements are then added to the story of how Jābir is alleged to have sold his camel to the Prophet, detailed in the *tarjama* of Zakariyyāʾ b. Abī Zāʾida under no. 2341. On top of that one sees in very late versions still other elements being added: the Prophet's interrogating Jābir about his marriage (a), his prohibition of bursting in on one's wife at night after a journey (b) and his sacrificing an animal upon arrival in Medina (c). Elements (a) and (b) have Shuʿba as CL (cf. there under no. 2580, 2577) and (c) has Wakīʿ as CL (cf. his *tarjama* under no. 2581).

He was (S)CL in a bundle (Mz., III, no. **3339**) supporting a tradition on the intrinsic purity of Muslim believers. This tradition is also extant supported by a totally different bundle with another CL: Ḥumayd b. Abī Ḥumayd aṭ-Ṭawīl under no. 14648.

With a strand on the authority of Ḥabīb b. Abī Thābit—Abū 'l-ʿAbbās—ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, Misʿar is one of the discernible (S)CLs in a collection of superimposed bundles supporting several similarly worded traditions on ʿAbd Allāh b. ʿAmr's excessive fasting habits. Misʿar's *matn* (IS, IV 2, p. 9, confirmed in *kh*, *m*, *t*, *q*, IASh., III, p. 78) resembles so closely that of Shuʿba, one of the other (S)CLs that it is here not repeated; see Shuʿba under no. **8635**.

With a strand on the authority of al-Walīd b. Sarīʿ:

- "ʿAmr b. Ḥurayth heard the Prophet recite

- in the early morning *ṣalāt*: 'By the night when it falls[1] (LXXXI: 17)'",

cf. Mz., VIII, no. **10720** (*m*, I, p. 336, *s*, *Kubrā*, VI, pp. 507 f, confirmed in Ḥum., no. 567, IḤ., IV, p. 307). Misʿar is (S)CL.

Muʿādh b. Hishām, (d. 200/816) from Baṣra. On the authority of his father, the *mawlā* Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī (d. 152-4/769-71), a (S)CL in his own right (see above), the son transmitted very many traditions (*akthara ʿanhu*) which were questioned by experts.

For his position in a bundle supporting a tradition on the Prophet's favourite attire (Mz., I, no. **1353**), cf. Hammām b. Yaḥyā under no. 1395.

With a strand on the authority of his father Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī—Yūnus b. Abī 'l-Furāt, the cobbler—Qatāda:

- "Anas b. Mālik said: 'I have never seen the Prophet eat from a (side) bowl, his bread was never (baked into flat, white) loaves (from sieved flour), he never ate from a table (on legs).' Qatāda was asked: 'But what did they eat from then?' Said Anas: 'From leather mats (placed on the ground)'",

cf. Mz., I, no. **1444** (*kh*, 70/8, 2, *t*, *s*, *q*, confirmed in Ibn ʿAdī[3], VI, p. 434). Muʿādh b. Hishām is (S)CL. The precise translation of certain words necessitated the addition of the qualifications in brackets. The side bowl[2] did allegedly not figure in the Prophet's household, since such an implement was predominantly used for seasoning which was eaten with bread to render it pleasant or savoury … in order to quicken the appetite (cf. Lane, s.v. *kāmakh*). Seasoning that helps the digestion was believed not to be part of Muḥammad's diet, which is said to have been so sober that it hardly ever satiated fully. The report that he did not eat from a table with legs is also found separately supported by a spidery bundle with the *mawlā* Abū Maʿmar ʿAbd Allāh b. ʿAmr (d. 224/839) as SCL, cf. Mz., I, no. 1174.

He is (S)CL in a tradition on celibacy (*tabattul*) in Mz., IV, no. **4590**, for which see Aʿmash under no. 9385.

1. Or: '… when it departs.' The verb *ʿasʿasa* has two opposite meanings.
2. A small bowl used for serving side dishes, condiments and the like; there are two sizes, one of six *ūqiyya* (ca. 750 gr.) and one of a little under one *uqiyya* = ca. 100 gr.

With a strand on the authority of his father Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī:

- "The Prophet forbade urinating in holes of animals, as Qatāda related on the authority of ʿAbd Allāh b. Sarjis. And Qatāda was once asked why this was disapproved of whereupon he said: 'Jinn live in them'",

cf. Mz., IV, no. **5322** (*d*, *ʿAwn al-maʿbūd*, I, p. 33, *s*, IḤ., V, p. 82). Muʿādh is the (S)CL of this tradition.

With a strand on the authority of his father Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī—Qatāda—Abū Ḥarb b. Abī 'l-Aswad—his father Abū 'l-Aswad Ẓālim b. ʿAmr—ʿAlī b. Abī Ṭālib, who related the Prophet's decision in respect of babies who, while they are being suckled (*raḍāʿ*), wee in a person's lap (paraphrase):

- "Urine of a baby girl requires the garment to be washed and urine of a baby boy requires water to be sprinkled on the garment as long as they do not yet take solid food; when they do, garments soiled thus have to be rinsed",

cf. Mz., VII, no. **10131** (*d*, *ʿAwn al-maʿbūd*, II, p. 27, *t*, *q*, confirmed in IḤ., I, pp. 76, 97, 137[#], Abū Yaʿlā, I, p. 261). Muʿādh is (S)CL. The bundle shows up one diving SS onto Qatāda which supports the tradition in a *mawqūf* form. This is the second, tentatively datable tradition from a MC. For the first, see Mālik under no. 18342*. For the subtle differences between 'sprinkling' and 'washing', see *ʿAwn al-maʿbūd*, II, p. 25.

With a strand on the authority of his father Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī—Budayl b. Maysara—Shahr b. Ḥawshab—Asmāʾ bt. Yazīd:

- "The hem of the sleeves of the Prophet's undershirt reached down to his wrist",

cf. Mz., XI, no. **15765** (*d*, *ʿAwn al-maʿbūd*, XI, p. 48, *t*, *s*, confirmed in Ibn ʿAdī[3], VI, p. 434[##]). Muʿādh is (S)CL. The undershirt (*qamīṣ*) often worn next to the skin under other garments, is reported to have been the Prophet's favourite garment, as is expressed in various traditions supported by spiders and SSs, cf. Mz., XIII, no. 18169. Sleeves were meant to cover just the arms: wide, flowing sleeves were thought of as unduly ostentatious, bespeaking conceit (*khuyalāʾ*).

Muʿāwiya b. Ṣāliḥ al-Ḥaḍramī, a man from Ḥimṣ who left the city in 125/743 to go west. He is said

to have been *qāḍī* in Andalus where he introduced ḥadīth[1]. For his death two years are recorded, 158/775 and 172/788. His reputation with at least one *rijāl* expert was adequate on the whole, but his transmission of *ifrādāt* (unique traditions) did not meet with his approval, cf. Ibn ʿAdī³, VI, p. 407.

With a strand on the authority of Abū ʻz-Zāhiriyya Ḥudayr b. Kurayb al-Ḥimṣī—Jubayr b. Nufayr—Thawbān, the *mawlā* of the Prophet:

- "During the farewell pilgrimage the Prophet sacrificed animals and said: 'Prepare the meat of those (sc. for later consumption).' (I did and on our way back) I kept on presenting the meat to him, until we arrived in Medina",

cf. Mz., II no. **2076** (*m*, III, p. 1563, *d*, *ʿAwn al-maʿbūd*, VIII, p. 9, *s*, confirmed in IḤ., V, pp. 277 f, 281, Bay., IX, p. 291). Muʿāwiya is (S)CL. The tradition is part of the MC on the permissibility to eat the meat of sacrificial animals also after three days have elapsed. A reason for the issuing of this what is in fact a 'concession' is thought to have lain in the observation that nomadic bedouins, who used to make their way gradually to those places where animals were going to be slaughtered, could partake of the meat too, cf. *ʿAwn al-maʿbūd*, VIII, pp. 6 f. For other traditions from this MC, see Zuhrī under no. 10663, Ibn Jurayj under no. 2453 and Mālik b. Anas under no. 17901°.

With a strand on the authority of Rabīʿa b. Yazīd—Abū Idrīs al-Khawlānī—ʿUqba b. ʿĀmir and a strand on the authority of Abū ʿUthmān[2]—Jubayr b. Nufayr[3]—ʿUqba b. ʿĀmir:

- "We used to take turns in keeping watch over the camels. One evening, after I had done my stint, I returned the animals (sc. to their nightly resting place). I caught up with the Prophet who was addressing the people. I just heard him say: 'No Muslim who performs his ablutions in the correct manner and then performs two *rakʿa*s, with complete sincerity in body and mind, will be denied a place in Paradise.' I said: 'What splendid words are these!' But then there was someone in front of me who said: 'The words he spoke before those were even more splendid.' I looked up and saw that it was ʿUmar b. al-Khaṭṭāb. He said: 'I saw that you just joined us. The Prophet also said: 'Everyone among you who performs the *wuḍūʾ* correctly and then says: 'I testify that there is no god but God and that Muḥammad is His servant and messenger', will see how the eight gates of Paradise will open for him, enabling him to enter through whatever gate he should wish'",

cf. Mz., VII, no. **9914**, cf. VIII, no. 10609 (*m*, I, pp. 209 f, *d*, *ʿAwn al-maʿbūd*, I, pp. 198 f, *s*, confirmed in IḤ., IV, p. 153, Fasawī, II, pp. 426 f). Muʿāwiya is (S)CL of this tradition which underlines once more how important the *wuḍūʾ* was thought to be in Islam so as to attract its own *faḍāʾil* report.

With a strand on the authority of ʿAbd ar-Raḥmān b. Jubayr b. Nufayr—his father Jubayr b. Nufayr—an-Nawwās b. Samʿān:

- "I asked the Prophet about the concepts *birr* and *ithm* (i.e. (filial) piety and sin). He said: '*Birr* is goodness of character and sin is that which makes an impression upon your mind and which you would not like people to notice'",

cf. Mz., IX, no. **11712** (*m*, IV, p. 1980, *t*, confirmed in IḤ., IV, pp. 182##, Dārimī, II, p. 415). Muʿāwiya is (S)CL.

With the same strand on the authority of the companion Abū Thaʿlaba al-Khushanī, who related the Prophet's words:

- "When you shoot an arrow (at a prey) and it disappears, but you (succeed in) tracking it down (even after three days), you may eat (from its meat) as long as that has not gone off",

cf. Mz., IX, no. **11863** (*m*, III, pp. 1532 f, *d*, *ʿAwn al-maʿbūd*, VIII, p. 44, *s*, confirmed in IḤ., IV, p. 194). Muʿāwiya is (S)CL and, moreover, he seems associated with a version of it in Ibn ʿAdī³, VI, p.

1. M. Fierro published her appraisal of his role in Andalus in a paper in *Der Islam*, LXVI, 1989, pp. 68-93.
2. This is not Abū ʿUthmān ʿAbd ar-Raḥmān b. Mull an-Nahdī, the well-known *muʿammar*, but an obscure transmitter only known as a spokesman of our Muʿāwiya b. Ṣāliḥ, cf. IḤj., *Tahdhīb*, XII, no. 786.
3. Nasāʾī says that this Ḥimṣī successor is famous among his peers for having transmitted so successfully from the companions, easily comparable with the two *muʿammarūn* Qays b. Abī Ḥāzim and Abū ʿUthmān ʿAbd ar-Raḥmān b. Mull an-Nahdī (cf. the *tarjama* of Ismāʿīl b. Abī Khālid above, and *WZKM* (I), pp. 155-75), with whom, significantly, he is mentioned in one and the same context, cf. IḤj., *Tahdhīb*, II, pp. 64 f. It looks as if this Jubayr is the Syrian counterweight to the Iraqi *muʿammarūn*.

406. For a general introduction to hunting traditions, see Shaʿbī under nos. 9855-69.

al-Mughīra b. Shuʿba, a companion of the Prophet. Although it cannot be established historically that he had anything to do with the Islamic precept of the rubbing over the shoes (*masḥ ʿalā ʾl-khuffayn*) as substitute for taking the shoes off and washing one's bare feet as part of the *wuḍūʾ*, there are preserved in ḥadīth literature many clear *masḥ* traditions and *masḥ*-related ones associated with al-Mughīra, all together resulting in a massive MC. Disentangling who was the first responsible for (what part of) the precept is, however, no longer possible. For a general introduction to *masḥ*, see Shaʿbī under no. 11514. A companion occupying a pivotal role in one particular cluster of related traditions is on the whole a rather rare phenomenon. It has led some ḥadīth researchers to the, otherwise, erroneous conclusion that such cases are examples of *tawātur*. However, such a conclusion could in practice nowhere be substantiated with data from Mz. or other sources.

Muḥammad b. ʿAmr b. ʿAlqama. Whether the person going by that name, who was reported to have played a role in ḥadīth transmission, was in fact a historical figure is doubtful, but his year of death is duly recorded as 144/761 or 145/762. On the other hand, absence of a year of death is mostly a sure sign that a certain figure is a *majhūl*, since it could be observed that most ḥadīth transmitters whose alleged years of death are not preserved turn out to be fictitious. The *rijāl* literature on Muḥammad b. ʿAmr contains the usual, partly contradictory data, e.g. *ṣāliḥ* and *ḍaʿīf* used in tandem, etc. However, strict *isnād* analysis alone points to a figure of overall questionable historicity. In short, he is a paramount example of a transmitter who, in the final analysis, cannot be credited with a qualification loftier than that he is an artificial CL. His name was incorporated on many occasions in diving SSs launched by later collectors. This was done on such a wide scale that he may at the first glance be thought of as a true CL holding his own 'bundles' together. But closer scrutiny of such 'artificial' bundles reveals that he is never CL, not even (S)CL or SCL, but only an apparently convenient target of countless, deep dives launched by collectors who made use of this 'artificial' transmitter in order to create additional *isnād* support for traditions they sought to highlight. The real, historically tenable originators of traditions as supported by these 'artificial bundles', constituting simply a bunch of superimposed SSs, turn out to be much younger transmitters. Although Ibn aṣ-Ṣalāḥ ash-Shahrazūrī, the medieval ḥadīth theoretician, does of course not think in terms of 'artificial CLs', his treatment of Muḥammad b. ʿAmr b. ʿAlqama suggests that, for him, he constitutes the perfect peg to hang all sorts of *ḥasan* strands onto in an attempt to underbuild somewhat the transmission of other traditions already available with different support[1]. Looking closely at the ḥadīth masters he is supposed to have learned traditions with, we see that the vast majority is unknown (*majhūl*) or at least so obscure that the master/pupil relationships seem nothing more than 'artificial'. And scrutinizing his alleged pupils, we see that the majority has nothing to do with the Ḥijāz but rather with Iraq, although he himself is defined in for example IḤj., *Tahdhīb*, IX, p. 375, no. 617, as a Medinese transmitter. Besides, we read how an influential *rijāl* critic (cf. Ibn ʿAdī[3], VI, p. 225, lines 2 f) described him as a *ṣāliḥ* transmitter each of whose alleged pupils '... had his own *nuskha* (i.e. copy) of traditions from him, each of which failed to convince the other so-called pupils'. See also IḤj., *Tahdhīb*, IX, p. 376, -5 f.

Moreover, another observation foists itself upon the student of ḥadīth and its *rijāl* literature. Muḥammad b. ʿAmr may not only be a spectacular example of an artificial CL, he is allegedly also an *Arab*-born artificial CL: unlike the vast majority of his 'fellow' CLs, who are practically all members of the conquest societies, i.e. *mawālī*, he is reported to be an Arab and *not* a *mawlā*. All those who, by means of artificial *isnād* strands via this Muḥammad b. ʿAmr b. ʿAlqama and doubtless several others[2], tried to load some of the merit of ḥadīth transmission onto Arab-born transmitters could be surmised to restore the balance somewhat in favour of Arabs. Moreover, this Muḥammad b. ʿAmr b. ʿAlqama, an Arab-born transmitter from the Ḥijāz, can be seen as paving the way for doubtless the most prolific Ḥijāzī of all time, Mālik b. Anas. That so few real Arab-born men were seen to participate in devising Prophetic traditions, with that activity mainly in the hands of *mawālī*[3], that situation may have stimulated the invention of this typically Arab Ḥijāzī CL.

1. Ibn aṣ-Ṣalāḥ, *Muqaddima*, pp. 108 f.
2. Even the name prompted copying: see for example two obscure figures both called Muḥammad b. ʿAmr in one number in Mz., III, no. 4165.
3. For many more data on this phenomenon, see *Muséon* (III), CXVIII, 2005, pp. 355-86.

His traditions via his 'best-known strand back to the Prophet', i.e. Abū Salama/Abū Hurayra in Mz. XI, nos. 15004-126, constitute a case in point and display the following, revealing distribution over the six collections:

First of all, the two shaykhs appear to be reluctant:

kh has him solely in two *taʿlīqāt* and *m* lists him only in one deep dive (*shāhid*), in I, p. 546.

But the other canonical collectors were apparently far less sceptical:

d lists 24 SSs and just a few spiders;

t lists 45 SSs and just a few spiders;

s lists 22 SSs and just a few spiders;

q lists 22 SSs and just a few spiders.

All these SSs are dives in MCs. This concludes Muḥammad b. ʿAmr's occurrence in the Abū Salama / Abū Hurayra strand.

For his alleged position in the transmission of the *taftariqu* tradition, see the *tarjama* of Ṣafwān b. ʿAmr below.

Furthermore, Dārimī uses him in a family *isnād*: Saʿīd b. ʿĀmir / Muḥammad b. ʿAmr b. ʿAlqama / father / grandfather / Muʿāwiya, cf. I, p. 294, heading an *adhān* tradition. And also Mālik b. Anas made use of this family *isnād*, cf. his *tarjama* under no. 2028*.

Muḥammad b. Fuḍayl, a *mawlā* from Kūfa who died ca. 195/811, well known for his Shīʿite sympathies and hence shunned by some. However, he was also a self-declared *ṣāḥib sunna* who did resort to *masḥ ʿalā 'l-khuffayn*, a ritual ablution generally *not* practised by Shīʿites[1]. In *GAS*, I, p. 96, several collections of ḥadīth are ascribed to him.

With a strand on the authority of Abū Mālik al-Ashjaʿī—Ribʿī b. Ḥirāsh—Ḥudhayfa b. al-Yamān and a strand on the authority of Abū Mālik al-Ashjaʿī—Abū Ḥāzim Salmān al-Ashjaʿī—Abū Hurayra, who related the Prophet's words:

- "God made those people who lived before you veer away from Friday. The Jews had Saturday and the Christians had Sunday. Then God brought us to the fore and led us to Friday. In this way He established the order of the Friday, the Saturday, and the Sunday. Hence the Jews and Christians will follow us on the Day of Resurrection. Whereas we were the last of all the people on earth (to be granted a special day in the week), we will be the first on the Day of Resurrection. This constitutes the divine decree for mankind before all other creatures",

cf. Mz., III, no. **3311**, X, no. 13397 (*m*, II, p. 586, *s*, *q*, confirmed in Abū Yaʿlā, XI, pp. 79 f). Ibn Fuḍayl is (S)CL. The second part of this peculiar Prophetic ḥadīth—whether or not it is Ibn Fudayl's or somebody else's handiwork—seeks to establish the absolute order of merit of Muslims among the believers of the other two book religions!

With a strand on the authority of Bayān b. Bishr—Shaʿbī—ʿAdī b. Ḥātim (after a preamble):

- "(While hunting,) when you release your (trained) dog, utter the *basmala* and you may eat what it catches, even if it kills the prey, but when it appears to have eaten from it, you may not eat from it, and in case strange dogs join your dog in the kill, you may not eat the prey either",

cf. Mz., VII, no. **9855** (*kh*, 72/7, *m*, III, p. 1529, *d*, *q*, confirmed in IASh., V, p. 354, IḤ., IV, p. 258, Ṭabarī, *Tafsīr*, VI, p. 97). Muḥammad b. Fuḍayl is (S)CL. He made use of the probably fictitious Bayān b. Bishr, well-known as insert in strands establishing the so-called 'Wāsiṭ connection'[2]. For a general introduction to traditions on hunting and related practices, see Shaʿbī under the same number.

With a strand on the authority of ʿUmāra b. al-Qaʿqāʿ—Abū Zurʿa b. ʿAmr al-Bajalī—Abū Hurayra, who related the Prophet's words:

- "The Hour of Judgement will not commence until the sun rises in the west. When it rises in the west, all people (who see that) will believe, but on that day '… nobody's faith will benefit him, if he had not been a believer before it happened or if he had not earned any merit through it (Q. VI: 158)'",

cf. Mz., X, no. **14897** (*m*, I, pp. 137, *d*, *s*, *q*, confirmed in IḤ., II, p. 231, Ṭabarī, *Tafsīr*, VIII, pp. 97 f#). Muḥammad b. Fuḍayl is (S)CL of this wording. ʿAzq. is recorded as CL in the same wording with his famous Maʿmar / Hammām / Abū Hurayra strand attached to it, cf. Mz., X, no. 14716 (*kh*, 65/6,

1. Cf. IḤj., *Tahdhīb*, IX, p. 406, and our review of Van Ess, *TG*, I, in *Der Islam*, LXXI, 1994, pp. 365 ff.

2. For more on this, see *Muséon* (II), pp. 225 f.

9, 2, *m*, I, p. 138, IḤ., II, p. 313), but, curiously, whether that bundle is to be ascribed to him is open to doubt: neither in his *Muṣannaf* nor in his *Tafsīr* is this exegetical tradition confirmed. The tentative conclusion presents itself that IḤ., and in his wake *kh* and *m*, copied Ibn Fuḍayl's text but supported it with ʿAzq's otherwise well-known *isnād* strand, so often used by transmitters living *after* ʿAzq.

With the same strand the Prophet's words:

- "Two phrases are light on the tongue, but weigh heavy on the scales and are favoured by the Compassionate: God be praised and extolled, the almighty God be praised",

cf. Mz., X, no. **14899** (*kh*, 97/65, 2, *m*, IV, p. 2072, *t*, *s*, *q*, confirmed in IḤ., II, p. 232, Abū Yaʿlā, X, p. 483, Ibn Ḥibbān, II, pp. 99, 103). Ibn Fuḍayl is the clear CL. The saying partly rhymes, which is unfortunately lost in this rendition. But it proves that rhyme prose (*sajʿ*) is permissible in this sort of prayer as long as affectation (*kulfa*) is avoided. In *Fatḥ*, XVII, pp. 327 ff, IḤj. explains why *kh* chose this particular tradition to end his *Ṣaḥīḥ* with. While he opted for *innamā 'l-aʿmāl bi 'n-niyyāt* [1] to begin his *Ṣaḥīḥ* with, he chose the above saying as being a fitting conclusion. Then IḤj. quotes his teacher Sirāj ad-Dīn Abū Ḥafṣ ʿUmar b. Raslān al-Bulqīnī (d. 805/1403) who once said (paraphrase[2]):

'The basis of sinlessness (*ʿiṣma*), in the first instance as well as in the final analysis, is the profession of God's oneness (*tawḥīd*), so *kh* concluded his *Ṣaḥīḥ* with the *kitāb at-tawḥīd* (= book 97). The perfect act with which the true believer shows his sincerity is his profession that there is no god but God, which is at the same time *the* guarantee that he may count on God's forgiveness, and that sooner or later he will be admitted into Paradise. The *innamā 'l-aʿmāl bi 'n-niyyāt* saying is grounded in this netherworld, but on the Day of Resurrection man's actions (*aʿmāl*) are weighed on the scales and the sincerity thereof will eventually make the scales tilt in his favour, whereby the 'lightness' of the phrases mentioned above in the tradition herald the 'momentous' reward in the hereafter. In short, between those two traditions, *kh*'s *Ṣaḥīḥ* as the repository of Prophetic teaching may be seen to have come full-circle.

With the same strand:

- "Jibrīl came once to the Prophet and said: 'Messenger of God, this woman Khadīja is on her way to you. She has a vessel with her in which there is seasoning or food or drink. When she has come to you, salute her from her Lord and from me and promise her a house in Paradise made of reed in which there is no clamour or hardship'",

cf. Mz., X, no. **14902** (*kh*, 63/20, 6, *m*, IV, p. 1887, *s*, confirmed in IASh., XII, p. 133, IḤ., II, p. 231, Abū Yaʿlā, X, p. 477). Muḥammad b. Fuḍayl is the believable CL of this tradition from the *faḍāʾil* of Khadīja. This tradition belongs to the category of the so-called *mursalāt* of the companions, since Abū Hurayra is too young for the lifetime of Khadīja. However, it does not therefore lose its value, inasmuch as Muslim tradition experts assumed that Abū Hurayra must have learned about this *faḍāʾil* from the Prophet himself or another companion.

Muḥammad b. Isḥāq, the famous author of allegedly the oldest extant biography of the Prophet, the *Sīra*. He was a *mawlā* who emigrated early in life (*qadīman*) from Medina to Kūfa and then to Jazīra, Rayy, and Baghdād where he stayed until he died in 151/768, cf. IS, VII 2, p. 67. Shuʿba was very much taken with his ḥadīth transmission and gave him the honorific title *amīr al-muʾminīn fī 'l-ḥadīth*, and also the title *amīr* (v.l. *sayyid*) *al-muḥaddithīn*, cf. *TB*, I, p. 228. In the following *tarjama* only those traditions will find mention, which could not be traced to the text of his *Sīra*. With a few exceptions such as the *ḥadīth al-ifk*, the many reports found in the canonical collections comprising *akhbār,* which are also collected in the *Sīra*, will not be incorporated in this book.

The *Sīra* is the earliest Arabic source unearthed until today in which family *isnād*s occur. Thus we find the strand ʿUbāda b. Sāmiṭ / al-Walīd b. ʿUbāda / ʿUbāda b. al-Walīd supporting an account of the secret meeting known as the ʿAqaba[3]. It is decked out with a political slogan due to later PCLs.

And there is another such strand, ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm who heads a strand on the authority of his father / grandfather / great-grandfather ʿAmr b. Ḥazm (cf. *Sīra*, IV, pp. 241 f). This family *isnād* supports Islam's earliest (?) recorded set of legal/ritual rules. The Prophet is alleged to have instructed ʿAmr b. Ḥazm whom he had ordered to travel to Yemen to inform

1. Cf. Yaḥyā b. Saʿīd b. Qays al-Anṣārī under no. 10612.
2. Cf. IḤj., *Fatḥ*, XVII, p. 328, also his *Hady as-sārī muqaddimat Fatḥ al-bārī*, II, p. 246.

3. This is a mountain road between Minā and Mecca, cf. *EI* 2, s.n. *akaba* (W.M. Watt).

the people there concerning their privileges and their duties:

do not touch the Qurʾān unless you are ritually clean;

promise the people Paradise and warn them for Hell;

teach them the greater and the lesser *ḥajj*;

do not perform the *ṣalāt* dressed in one garment unless it is properly folded across the shoulders;

do not crouch down in such a way as to expose your private parts;

do not braid your hair when it is falling over your shoulders;

do not call upon your tribe or clan in times of strife, but call upon God; those who persist in calling upon tribe or clan, fight them with the sword, until they comply;

perform the *wuḍūʾ* properly[1];

perform the five *ṣalāt*s at their appropriate times;

repair immediately to the *jumʿa ṣalāt* when it is announced, having performed a *ghusl*;

set aside one fifth of any booty for God;

one tenth of land produce is for almsgiving, when the land is properly irrigated and one twentieth, when it is arid;

the *zakāt* prescriptions (for every so many sheep or camels one sheep or one camel, etc.[2]); for those who yield more in *zakāt* than the set numbers this will count as an extra benefit;

Jews and Christians converting to Islam will have the same privileges and duties as Muslims;

those People of the Book who persist in their religion, adult, male or female, free born or slave, must pay a tax (*jizya*) of one *dīnār*; or the equivalent thereof in clothes; they will enjoy the protection of God and His Messenger; those who withhold this are enemies of God and His Messenger.

The foregoing may be Islam's earliest recorded set of rules: it comprises, next to a little eschatology, ritual (*ṣalāt*, *ḥajj*, *zakāt*), various social codes, rules pertaining to conquered peoples, tax laws and almsgiving, booty distribution, and some cosmetic prescripts.

Ibn Isḥāq, whose expertise in *fiqh* matters is broadly attested, gives here in an allegedly early, concise list practically all the *fiqh* rules in the dissemination of which he seemingly appears to have played a part. A provisional scan of the *Sīra* as to *fiqh* contents confirmed the above-mentioned rules as virtually the only issues raised herein.

Ibn Isḥāq was dubbed the *madār* in an otherwise non-canonical tradition on the merits of using the tooth stick[3]. This tradition is found in a number of non-canonical collections (e.g. IḤ., VI, p. 272) enumerated in Ibn Qayyim al-Jawziyya[4], who states that he suspects that Ibn Isḥāq committed *tadlīs* by falsely claiming that he had heard it from Zuhrī. At the same time he takes a swipe at Ḥākim an-Naysabūrī for erroneously—or simply falsely—claiming that this tradition meets *m*'s criteria, whereas *m* only made use of Ibn Isḥāq strands within his rubrics of *mutābiʿāt* and *shawāhid* and never in *uṣūl*. (For these three technical terms, see the General Introduction of this book.)

Besides, Ibn Isḥāq is the SCL in a spider supporting a report on the merit of the *siwāk*:

- "If it had not been for the consideration that I should not be too demanding on my community, I would have ordered the use of the toothstick before every *ṣalāt* (*law lā an ashuqqa ʿalā ummatī la-amartuhum bi 'Gs-siwāk ʿinda kulli ṣalāt*)".

cf. Mz., III, no. **3766** (*d*, *ʿAwn al-maʿbūd*, I, p. 47, *t*, *s*). This *matn* is preceded by the well-known topical expression which often introduces a 'concession', a *rukhṣa*. Be that as it may, the matter of its obligation at every *ṣalāt* remains a debatable point. For a similar canonical tradition on this issue, see Mālik under no. 13842*.

Here follow some more traditions for (the wording of) which Ibn Isḥāq may be held responsible as SCL, (S)CL or CL:

1. Curiously, amidst the actions enumerated there is no sign yet of the *masḥ ʿalā 'l-khuffayn* prescription, cf. Shaʿbī under no. 11514. This non-occurrence may reflect the ancientry of the present list.

2. As it says literally: for every ten camels two sheep, and for every twenty camels four sheep, and for every forty cows one cow, and for every thirty cows a one-year old calf (*tabīʿ*), male or female, and for every forty sheep which are solely free roving (*sāʾima*) one sheep. This simple set of rules differs considerably from the *zakāt* rules formulated later and may therefore be considered an early version, cf. *EI* 2, s.v. *zakāt* (A. Zysow). As for the qualification *sāʾima*, that is practically redundant here: sheep as well as goats are virtually always *sāʾima*, in contradistinction to other animals that require being fed by their owners, cf. Zurqānī, II, p. 114, line 7, *ʿAwn al-maʿbūd*, IV, pp. 304 f.

3. *Tafḍulu aṣ-ṣalātu 'llatī yustāku lahā ʿalā aṣ-ṣalāti 'llatī lā yustāku lahā sabʿīna ḍiʿfan*, i.e. a *ṣalāt* before which the *siwāk* is used is seventy times more meritorious than a *ṣalāt* before which this was not resorted to.

4. Cf. *Al-manār al-munīf fī 'ṣ-ṣaḥīḥ wa 'ḍ-ḍaʿīf*, ed. ʿAbd al-Fattāḥ Abū Ghudda, Aleppo, 6th impr., 1994, p. 20.

With a strand on the authority of Saʿīd b. ʿUbayd—his father ʿUbayd b. as-Sabbāq—Sahl b. Ḥunayf:

- "I was embarrassed to find that I had to wash off my sperm so often[1], so I asked the Prophet about it who said: 'It suffices when you perform a *wuḍūʾ*.' Then I asked: 'But what about the sperm soiling my garment, Messenger of God?' 'When you take a handful of water and wash/sprinkle the spot where the sperm has soiled it, that is quite sufficient,' he answered",

cf. Mz., IV, no. **4664** (*d*, *ʿAwn al-maʿbūd*, I, p. 246, *t*, *q*, confirmed in IASh., I, p. 91, IḤ., III, p. 485, Dārimī, I, p. 199). Ibn Isḥāq is (S)CL, but it could not be traced in the *Sīra*. To *t* is attributed a remark that he only knew this tradition as coming from Ibn Isḥāq. In the strand down to the companion Sahl, Ibn Isḥāq is seen to have made use of two totally obscure transmitters, in so doing probably copying his master Zuhrī who occasionally mentioned the father, cf. his *tarjama* under no. 3729. Ibn Isḥāq's contemporary Aʿmash has another tradition (cf. his *tarjama* under no. 10264) on this issue centred in ʿAlī b. Abī Ṭālib. The matter of (partially) washing vis-à-vis sprinkling has given rise to some considerable casuistry, cf. *ʿAwn al-maʿbūd*, I, pp. 246 f.

With a strand on the authority of Muḥammad b. Ibrāhīm b. al-Ḥārith at-Taymī—Muḥammad b. ʿAbd Allāh b. Zayd—his father ʿAbd Allāh b. Zayd (b. Thaʿlaba[2]) b. ʿAbd Rabbihi; and with a strand on the authority of Muḥammad b. Jaʿfar b. az-Zubayr—Muḥammad b. ʿAbd Allāh b. Zayd—his father ʿAbd Allāh b. Zayd b. ʿAbd Rabbihi; and with a strand on the authority of Zuhrī—Saʿīd b. al-Musayyab—ʿAbd Allāh b. Zayd; and without any strand at all:

- "When the Prophet ordered a *nāqūs*[3] to be fashioned in order to summon the people to the *ṣalāt* by striking it, I dreamt that I saw a man carrying a *nāqūs*, so I said to him: 'Servant of God, would you like to sell me that?' 'What would you do with it?', that man asked. 'We would like to summon the people to prayer with it', I answered. Then the man said: 'Shall I tell you about something far better than that?' 'By all means,' I said. Then the man said: 'Say: God is great, God is great, I testify that there is no god but God, I testify that there is no god but God, I testify that Muḥammad is the Messenger of God, I testify that Muḥammad is the Messenger of God, come to the *ṣalāt*, come to the *ṣalāt*, come to salvation, come to salvation, God is great, God is great, there is no god but God.' Then the man moved away from me a little and said: 'Then, when you are ready to perform the *ṣalāt*, you say: God is great, God is great, I testify that there is no god but God, I testify that Muḥammad is the Messenger of God, come to the *ṣalāt*, come to salvation, the *ṣalāt* is about to begin, the *ṣalāt* is about to begin, God is great, God is great, there is no god but God.' When I woke up in the morning, I went to the Prophet and told him my dream. 'God willing, that is surely a truthful dream,' he exclaimed, 'go now to Bilāl and tell him what you have dreamt. Then he is to summon the people to prayer with that formula, for his voice carries further than yours.' So I went to Bilāl, instructed him and Bilāl began to sing the call. ʿUmar b. al-Khaṭṭāb, who was at home at the time, heard the call and, trailing his upper garment (v.l. his loin cloth), he hurried outside saying: 'Messenger of God, by Him who has sent you with the truth, I had the same dream as he!' Whereupon the Prophet said: 'God be praised, that confirms it'",

cf. Mz., IV, no. **5309** (*d*, *ʿAwn al-maʿbūd*, II, pp. 119 ff, *t*, *q*, confirmed in Ibn Isḥāq, *Sīra*, II, pp. 154 ff, ʿAzq., I, pp. 455 f, IḤ., IV, pp. 42 f, Dārimī, I, pp. 286 f). We see Ibn Isḥāq here in the role of an inverted CL (ICL) who is undeniably responsible for the wording. It is, however, likely that, originally, he had a *khabar* from Zuhrī telling this story to which, for good measure, he added some more SSs back to the Prophet bypassing Zuhrī. Zuhrī is probably not the first chronicler who circulated an

1. Sahl is here described as suffering from spermatorrhea, that is excessive and involuntary emission of semen without orgasm (*madhy*) also called diurnal pollution, caused by intense sexual desire (*shahwa*). Arabic distinguishes between this semen and semen produced by orgasm, for which we find the term *maniyy*.

2. This name only in the *Sīra*.

3. An instrument used by Christians consisting of two pieces of wood which are struck against each other to announce the time for prayer, cf. Lane, s.v.

account of the introduction of the *adhān* in Islam, which surely occurred in early days. There is one account supported by a *mursal* strand, cf. Mz., XIII, no. 18998 (*d*, ʿAzq., I, p. 456) attributed to Mecca's early *qāṣṣ* ʿUbayd b. ʿUmayr (d. 68/687). Ibn Jurayj, who occurs at a later stage in this ʿUbayd b. ʿUmayr strand, is (S)CL in his own versions, see there under nos. 7775 and 12169.

With a strand on the authority of Muḥammad b. Jaʿfar b. az-Zubayr—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUmar—his father ʿAbd Allāh b. ʿUmar (paraphrase):

- "The Prophet was once asked how much water there must be in (a waterhole in) a desert region that it can no longer be considered as polluted by wild and domestic animals (so as to make it unfit for human consumption). He said: 'When the overall quantity comprises two large vessels (*qullatāni*) it is not (considered to be) polluted (variant: nothing can pollute it)'",

cf. Mz., VI, no. **7305** (*d*, *ʿAwn al-maʿbūd*, I, p. 72, *t*, I, p. 97, *q*, confirmed in IASh., I, p. 144, IḤ., II, pp. 12, 27, 38, Dārimī, I, p. 202, Bay., I, p. 261##). Ibn Isḥāq is CL, but this analysis is not as clear-cut as may seem. In the first place Ibn Isḥāq's spokesman, Muḥammad b. Jaʿfar b. az-Zubayr, alternates in parallel versions with someone called Muḥammad b. ʿAbbād b. Jaʿfar, and ʿUbayd Allāh b. ʿAbd Allāh b. ʿUmar alternates in other versions with ʿAbd Allāh b. ʿAbd Allāh b. ʿUmar, his brother. The names in this strand are variously recorded. Moreover, there is another key figure in an almost identical bundle supporting the same tradition, al-Walīd b. Kathīr, an exact contemporary of Ibn Isḥāq, who is widely labelled as the *madār* of this bundle, cf. Mz., V, no. 7272 (*d*, *ʿAwn al-maʿbūd*, I, pp. 70 f, *s*, I, p. 46, confirmed in Dārimī, I, p. 202, Ibn Ḥibbān, II, pp. 273 f, Bay., I, pp. 260##f). But when we compare the strands coming together in Ibn Isḥāq with those coming together in al-Walīd, one may be astonished at the apodictical tone of the statement that al-Walīd is this tradition's *madār*[1]: Ibn Isḥāq is a hardly less convincing CL. One may be forgiven for surmising that we have here an example of inter-CL rivalry. However, this is not borne out in the biographical material on both transmitters.

Finally, how the quantity of water described as the contents of 'two big vessels (*qullatāni*)' as used in the Hajar region has to be visualized led to infinite speculation, which prompted Ibn Qayyim al-Jawziyya, for example, to indulge in a wide-ranging essay of more than a dozen pages. Although a precise quantity cannot be given, he says, one may assume that the people for whom this measure was defined knew how much was meant thereby, in other words how many water skins this represented. He rather concludes that this tradition, with its many imponderables, should not be taken too seriously. It was after all *only* transmitted by Ibn ʿUmar, and his statement *only* by his sons ʿAbd Allāh and ʿUbayd Allāh, and *not* for example by figures such as Nāfiʿ, Sālim, Ayyūb and Saʿīd b. Jubayr. And why did the rest of Medina's legal experts keep quiet about such a crucial issue, Ibn Qayyim asks with a rhetorical flourish, etc., cf. *ʿAwn al-maʿbūd*, I, pp. 73-88.

N.B. It is indeed tempting to discern in Ibn Qayyim's words a hint of the frustration felt by major ḥadīth experts of his days at the basically unworkable 'evidence' presented by the countless SSs characterizing Islam's ḥadīth literature …

With a strand on the authority of Ibn Abī Najīḥ ʿAbd Allāh b. Yasār—Mujāhid b. Jabr—Ibn ʿUmar:

- "The Prophet forbade riding *jallāla* animals (v.l. eating from their meat) and to drink from their milk",

cf. Mz., VI, no. **7387** (*d*, *ʿAwn al-maʿbūd*, X, p. 185, *t*, *q*, II, p. 1064). Ibn Isḥāq is no more than SCL. The tradition gave rise to a number of assorted SSs and spiders, but in none of those is a feasible (S)CL or CL discernible other than this poorly established SCL. *Jallāla* animals are all those, camels, cows, sheep, goats, and fowl which feed on ordure, that is to say: when broth from the cooked meat of such animals gives off an obnoxious odour, then it belongs to the *jallāla* category.

With a strand on the authority of Nāfiʿ—Ibn ʿUmar, who related the Prophet's words

- "While someone waits in the mosque (for the *ṣalāt al-jumʿa* to begin) and he becomes drowsy, he must move to another place to sit",

cf. Mz., VI, no. **8406** (*d*, *ʿAwn al-maʿbūd*, III, p. 330, *t*, confirmed in IḤ., II, pp. 22, 32, Ibn Ḥibbān, IV, p. 200, Bay., III, p. 237). Ibn Isḥāq is (S)CL. This drowsiness befalling someone in the mosque was generally thought to be the work of the devil. Mālik has a slightly more sophisticated version from this what is in fact a MC, see his *tarjama* under no. 17147*. Curiously, among all Ibn Isḥāq's other

1. Cf. *t*, I, p. 99, in note.

transmitted material, it was this tradition together with one other[1] which did not find favour with the early ḥadīth expert ʿAlī ibn al-Madīnī, cf. *TB*, I, p. 229.

The issue of not having intercourse with pregnant female prisoners of war is adumbrated in a tradition found in the *Sīra*, III, pp. 345 f, which is adduced by *d*, *ʿAwn al-maʿbūd*, VI, pp. 137 f, with various strands coming together in Ibn Isḥāq as confirmed twice in IḤ., IV, p. 108. If Ibn Isḥāq is to be identified with it, it is he who may have inspired Shuʿba, see the latter's *tarjama* under no. **10924** for the text of this tradition.

With a strand on the authority of Yazīd b. Abī Ḥabīb—Marthad b. ʿAbd Allāh al-Yazanī—Mālik b. Hubayra, who related the Prophet's words:

- "Anyone who dies over whom three rows of Muslims perform a funeral prayer will have his sins forgiven (v.l. will enter Paradise)",

cf. Mz., VIII, no. **11208** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 311, *t*, *q*, confirmed in IS, VII 2, p. 138, IASh., III, pp. 321 f, IḤ., IV, p. 79, Bay., IV, p. 30##). Ibn Isḥāq is (S)CL. In *d* an extra observation attributed to the companion Mālik b. Hubayra is added: When he found the people who attended a funeral service too few in number, he arranged them in three rows because of this ḥadīth. Mālik b. Hubayra was Muʿāwiya's governor of Ḥimṣ, as it says in IḤj., *Tahdhīb*, X, p. 24.

It is conceivable that he is responsible for the wording of a report on a scene from the Prophet's final sickbed, which can be found in the *tarjama* of Zuhrī under no. **16313**.

Muḥammad b. al-Munkadir (d. 130-1/748-9, aged 76 yrs), was a Medinese successor, the son of an Arab father and an *umm walad*, whose transmitting from companions is largely in doubt. He falls within the category of *ṣāliḥ* transmitters. He seems to have participated in annual festivals in Ayla during which he, together with some others, listened to *qiṣaṣ* concerning the afterlife (cf. Ibn Saʿd, VII 2, p. 206). In Fasawī, I, pp. 656-60, he is mentioned in connection with several ascetic sayings and miraculous events. His *tarjama* in Dhahabī's *Siyar*, V, pp. 353-61, is particularly rich in references to his allegedly pious lifestyle. In the *Ḥilya* of Abū Nuʿaym he is credited with a definition of a *faqīh*: the *faqīh* stands between God and His servants (III, p. 153). His occurrences in Ṭabarī are few and non-committal. Where Mz. lists strands with him from various companions these are few and poorly attested with the exception of his transmission from Jābir b. ʿAbd Allāh[2]. Mz. lists this considerable corpus from the companion Jābir in II, nos. 3007-96. Among the traditions which were allegedly transmitted by him from Jābir several allow the assessment that he is their SCL, if not even their (S)CL. The remaining *isnād* strands with Ibn al-Munkadir are SSs or form spiders. His role as purveyor of *aqwāl* and *mursalāt* in IASh. and ʿAzq. is minimal.

On the authority of Jābir b. ʿAbd Allāh:

- "The Jews say: 'When a man has (vaginal) intercourse with his wife from behind, the child will be born squint-eyed.' Then the Qurʾānic verse was revealed: 'Your wives are a sowing field for you, so you may approach your fields wherever you like (II: 223)'",

cf. Mz., II, nos. **3022**, 3009, 3030, 3039, 3041, 3045, 3064, 3079, 3091, 3092 (the Six, *kh*, 65/2/39, *m*, II, p. 1058, confirmed in Ḥum., no. 1263, Dārimī, I, p. 275, II, p. 196). Even if the Prophet is not mentioned in this report, the feature of the Qurʾānic verse being quoted in connection with it makes it a Prophetic tradition. Apart from his array of believable PCLs who underscore Ibn al-Munkadir's position as CL, he is identified with this tradition in *Ḥilya*, III, p. 154. The only restriction emerging in the exegesis of the Qurʾānic verse cited concerns anal penetration and intercourse, also during a wife's menstrual cycle, for which see Ḥammād b. Salama under 13536.

With the same strand relating the Prophet's words:

- "(After a preamble) … every prophet has an apostle[3] (*ḥawārī*); my apostle is az-Zubayr (b. al-ʿAwwām)",

cf. Mz., II, nos. **3020**, 3031, 3058, 3087, 3088 (*kh*, 56/40, *m*, IV, p. 1879, *t*, *s*, *q*, confirmed in Ḥum.,

1. Apparently an otherwise unknown *mawqūf* tradition that begins with the words: 'When you touch your genitals …', cf. *TB*, I, p. 229, line 14.

2. Wāqidī is recorded to have said: *kāna thiqatan wariʿan ʿābidan qalīla 'l-ḥadīth yukthiru 'l-isnād ʿan Jābir*, cf. Ibn Ḥj., *Tahdhīb*, IX, p. 475.

3. For a list of all those considered to have been the Prophet's apostles, see Fasawī, II, pp. 535 f, twelve in all: his uncle Ḥamza, ʿAlī and his brother Jaʿfar, three other rāshidūn, Abū ʿUbayda b. al-Jarrāḥ, ʿUthmān b. Maẓʿūn, ʿAbd ar-Raḥmān b. ʿAwf, Saʿd b. Abī Waqqāṣ, Ṭalḥa and az-Zubayr. The overlap with the 'ten to whom Paradise was promised' may be found striking.

no. 1231, IS, III 1, p. 74, IASh., XII, p. 92, IḤ., III, pp. 307, 338). Ibn al-Munkadir is the (S)CL of this tradition with Thawrī as his oldest and best-attested PCL. Lane, p. 666, defines the term as those who like Jesus' disciples bleach garments, hence: free of defects, unsullied, hence: those who advise and counsel, hence: true and sincere friend, assistant, in general: the companions of the Prophet.

With the same strand:

- "When I got married, the Prophet said to me: 'Have you acquired bed covers?' 'Where would I find bed covers?', I exclaimed. 'They will come your way,' the Prophet said. Later I said to my wife: 'Remove your spread(s) from our home', but she said: 'The Prophet has said: 'You will get them', so I let her be",

cf. Mz., II, no. **3023** and 3029 (*kh*, 61/25/55, *m*, III, p. 1650, *d*, *t*, *s*, confirmed in Ḥum., no. 1227, IḤ., III, pp. 294[1], 301). Ibn al-Munkadir has only two PCLs, Thawrī and Ibn ʿUyayna, but both are so well attested that each could be considered, like Ibn al-Munkadir, as SCL and the other as a dive. It is really impossible to tell. The implication of the tradition seems to be that bed covers (*anmāṭ*) are precious and thus hard to come by, but the commentators have left us no clue. Lane defines the bed spread in question as any piece of cloth which one places on something, a bed, a saddle etc., and it is characterized by a certain pile or villous substance.

With the same strand:

- "The Prophet was never asked a question to which he said no",

cf. Mz., II, no. **3024** and 3035 (*kh*, 78/39, *m*, IV, p. 1805, *t*, confirmed in Ṭay., no. 1720, Ḥum., no. 1228, IḤ., III, p. 307, Fākihī, III, no. 2099). Ibn al-Munkadir has only two PCLs just like in the previous number and the same tentative analysis is offered here.

With the same strand:

- "When I was ill, the Prophet and Abū Bakr came to visit me … They found me unconscious. The Prophet asked for some water, performed a *wuḍūʾ* and sprinkled some of the washing water over me whereupon I came to. I asked him: 'Messenger of God, how shall I deal with my wealth?' He did not reply until the inheritance verse (IV: 176) was revealed: 'They will ask your advice; say, God advises you in respect of the *kalāla*'",

cf. Mz., II, nos. **3028**, 3027, 3043, 3060, 3066 (the Six, *kh*, 75/5, *m*, III, pp. 1234 f, confirmed in Ṭay., no. 1709, Ḥum., no. 1229, IḤ., III, p. 307, *Ḥilya*, VII, pp. 157 f). Ibn al-Munkadir may be the CL of this tradition, which fulfils the function of a *sabab an-nuzūl*. In view of the many, partly conflicting, interpretations attributed to the earliest *fuqahāʾ*, the exact meaning of the word *kalāla* must have intrigued the Muslims from the moment the verse became known[2].

With the same strand:

- "When on the day of Uḥud my father was brought covered in a cloth, he appeared to be mutilated. I wanted to lift the cloth, but my family prevented me from doing so … Then the Prophet lifted it and heard a voice weeping. 'Who is that?', he asked. 'Fāṭima bint ʿAmr (i.e. Jābir's aunt)', the people said. Then the Prophet said: 'Do not weep (var. why do you weep) over him, for the angels will forever grant him shade under their wings until he is resurrected'",

cf. Mz., II, nos. **3032**, 3044, 3059, 3061, 3083 (*kh*, 23/34, *m*, IV, pp. 1917 f, *s*, confirmed in Ṭay., no. 1711, ʿAlī, I, p. 486, ʿAzq., III, no. 6693, Ḥum., no. 1261, IḤ., III, p. 298, 307, *Ḥilya*, III, p. 155). If Ibn al-Munkadir is not the CL of this tradition, but only its (S)CL, then among his alleged pupils it is Shuʿba who is the most likely candidate for its CL-ship; in due course he appeared to have been copied by Ibn ʿUyayna.

Muḥammad b. Rāshid, a Syrian known as al-Makḥūlī because he is said to have transmitted ḥadīth from the well-known successor Makḥūl. He had to flee Syria, being pursued by the Umayyad caliph Marwān b. Muḥammad (r. 127/744-132/750) who suspected him of having been involved in the death of a former caliph, al-Walīd b. Yazīd, in 127/744, cf. *TB*, V, p. 272. He is reported to have died after 160/778.

In the canonical tradition literature Muḥammad

1. With a strand through ʿAzq., in whose *Muṣannaf* the tradition could *not* be found.

2. For a run-down of the various definitions of the term *kalāla* indicating a category of heirs, see D.S. Powers, *Studies in Qurʾān and ḥadīth,* Berkeley/Los Angeles 1986, p. 255.

b. Rāshid appears to be involved in a bundle and an assortment of SSs which, with the exception of one, all support traditions on murder/manslaughter and entailing bloodwit (*diya*, plural *diyāt*). The cohesion of all this material seems, if anything, an argument in favour of the hypothesis that he was a historical figure, who indeed had had a hand in bringing it into circulation. The family *isnād* ʿAmr b. Shuʿayb / father / great-grandfather ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, of which he made use to project it back onto the Prophet, corroborates this unmistakable cohesion: the strand served some later, as yet unidentifiable, transmitters also as diving support for their bloodwit-related traditions which, curiously, this family strand shows a tendency to have attracted. But of all the key figures in the spiders supporting this material, Muḥammad b. Rāshid was the oldest and best attested.

With a strand on the authority of Sulaymān b. Mūsā[1]—ʿAmr b. Shuʿayb—his father Shuʿayb b. Muḥammad b. ʿAbd Allāh b. ʿAmr—his grandfather ʿAbd Allāh b. ʿAmr, who related the Prophet's words:

- "A believer may not be put to death for (killing) an unbeliever. He who deliberately kills a believer will be put at the disposal of the relatives of the person killed: if they want, they may put him to death, but if they want, they may take possession of blood-money instead",

cf. Mz., VI, no. **8708** (*d*, *ʿAwn al-maʿbūd*, XII, p. 145, *t*, *q*, confirmed in IḤ., II, p. 183##). Muḥammad b. Rāshid is (S)CL.

With the same strand:

- "The Prophet decreed that the bloodwit of someone killed by accident was one hundred camels of the following sorts: thirty *bint makhāḍ*, thirty *bint labūn*, thirty *ḥiqqa* and ten *ibn labūn*",

cf. Mz., VI, no. **8709** (*d*, *ʿAwn al-maʿbūd*, XII, pp. 183 f, *s*, *q*, confirmed in IḤ., II, pp. 178, 183##, 186, 224). Muḥammad b. Rāshid is (S)CL. The various categories of camels are defined as follows: a *bint makhāḍ* is a she-camel which is ten months pregnant; a *bint labūn* is a she-camel in its third year; a *ḥiqqa* is a she-camel that has entered its fourth year; and an *ibn labūn* is a camel in its third year whose mother suckles another young. For these definitions, see Lane, s.vv.

With the same strand a comprehensive but concisely worded list of the various amounts of blood-money to be paid to victims or their relatives as compensation for different violent offences (paraphrase):

- "The Prophet fixed the blood-money for accidental manslaughter among the people of villages[2] at four hundred dīnār or its equivalent in silver money. He established this amount on the basis of the prices of camels: when these were high, he increased the blood-money and when these were low, he reduced it.

  In the time of the Prophet the blood-wite (for inadvertent manslaughter) ranged from four hundred to eight hundred dīnār or its equivalent in silver money, to wit eight thousand dirhams. He also determined (the amount of blood-wite) among cattle-breeders at two hundred head, and among sheepherders at two thousand animals.
  Furthermore, the Prophet said: 'Blood-money is to be considered as inheritance among the heirs of the victim according to the degree of their relationship to him (sc. the *farāʾiḍ* portions), what is left over goes to his male relatives in direct line (*ʿaṣaba*).
  The dispensation for a nose cut off comprises a full *diya*; when only the tip of the nose is cut off, then the compensation is half a *diya*, sc. fifty camels or their equivalent in gold or silver money, or one hundred head of cattle or one thousand sheep.
  For a hand cut off the compensation amounts to half a *diya*, for a foot cut off also half a *diya*.
  For a head wound that lacerates the flesh (*maʾmūma*) the compensation is one third of the blood-price, which is thirty-three camels or its equivalent in gold or silver,

1. A *mawlā* from Syria well known for his expertise in legal matters. He is said to have died in 115/733. He was nicknamed the leader of the 'young gents of Syria' (*sayyid shibāb ahl ash-Shām*), an honorific which we find occasionally attached to learned *mawālī*, cf. *Muséon* (III).

2. That is what it says literally, *ahl al-qurā*, but it is probably meant here as a simple reference to inhabitants of all settled areas, towns and villages alike.

heads of cattle or sheep. The same compensation applies to a spear injury that penetrates the interior of the head, the belly or the back (*jā'ifa*)[1].

For every finger (or toe) lost a *diya* is to be paid of ten camels.

For every broken tooth a *diya* is to be paid of five camels.

The Prophet decreed that the *diya* to be raised on behalf of a woman (for an act of violence she has committed) is to be paid by her male relatives in direct line (her *ʿaṣaba*), who would ordinarily not be entitled to inherit from her except that what remains (of an estate) after the *farāʾiḍ* portions have been paid out. And if it is the woman who is the victim, the blood-money is paid out to all her heirs[2]. Nonetheless they are also entitled (if they so wished) to take the life of her killer (in retaliation instead of taking possession of blood-money).

The Prophet finally decreed that the perpetrator of murder or manslaughter is to receive nothing from the *diya*. Even if the victim happens to have no heirs other than the person who killed him, the *diya* goes to the person who is otherwise most closely associated with the victim[3]: the killer may not inherit anything",

The (S)CL of this long tradition, Muḥammad b. Rāshid, adds as some sort of afterthought that all this was indeed transmitted to him by Sulaymān b. Mūsā on the authority of ʿAmr / father / great-grandfather.

1. If the wounding implement goes right through the body part and exits from the other side, the compensation is two thirds of a *diya*, because in that case there are two *jā'ifa* wounds.
2. I.e. those entitled to the *farāʾiḍ* portions as well as to the *ʿaṣaba*.
3. That may even be the son of the killer, as it says in the commentary of Ḥamd b. Muḥammad al-Khaṭṭābī (d. 388/998). His commentary of *d*'s *Sunan* is extensively quoted in *ʿAwn al-maʿbūd*. It is an indispensable source for interpreting this at times obscurely worded tradition. Khaṭṭābī mentions as example of the last sentence the case of a man who gets killed by his only heir, his son. This son is not entitled to a share in the *diya*, but the killer's own son, i.e. the grandson of the murdered person, is indeed entitled to it.

cf. Mz., VI, no. **8710** (*d*, *ʿAwn al-maʿbūd*, XII, pp. 197 ff, confirmed partly in IḤ., II, p. 182, Bay., VIII, p. 77). Muḥammad b. Rāshid is (S)CL of the wording, but lists like this, with or without certain accretions, must have circulated in Iraq at the time, when we see that the same family *isnād* supports (parts of) it with key figures who are later than Muḥammad b. Rāshid and also with Ibn Isḥāq frequently mentioned in its *isnād*. The latter's role in the circulation of the list could not be confirmed on the basis of the canonical collections, but snippets from it can be found in his *Sīra*. Mālik has his own version, a *qawl* on the authority of the Medinese *qāḍī* Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazm (cf. II, p. 849) which contains one item that is curiously missing in the list rendered above: the *diya* for an eye (fifty camels). Abū Bakr's year of death is a matter of dispute, he is said to have died between 100/718 and 120/738.

With the same strand:

- "The Prophet rejected the testimony of the male and female cheat and also that of someone who bears a grudge against his brother. He furthermore rejected the testimony of those members of the household who are otherwise content with their lot, but he allowed the testimony of all others",

cf. Mz., VI, no. **8711** (*d*, *ʿAwn al-maʿbūd*, X, p. 7, confirmed in IḤ., II, pp. 181, 204, 225##f, Bay., X, pp. 200##f). Muḥammad b. Rāshid is SCL. With those who are content with their lot are meant all those who may be thought of as susceptible to a biased view in order to safeguard their position in the household such as servants, slaves, and other dependents.

The remainder of Muḥammad b. Rāshid strands heading the famous family *isnād* via Sulaymān b. Mūsā (nos. 8712-5) and emerging in spidery formations all deal in one way or another with penal law, but have been left out of consideration through lack of believable PCL formation. In view of what preceded here in this *tarjama* it is conceivable that Muḥammad b. Rāshid also had a hand in those.

Muḥammad b. Sīrīn (34/654-110/728), Baṣra, a *mawlā* of Anas b. Mālik. He is very often referred to in *isnād*s as Ibn Sīrīn or even merely Muḥammad by his closest associates especially (ʿAbd Allāh) Ibn ʿAwn (cf. below). He was allegedly hard of hearing. In Ibn Saʿd there is a lengthy *tarjama* on him (VII

1, pp. 140-50). He is reported to have fathered with one wife thirty children, only one of whom lived to be an adult. The *qāḍī* Sawwār b. ʿAbd Allāh (d. 156/773), who was himself of Arab stock, is said to have declared that Ibn Sīrīn and Ḥasan, both *mawālī*, were the true masters (*sayyidāni*) of the inhabitants of Baṣra, its Arabs as well as its *mawālī* (p. 143, line 12). For his alleged expertise as interpreter of dreams, see *EI* 2, s.n. (T. Fahd). Although very frequently occurring in *isnād*s, he is hardly ever in a position that can safely be identified as (S)CL. But in the transmission of the following few traditions he plays a distinct role:

With a strand on the authority of Abū 'l-ʿAjfāʾ Harim b. Nasīb—ʿUmar b. al-Khaṭṭāb, addressing the congregation in the mosque:

- "Do not be excessive in the dowry of women, for, if the woman is honourable in this world as well as God-fearing, awarding large dowries is something the Prophet would have been most entitled to resort to. But he never awarded dowries to any of his wives larger than twelve *ūqiyya*[1], nor did any of his daughters receive a larger one",

cf. Mz., VIII, no. **10655** (*d*, *ʿAwn al-maʿbūd*, VI, p. 95, *t*, *s*, *q*, confirmed in Ṭay., no. 64, ʿAzq., VI, p. 175[2], Ḥum., no. 23, Saʿīd b. Manṣūr, I, no. 595, IASh., IV, p. 187, IḤ., I, pp. 40, 48, Dārimī, II, 190). This bundle shows up Ibn Sīrīn as (S)CL. While his *aqwāl* are listed in their hundreds in IASh. and ʿAzq. in virtually every *fiqh* chapter, this particular dowry precept is not among them. In Mālik, *kh* and *m*, the collections not included in the list above, the non-costly dowry concept does find expression in other terms (e.g. the iron ring as dowry) but the Ibn Sīrīn-linked one is lacking.

With a strand on the authority of ʿAbd ar-Raḥmān b. Abī Bakra—his father Abū Bakra Nufayʿ b. al-Ḥārith (paraphrase after a preamble):

- "(In Mecca, on the Day of Sacrifice in the month of Dhū 'l-Ḥijja) the Prophet said: 'Life, property, and honour among you are henceforth considered inviolable, just as this day, this month and this place are inviolable. Let those who are present now pass this on to those who are not here'",

cf. Mz., IX, no. **11682** (*kh*, 3/9, *m*, III, p. 1306, *s*, confirmed in IḤ., V, pp. 37, 45). Ibn Sīrīn is the oldest key figure in this complex bundle with just two feasible PCLs, ʿAbd Allāh b. ʿAwn and Qurra b. Khālid, so he may be responsible for the gist. However, this analysis is no more than tentative.

The following few traditions are reported to have been transmitted on the authority of a woman companion, Umm ʿAṭiyya Nusayba bt. Kaʿb or bt. al-Ḥārith. Almost her entire *musnad* hinges on Ibn Sīrīn and his sister Ḥafṣa, even labelled as her *madār* in one context (see below). Whether or not this woman is historical is difficult to decide, but the conclusion seems to present itself that she thanks her role in tradition literature to either or both of these successors who associated her specifically with women's matters in respect of purity issues and funeral practices.

With a strand on the authority of Umm ʿAṭiyya (paraphrase incorporating all the more important variants and additions):

- "When (one of) his daughter(s)[3] had died, the Prophet entered our quarters and said: 'Wash the corpse an odd number of times three, five or even more, if you think that is appropriate, with lotus water[4] and put (some) camphor in the last rinse. Begin with her right side and those parts that are washed in the *wuḍūʾ*. When you have finished, tell me.' When we were ready, we told him. He gave us his waist wrapper and said: 'Wrap that around the body[5].' Then we combed the hair and weaved it into

1. I.e. four hundred and eighty dirhams. The very large dowry, which the Najāshī is alleged to have set aside for Umm Salama when he married her off to the Prophet is said to have constituted an exception, cf. *ʿAwn al-maʿbūd*, VI, p. 95.
2. His *matn* contains a lengthy sequel.

3. In Zurqānī, II, p. 50, -3, it is suggested that the conflicting reports, one stating that it was Zaynab and the other that it was Umm Kulthūm, can be harmonized by assuming that Umm ʿAṭiyya, on different occasions, may have helped in washing the corpses of both.
4. The leaves of the lotus tree, cf. *EI* 2, s.v. *sidr* (Kruk), are either crushed, cf. Mālik, I, p. 222, note, or they are stirred vigorously through the water until that begins to froth, cf. Zurqānī, II, p. 51.
5. Zurqānī adds that the Prophet, wisely, did not give his waist-wrapper at the time of issuing the order to wash the corpse, but that he waited until the washing was completed, so that as little time as possible would elapse between his taking the wrapper off and the corpse being dressed in it. Thus the blessing (*baraka*) ensuing from this measure would be maximal.

three plaits, two at the sides of the head and one at the front",

This tradition with its bundles, spiders and SSs is spread over several numbers listed here with—in brackets—Ibn Sīrīn's respective PCLs and those of his sister Ḥafṣa: Mz., XII, nos. **18094** and **18100** (Ayyūb), **18102** (Khālid al-Ḥadhdhā'), **18104** ('Abd Allāh b. 'Awn), **18107** (Qatāda), **18109** (Manṣūr b. Zādhān), **18111** (Hishām b. Ḥassān), **18115**, **18116** and **18119** (Ayyūb), **18124** and **18127** (Khālid al-Ḥadhdhā'), **18130** ('Āṣim b. Sulaymān al-Aḥwal), **18133** (Ayyūb), **18135** and **18138** (Hishām b. Ḥassān), **18143** (Salama b. 'Alqama), (the Six, *kh*, 23/8, 9, 13 f, *m*, II, pp. 646 ff, Mālik°, I, p. 222, Ḥum., no. 360, IASh., III, pp. 241# f, IḤ., V, p. 84, VI, p. 407). Muḥammad b. Sīrīn and his sister Ḥafṣa are qualified as the *madār* of this tradition from Umm 'Aṭiyya (cf. Zurqānī, II, p. 52, 13). The numerous PCLs and their respective PCLs are wholly or partly responsible for the variants and additions, but the gist may date from the earliest times. The deceased daughter is identified as Zaynab or Umm Kulthūm.

With the same strand (paraphrase incorporating all the more important variants and additions):

- "On the occasion of the two feasts the Prophet ordered us to let all our mature servant girls go outside and also those kept behind the curtains or who were otherwise kept secluded, as well as virgins; those who had no protective headgear should borrow such from their sisters. And he ordered those women who were menstruating to avoid all places where *ṣalat*s were performed, but they were allowed to call out *Allāhu akbar* standing behind the other people",

Like the previous tradition, this tradition with its bundles, spiders and SSs is spread over several numbers listed here with Ibn Sīrīn's respective PCLs and those of his sister Ḥafṣa in brackets: Mz., XII, nos. **18095** (Ayyūb), **18101** (Ḥabīb b. ash-Shahīd), **18105** ('Abd Allāh b. 'Awn), **18106** ('Imrān b. Dāwūd al-Qaṭṭān), **18108** (Manṣūr b. Zādhān), **18110** (Hishām b. Ḥassān), **18112** (Yaḥyā b. 'Atīq), **18113** (Yazīd b. Ibrāhīm), **18114** (Yūnus b. 'Ubayd), **18118** (Ayyūb), **18128** ('Āṣim b. Sulaymān al-Aḥwal), **18136** (Hishām b. Ḥassān) (the Six, *kh*, 13/15, *m*, II, pp. 605 f, *'Awn al-ma'būd*, III, pp. 343 ff, confirmed in 'Azq., III, p. 302, Ḥum., no. 362, IASh., II, p. 182, IḤ., V, pp. 84# f, Dārimī, I, p. 457). Ibn Sīrīn and his sister Ḥafṣa are the (S)CLs. This controversial issue is apparently ancient. There are *aqwāl* attributed to contemporary *fuqahā'* who are dead against letting women out of the house, even on feast days, cf. IASh., II, p. 183.

With the same strand:

- "In between two periods we did not care about some reddish or yellow discharge",

cf. Mz., XII, nos. **18096**, **18123**, **18132** (*kh*, 6/25, *d*, *'Awn al-ma'būd*, I, pp. 342 f, *s*, *q*, confirmed in Dārimī, I, p. 235, cf. IASh., I, p. 93, who has a different word for discharge, a derivative of *R'Y*: *tariyya*). Muḥammad b. Sīrīn and his sister Ḥafṣa are (S)CLs. Post-menstrual discharge, here identified by two words for colours, *kudra* and *ṣufra*, was an early point of discussion and did not necessitate a *ghusl* but could simply be rinsed off followed by a *wuḍū'*. A number of first/seventh century authorities, among whom Ibn Sīrīn himself, have expressed personal opinions on this matter, cf. IASh., I, pp. 93 f, 'Azq., I, pp. 302 f. Although Muḥammad is not mentioned in the above-mentioned tradition, it is considered by some early ḥadīth experts as enjoying Prophetic confirmation, inasmuch as Umm 'Aṭiyya was a companion and the words 'We did not care about …' (*kunnā lā na'uddu*) imply that this was the generally received opinion during the Prophet's lifetime, cf. IḤj., *Fatḥ*, I, p. 442, -8 f.

NB. The words used in this context for the discharge in between periods should not be equated with the technical term *istiḥāḍa* = extra-menstrual discharge, which is considered a veritable and unfortunate ailment and is thought of as blood flowing from a vein called *al-'ādhil*, cf. Lane s.v. *ḤYḌ* X. For a tradition on this condition, see Hishām b. 'Urwa under no. 16858.

With the same strand (paraphrase with several variants incorporated):

- "Following the revelation of LX: 12: 'They will pledge allegiance to you that they will not attribute copartners to God … or be disobedient to you in anything beneficial', we women pledged allegiance to the Prophet. He urged us vigorously that we desist from lamenting the dead (*nawḥ*, *niyāḥa*). None of us women kept her promise in this respect except five: Umm Sulaym, Umm al-'Alā', the daughter of Abū Sabra who was the wife of Mu'ādh (b. Jabal) and two others (v.l. … the daughter

of Abū Sabra and the wife of Muʿādh and one other woman). I said to the Prophet: 'Messenger of God, could an exception be made for such and such? A woman (v.l. a clan) from the Jāhiliyya asked me to assist her/them in lamenting the dead, shall I go to her/them, give her/them the assistance and shall I then return to you to pledge you my allegiance?' 'Go and give her/them the promised assistance,' the Prophet said. Thus I went to that woman/clan, lamented with her/them and then I returned to the Prophet and pledged my allegiance",

cf. Mz., XII, nos. **18097**, 18099, 18120, 18121, 18129, 18140 (*kh*, 23/45, 2, *Fatḥ*, III, p. 420, *m*, II, pp. 645 f, *d*, *s*, VII, pp. 148 f, confirmed in IASh., III, p. 389, IḤ., V, pp. 84#, 85#, VI, p. 407#). Ibn Sīrīn and his sister Ḥafṣa are the believable CLs of this tradition in its protowording. The issue of the prohibition of 'lamenting' is ancient. 'Lamenting', whether or not accompanied by other expressions of excessive grief, is to be distinguished from mere 'weeping' (*bukāʾ*), cf. *MT*, chapter III. The variants and the conflicting additions as to which women kept their promises are due to the PCLs of the first and second tier. The last sentence constitutes a 'concession' (*rukhṣa*) for Umm ʿAṭiyya. 'Assisting' in lamenting the dead (*musāʿada* or *isʿād*) was eventually forbidden; in ʿAzq., III, p. 560 = *s*, IV, p. 16, infra, we find a SS-supported maxim *lā isʿād fī 'l-islām*, i.e. 'assisting' in lamentation has no place in Islam. The identification of the five women mentioned was perhaps sorted out most successfully by IḤj., ibidem, but some incongruities remain. In any case, the first one mentioned, Umm Sulaym, was the mother of Anas b. Mālik.

N.B. IḤj. rounds off his researches in *nawḥ* versus *bukāʾ* by pointing out that this tradition is once more a piece of compelling evidence for the Prophet's alleged qualification of women in general as falling short in brains as well as religious commitment[1].

With the same strand:

- "We were forbidden to follow funeral processions, however not in a stringent manner[2]",

cf. Mz., XII, nos. **18098**, 18122, 18126, 18139 (*kh*, 23/29, *m*, II, p. 646, *d*, *q*, confirmed in ʿAzq., III, pp. 454 f, IASh., III, pp. 284 f, IḤ., VI, p. 408). Muḥammad b. Sīrīn and/or his sister Ḥafṣa are found in key positions in the above-mentioned bundles, spiders and SSs, but identifying this tradition with them is no more than tentative. The tradition is occasionally inserted as interpolation in much longer traditions such as the more elaborate versions of no. 18097 above.

In conclusion, Ibn Sīrīn's numerous other occurrences in Mz. can be summarized as SSs or spiders, which are often superimposed upon one another, thus forming large MCs.

Muḥammad b. ʿUbayd aṭ-Ṭanāfisī (d. 204/819 at the age of eighty), a hunchbacked *mawlā* of Iyād from Kūfa. He was a *ṣāḥib sunna*. Unlike most of his fellow-Kūfans he preferred ʿUthmān to ʿAlī.

With a strand on the authority of Yazīd b. Kaysān—Abū Ḥāzim Salmān al-Ashjaʿī—Abū Hurayra:

- "The Prophet visited the grave of his mother and wept and this made the people around him weep too. He spoke: 'I have asked my Lord to permit me to ask forgiveness for her, but He did not grant me permission. So I asked His permission to visit her grave and that He allowed. Visit the tombs, for they remind of death'",

cf. Mz., X, no. **13439** (*m*, II, p. 671, *d*, *s*, *q*, confirmed in IASh., III, p. 343, IḤ., II, p. 441, Bay., IV, p. 76). This is an important tradition. It deals with the ever controversial issue of visiting grave sites. Muḥammad b. ʿUbayd is (S)CL of this tradition which constitutes a 'concession' in the otherwise strict ban on visiting burial sites. According to the commentaries, the Prophet's mother having died an unbeliever was the reason behind God's withholding from the Prophet His permission to seek forgiveness for her, but being reminded of death in a broad sense may increase someone's voluntary renunciation of worldly matters, cf. *ʿAwn al-maʿbūd*, IX, pp. 40 f. This *rukhṣa* tradition was often combined in composites listing other *rukhaṣ* on the permissibility of eating the meat of sacrificial animals also after three days and on drinking *nabīdh* (i.e. fermented fruit juice) out of certain receptacles.

1. See also *Qanṭara* (I), pp. 379 f.
2. The Arabic reads *wa-lam yuʿzam ʿalaynā*. IḤj., *Fatḥ*, III, p. 387, states that following a funeral procession was more a matter of disapproval rather than that it was strictly forbidden, in other words: the verb 'forbidding' should be interpreted as 'discouraging'.

For those composites and an array of mostly late spiders and SSs that support them, see Abū Yaʿlā, VI, pp. 371 ff, XI, pp. 55 f. Among all those *isnād*s Muḥammad b. ʿUbayd's is conceivably the oldest and best attested.

N.B. Weeping at someone's graveside was a highly controversial issue, see the comments accompanying a tradition with ʿĀṣim b. Sulaymān al-Aḥwal as CL, see his *tarjama* under Mz., I. no. 98.

Mujāhid b. Jabr, successor and *mawlā* of the Makhzūm clan. He is said to have died in Mecca in 102/720 or 103/721 at the age of 83. Most of his alleged traditions from companions are deemed to be *mursalāt*. His many *aqwāl*, interspersed with some *mursalāt*, are found in every *fiqh* chapter of IASh. and ʿAzq. He is most closely associated with the Qurʾān. For a list of *tafsīr* traditions attributed to him, see *Ḥilya*, III, pp. 280-300, and the new Muḥammad ʿAbd as-Salām Abū 'n-Nīl edition of his *Tafsīr*, Madīnat Naṣr (Cairo) 1989. In important legal and ritual issues occupying the Muslim community from the oldest times he, together with many other first/seventh century *fuqahāʾ*, can be observed in positions in the bundles supporting them.

A prime example is Mujāhid's SCL position, undercut by dives from Shuʿba and Sufyān b. ʿUyayna, in a tradition concerning the question of whether or not the wearing of silken clothes is allowed, to which is eventually linked the question of whether or not the use of silver and golden vessels is permitted, resulting in a composite *matn*, cf. the *tarjama* of Shuʿba under no. 3373. Mujāhid looks like the oldest key figure in this tangle of superimposed spiders.

Mujāhid is also one of the earliest discernible (S)CLs in a tradition supposedly centring in the companion Rāfiʿ b. Khadīj prohibiting the leasing of land (*kirāʾ*). This is part of a cluster of MCs revolving around the Arabic lease concepts of *muzāraʿa* and *musāqāt*, cf. Mz., III, no. **3578**, where 17(!) other Rāfiʿ b. Khadīj-supported strands are enumerated, all part of this MC, constituting indeed a prime example of late SSs, sometimes forming into spiders, being sprinkled over earlier, less complex bundles blurring previous constellations and effectively defying proper analysis.

With a strand on the authority of ʿAbd ar-Raḥmān b. Abī Laylā—ʿAlī b. Abī Ṭālib:

- "The Prophet ordered me to take charge of (the slaughtering of) his sacrificial animals and to distribute in alms their skins and coverings",

cf. Mz., VII, no. **10219** (*kh*, 25/122, *m*, II, p. 954, *d*, *s*, *q*, confirmed in Ḥum., nos. 41-2, IḤ., I, pp. 143, 154#). With an impressive array of believable PCLs Mujāhid is CL.

With a strand on the authority of ʿAbd ar-Raḥmān b. Abī Laylā—Kaʿb b. ʿUjra (paraphrase of a tradition transmitted with numerous, though by and large immaterial, variants many of which are incorporated):

- "At Ḥudaybiya the Prophet came to me, while I had a fire going under a cooking-pot. All the time lice were streaming all over my face[1]. 'Do the lice vex you?', he asked. 'Yes,' I replied. The Prophet said: 'Then you may shave your head, but as expiation you must fast three days, or feed six paupers each with two *mudd*[2], or you must sacrifice a sheep'",

cf. Mz., VIII, no. **11114** (*kh*, 75/16, *m*, II, 859, *d*[3], *t*, *s*, confirmed in Mujāhid, *Tafsīr*, p. 226, Mālik°, I, p. 417, Ḥum., nos. 709-710, Ṭay., no. 1065, IḤ., IV, pp. 241#-244#). With numerous—partly diving—strands and a few believable PCLs coming together in him, Mujāhid is in any case the (S)CL. But it is equally feasible that one of the other *fuqahāʾ* peopling this very complex bundle preceded Mujāhid in circulating this ruling. It is impossible to say. The text translated here is the one found in *m*. A similar tradition, probably modelled on this one, was put into circulation by Shuʿba, see there under no. 11112. Shaving the head is normally forbidden for someone who has not yet completed all the obligatory rituals of the *ʿumra*, which was the purpose for the Muslims to go to Ḥudaybiya in the first place. Hence the expiation act: shaving the head becomes only obligatory *after* the sacrifice of an animal as part of the *ʿumra* ritual. The tradition functions meaningfully among the comments that a passage in Q. II: 196 has given rise to: '… and he who is sick among you or who has an ailment on his head

1. Curiously, the variants describing the movements of the lice are particularly numerous.
2. Sc. of wheat, dates or raisins, as it says in the commentaries.
3. *d* does not mention Mujāhid, but the absence of this name from *d*'s strand seems a simple omission when this strand is compared with those of the other collections, which duly mention him.

(must submit) an expiation in fasting, giving alms or sacrificing a victim,' cf. Ṭabarī, *Tafsīr*, II, pp. 228 f, Wāḥidī, *Asbāb an-nuzūl*, pp. 31 f.

Muqātil b. Sulaymān (d. 150/767), the early exegete. He was a *mawlā* from Khurāsān who taught the Qurʾān and told *qiṣaṣ*, often probably as part of the Friday sermon (*khuṭba*)[1], in many mosques all over the Islamic lands, if the reports describing him in that role are anything to go by. He had the (Persian) nickname (ibn) Duwāldoz or Juwāldoz, which means 'he who sews deceit'. He was a self-styled expert on everything 'below God's throne' and boasted about his infinite knowledge. This occasionally incited people in his audience to trip him up, exposing his ignorance in certain mundane matters. The biographical notices devoted to him in the *rijāl* works are replete with anecdotes in this vein[2]. Muqātil's activities in the transmission of ḥadīth were on the whole frowned upon. He hardly ever mentioned *isnād*s and when he cited a strand, it was mostly decried patently false[3]. This practice earned him the qualification *kadhdhāb*, 'liar', but one also gleans from the sources the impression that his exegesis of the Qurʾān met with widespread approval, probably because of its popular appeal.

Especially interesting are Muqātil's exegetical comments on the verse: 'This is the penalty for those who battle against God and His Messenger and who spread wickedness in the land that they will be killed or crucified or that they will have their hands and feet severed on alternate sides or that they will be banished from the land … (V: 33)'. In his exegesis we find Muqātil referring to an event which allegedly took place in the lifetime of the Prophet. The background story (*qiṣṣa*) he provided is without *isnād* strand. Surely because of certain gruesome features this story appears to have acquired some notoriety, for it sparked off the circulation at the hands of some contemporary and later traditionists of a series of versions embellished with lurid trimmings and supported by torrents of *isnād* strands. These resulted in half a dozen or so bundles showing up (S)CLs, bundles which in the course of time became swamped under an avalanche of spiders and SSs. For reasons which may become clear in the following, an account of this event is dealt with here in Muqātil's *tarjama*, for he may be responsible for its oldest and perhaps most original wording. The event alluded to is the raid of the Banū ʿUrayna. Here follows a paraphrase of the story known as the *qiṣṣat al-ʿUraniyyīn*, as it appears in later ḥadīth collections, including a number of textual variants, many of which—but not all—have been incorporated[4]:

- "Nine people from the ʿUrayna clan[5] of the Bajīla tribe presented themselves to the Prophet in Medina and paid allegiance to him by embracing Islam, but they found settled life to be unwholesome, yellow bile descending in their bellies. Thereupon the Prophet suggested to them that they leave Medina in order to join a herd of milch camels submitted as alms tax at a spot some six/eight miles[6] outside Medina in order to drink from their milk and urine[7]. Thus they did and they stayed there until they recuperated. Then they doffed their faith,

1. That the Friday sermon in early Islam can be visualized as the preacher telling stories (*qiṣaṣ*) is substantiated in a report: *man fātahu al-qiṣaṣ yawma 'l-jumʿa fal-yuṣalli arbaʿan*, i.e. he who misses the 'stories' on Friday should perform four (*rakʿa*s), where other versions of the same report have *khuṭba* instead of *qiṣaṣ*, cf. IASh., II, p. 128.
2. Cf. *TB*, XIII, pp. 160-9, ʿUqaylī, IV, pp. 238-41, Mz., *Tahdhīb*, XXVIII, pp. 434-51. Ibn ʿAdī[3], VI, pp. 437 f, lists several traditions allegedly transmitted by him. For many of his theological ideas, see Van Ess, *TG*, II, pp. 516-32.
3. Ibn al-Mubārak is reported to have said about Muqātil: *yā lahu min ʿilm law kāna lahu isnād*, cf. Mz., *Tahdhīb*, XXVIII, p. 437.
4. A detailed analysis of the story, accompanied by a number of observations concerning its transmission in Baṣra and Muqātil's role therein, was previously published in our contribution to *Islamstudien ohne Ende. Festschrift für Werner Ende zum 65. Geburtstag*, herausgegeben von Rainer Brunner [a.o.], Würzburg 2002, = *Abhandlungen für die Kunde des Morgenlandes*, Band LIV, 1, pp. 225-37.
5. They are the villains of the following story, but already at this stage there are several variants: they are eight in number; they are *either* from the ʿUrayna *or* the ʿUkl clan; they are from *both* clans; there are four from ʿUrayna, three from ʿUkl, etc., cf. IḤj., *Fatḥ*, I, pp. 349 f. The ʿUkl are a clan of Taym ar-Ribāb.
6. Masʿūdī, *Tanbīh*, ed. de Goeje, p. 254, identifies the spot as Dhū 'l-Jadr.
7. Islam allowed the drinking of urine of those animals that one was permitted to eat. This was thought to have a beneficial effect on persons suffering from malnutrition. The practice is reflected in a number of *aqwāl* attributed to first/seventh century *fuqahāʾ*, cf. ʿAzq., IX, p. 259. There is also a SS-supported Prophetic tradition on this subject in IḤ., I, p. 293: *inna fī abwāli 'l-ibili wa-albānihā shifāʾun li' dh-dharibati buṭūnuhum*, i.e. for the undernourished there is a cure in the urine and milk of camels.

made for the camel-herd[1], (gouged out his eyes) and killed him, after which they led the camels away. When Muḥammad had been told, he dispatched a search party (of twenty horsemen) after them under ʿAlī b. Abī Ṭālib (variant: Kurz b. Jābir[2]), who followed the thieves' tracks, caught up with them after some time and brought them back to Medina. The Prophet ordered their hands and feet to be cut off, he had them blinded[3]; (then he had them crucified and, without cauterizing their limbs or giving them to drink, although some were seen to bite the ground with thirst, he left them to die on the ḥarra[4])",

cf. *Tafsīr*, I, p. 472. Muqātil added that it was up to the *imām* to kill or crucify the robbers or cut off their hands and feet.

In the canonical tradition collections many versions of this story are found supported by a number of bundles all ending up in Anas b. Mālik with strands to assorted (S)CLs:

cf. Mz., I, nos. 317, 616, 1156 (*d*, *ʿAwn al-maʿbūd*, XII, pp. 13 f, *t*, I, pp. 106 ff, *s*, VII, pp. 93-100, confirmed in IḤ., III, p. 287, Abū Yaʿlā, VI, pp. 63, 224) with Ḥammād b. Salama as (S)CL;

Mz., I, nos. 782, 1066 (*m*, *s*, IASh., XII, p. 262) with Hushaym as (S)CL;

Mz., I, no. 945 (*kh*, 4/66, *Fatḥ*, I, pp. 349-53, *m*, III, pp. 1297 ff, *d*, *s*, ʿAzq., IX, p. 258, IASh., VII, p. 433, IḤ., III, p. 198, Abū Yaʿlā, V, p. 179) with Awzāʿī, Thawrī, Ḥammād b. Zayd, Ibn ʿUlayya and al-Walīd b. Muslim as (S)CLs[5];

Mz., I, no. 1176 (*kh*, 76/29, *m*, *s*, IḤ., III, pp. 170, 233, Abū Yaʿlā, V, p. 453, Wāḥidī, *Asbāb an-nuzūl*, Cairo 1968, p. 111) with Saʿīd b. Abī ʿArūba as (S)CL;

Mz., I, no. 1385 (*d*, Ṭay., no. 2002, cf. IASh., XII, p. 262, Ṭabarī, *Tafsīr*, ed. Shākir, X, p. 245) with Hishām ad-Dastuwāʾī as (S)CL; and finally

Mz., I, no. 1402, cf. also XIII, no. 19291 (*kh*, 76/6, *m*, IḤ., III, pp. 252, 287, 290, Abū Yaʿlā, V, p. 263) with Hammām b. Yaḥyā as (S)CL.

At this point the question is justified: why do we not tentatively ascribe the wording to one or several of Anas' alleged pupils who sit in the strands between him and the (S)CLs listed in the enumeration above, Thābit al-Bunānī, Ḥumayd, Abū Qilāba, ʿAbd al-ʿAzīz b. Ṣuhayb, and Qatāda[6], each of whom could conceivably also be seen in the role of SCL because of the strands converging in their names? Or indeed, why do we not ascribe it to Anas himself? The reason lies in the observation that the reports on the episode found in the ḥadīth collections are relatively late. This chronology is prompted by an undeniably cogent argument: the author of the *Sīra*, Ibn Isḥāq (d. 150/767, the same year as Muqātil), does give an unmistakable reference to the episode concerning us here, but in a manner which makes it impossible to comprehend why he did not choose to refer to the version trans-

1. In a variant it says that he was a *mawlā* of the Prophet called Yasār, in another variant that there were an unspecified number of men herding the camels who got killed, cf. IḤj., *Fatḥ*, I, p. 352.
2. It is only in the text found in Muqātil's *Tafsīr* that we find ʿAlī's name mentioned here, all the other, presumably later, versions have Kurz. In another version the famous companion Jarīr b. ʿAbd Allāh was ordered to command the search party, but this was found to be wholly unreliable, because Jarīr was generally believed to have embraced Islam only in the year that the Prophet died, cf. Ṭabarī, *Tafsīr*, ed. Shākir, X, pp. 247 f, IḤj., *Fatḥ*, I, p. 353.
3. IḤj. (cf. *Fatḥ*, I, p. 354) adduces Ibn al-Jawzī who stated that blinding the thieves had to be viewed as retaliation (*qiṣāṣ*) for their blinding of the Prophet's camel-herd. This detail is missing in a number of versions. The issue is, however, even more complicated because blinding was considered by some later scholars to be tantamount to mutilation (*muthla*), which became prohibited in Islam in the course of time, cf. *ʿAwn al-maʿbūd*, XII, p. 17. See further ibidem, VII, p. 235, for details of what constituted mutilation in Islam: cutting off the nose, ears, genitals, or limbs.
4. This is the term for the stony tract outside Medina covered in volcanic lava flows, cf. *EI* 2, s.v.
5. Superimposed upon this bundle (in Mz., I, no. 945) we find a spidery formation that goes back to the alleged transmitter from Anas, Abū Qilāba ʿAbd Allāh b. Zayd. All its *isnād* strands come together in a probably fictitious *mawlā* of Abū Qilāba, one Abū Rajāʾ Salmān. That *majhūl* (?) person occurs nowhere in any ḥadīth source and is exclusively associated with this particular formation. It supports an additional narrative trimming which describes how Abū Qilāba related the Banū ʿUrayna story in the presence of ʿUmar II b. ʿAbd al-ʿAzīz, cf. Mz., *Tahdhīb*, XI, pp. 261 f. It is difficult to decide on a possible originator of this formation plus its accompanying *matn*, but a likely guess would be Ḥammād b. Zayd in due course imitated by Ibn ʿUlayya. The purpose for bringing this narrative element into circulation may have been to highlight the legal expertise of Abū Qilāba, but any such report also featuring ʿUmar II may simply be one of those numerous attempts at drawing extra attention to that ruler, famous for his piety.
6. But it must be emphasized here that their positions are all two or three tiers removed from these (S)CLs. Furthermore, Mz., I, nos. 437, 597, 651, 705, 728, 757, 782, and 1066 are all SSs and spiders.

lated above, *if he had known about that*. Islam's second most authoritative biographical work on the Prophet's life after Ibn Isḥāq's *Sīra*, the *Maghāzī* of Wāqidī (d. 207/823), lists the episode with Anas' role clearly described as that of an eyewitness. It is however our contention that Anas, who is said to have died in Baṣra in 93/712, only came to be highlighted in the course of time as one of the Prophet's companions, when his year of birth lay so far in the past that nobody, not Anas himself or any other person of that period, was able to corroborate the date[1]. It is Shuʿba, who died some ten years *after* Ibn Isḥāq in 160/777, whom we have to thank for bringing into circulation the *first and by far the oldest* report in which Anas' companionship was adumbrated, cf. the *tarjama* of Shuʿba under no. 1267. Anas' companionship was squarely based upon his purported position as the Prophet's valet in his household. Had this Shuʿba report been circulating in the time Ibn Isḥāq was compiling his *Sīra*, we may expect that to have been reflected in it. But, unexpectedly, Anas' role in the *Sīra* is minimal. He does occur in it, but only in a few non-committal *isnād* strands that have no bearing on the present investigation. And it must surely be admitted that, if Anas' role in the Prophet's life had already been defined as that of his servant, that fact would have featured prominently in the *Sīra*. The Banū ʿUrayna story may be fictitious in its details, its outline—recent converts apostatizing and robbing Muslim property—may conceivably constitute the kernel of a cluster of *akhbār*, the antiquity of which, if not also its historicity, is plausible. We could hold Muqātil tentatively responsible for the wording of the version found in his *Tafsīr*, with the robbers identified as from the Banū ʿUrayna but still without an Anas-supported *isnād* strand. His association of the story with the *tafsīr* of Qurʾān V: 33 may perhaps be explained in two ways: the ancient event, if historical, either prompted the revelation of the verse or the interpretation of the verse prompted the creation of the story. If it was already there—and that may have been the case —, the adducing of the story in a *new* guise may have been inspired by the wish to illustrate the circumstances under which the verse was revealed (*sabab an-nuzūl*)[2]. For an overall view of *tafsīr* traditions on the verse with sufficient attention being paid to the question of whether or not the verse gave rise to a case of abrogation, see Ṭabarī, *Tafsīr*, ed. Shākir, X, p. 243-57, cf. also Abū ʿUbayd al-Qāsim b. Sallām, *Kitāb al-nāsikh wa-l-mansūkh*, ed. Burton, p. 48. Among these traditions there are a number which leave the whole Banū ʿUrayna incident unmentioned. Whatever the case may be, Ibn Isḥāq's inclusion of it in his *Sīra*, albeit with some telltale differences, confirms that the story was already in existence in his lifetime. It did leave a trace in his book (IV, p. 290) but, curiously, here the camel rustlers are identified as belonging *not* to the Banū ʿUrayna or ʿUkl but to the clan Qays Kubba, another grouping of Bajīla[3]. The textual overlap with the version given in Muqātil's *tafsīr* is however sufficiently striking to view the *Sīra* account as just a different version, an older version at that. And what speaks even more in favour of its antiquity is the fact that ʿAzq. (cf. X, pp. 106-12) has preserved a number of first/seventh century *mursal* and *mawqūf* reports of more or less the same purport in which the robbers are left unidentified or duly identified as belonging to various other clans. Furthermore, the early *akhbārī* Mūsā b. ʿUqba (d. 141/758) is quoted as stating that the leader of the posse was not Kurz b. Jābir but one Saʿīd or Saʿd b. Zayd al-Ashhalī, cf. IḤj., *Fatḥ*, I, p. 353, 10 f. Wāqidī's addition that Anas was present as an eyewitness at the final execution of the robbers ties in neatly with the proposed chronology—Shuʿba died in 160/777—of the reports describing Anas as a youngster in the household of the Prophet[4]. For a survey of the numerous legal implications of this story[5], including the supposed medicinal qualities of milk and urine, see the *tarjama* of Bukhārī.

- Muqātil (*Tafsīr*, III, pp. 504 f) may, furthermore, also have had a hand in the circulation of the background story which illustrates how the Prophet, when he married Zaynab bt. al-Jaḥsh, had the *ḥijāb* verse (XXXIII: 58) revealed to him when, during the banquet, he was irritated by some visitors who

1. For a detailed study of Anas' life span, his purported longevity and concomitant imponderables, see *Muséon* (II), pp. 205-11.
2. Cf. also IḤj., *Fatḥ*, XV, pp. 119 f; Wāhidī, *Asbāb an-nuzūl*, p. 111.
3. The text in the *Sīra* does not specify whether it is Ibn Isḥāq or Ibn Hishām who is talking. However, IḤj., *Fatḥ*, I, p. 350, refers to the Ibn Isḥāq passage in so many words, thus we are justified in assuming that the *Sīra* version is Ibn Isḥāq's and not Ibn Hishām's. It is, by the way, puzzling that IḤj. does not refer with a single word to the fact that Ibn Isḥāq speaks about the Qays Kubba instead of ʿUrayna.
4. Cf. *Maghāzī*, II, pp. 568 ff; Ṭabarī, *Annales*, I, p. 1559 gives a Wāqidī report without *isnād*.
5. This is perhaps reflected in Masʿūdī's statement that the story gave rise to some considerable controversy among *fuqahāʾ* from various centres of learning, cf. *Tanbīh*, ed. de Goeje, p. 254, lines 5 f.

had overstayed their welcome. None of the traditions in the canonical collections dealing with the Zaynab-*ḥijāb* association has a bundle from which a CL can be distilled: all *isnād* formations are SSs or late spiders. The early exegete Mujāhid does not yet list the story, neither does Ibn Isḥāq. We may tentatively infer that the story originated with Muqātil. Soon after that the traditionists began to embellish it with narrative trimmings.

- Finally, a topical saying of Muqātil himself which bears seemingly no apparent connection with a Qurʾānic verse is found in his *Tafsīr*, IV, p. 794; we may assume that it constituted a digression in one of his *qiṣaṣ*:

Al-ḥusnu ʿashratu ajzāʾin khamsatun li-Ḥawāʾ wa-thalāthatun li-Sāra wa-wāḥidun li-Yūsuf wa-wāḥidun li-sāʾiri ʻn-nās, i.e. ‘Beauty consists of ten parts: five are with Ḥawwāʾ (i.e. Eve), three with Sāra (i.e. the wife of Abraham), one with Yūsuf (i.e. the son of Jacob), and one part with all other people.’

Mūsā b. ʿUqba (d. 141/758), a Medinese *mawlā* who was allegedly famous for his expertise in *maghāzī*. He enjoyed especially the admiration of Mālik who is reported to have said that Mūsā, even at an advanced age, collected *akhbār* on that subject that were the most reliable of all[1], while he did not go to extremes in it as ‘someone else’ did, a remark which we may interpret as a barely concealed swipe at Ibn Isḥāq, Mālik’s archenemy. Together with his older brothers Ibrāhīm and Muḥammad, Mūsā b. ʿUqba had a circle of students in the mosque of Medina[2].

Even so, Mūsā’s tradition transmission in general was open to considerable doubt. Thus there seemed to be something the matter with his purported traditions from Nāfiʿ, the *mawlā* of Ibn ʿUmar, as the severe critic Yaḥyā b. Maʿīn pointed out, cf. IḤj., *Tahdhīb*, X, p. 362. When we look at Mz.’s list of these in VI, nos. 8452-8508 and we analyse the *isnād* constellations enumerated there, it appears that, apart from a few with late (S)CLs the great majority are undatable spiders next to a torrent of SSs, for which *kh* and *m* both appear to have had a predilection. In other words, Mūsā cannot be spotted in the role of (S)CL in these. Besides, he was often chosen by late collectors to fill in gaps in invented SSs supporting reports that had nothing to do with history in the widest sense of the word.

The following tradition, however, is supported by a bundle in which he has two firm PCLs, Mālik and Yaḥyā b. Saʿīd al-Anṣārī—the latter copying the former as it says in Zurqānī, II, p. 361 —, and both his brothers function in it as alternatives of Mūsā. That is why it is listed here in his *tarjama*:

With a strand on the authority of Kurayb, the *mawlā* of Ibn ʿAbbās—Usāma b. Zayd:

- “(In the course of the farewell pilgrimage) the Prophet marched forth from ʿArafa until, when he was in the Shiʿb[3], he descended and urinated. Then he performed an incomplete *wuḍūʾ*. I asked: ‘But what about the *ṣalāt*?’ ‘That is only after a while,’ he said. Then he rode on until he reached Muzdalifa where he descended and performed a complete *wuḍūʾ*. The *ṣalāt* was announced and he performed the *maghrib*. Then everybody made his camel kneel on the spot and the *ʿishāʾ ṣalāt* was announced and performed. The Prophet performed nothing (sc. no supererogatory prayers) in between those two *ṣalāt*s”,

cf. Mz., I, nos. **115**, **116** (*kh*, 4/6, *m*, II, p. 934, *d*, *s*, confirmed in Mālik*, I, pp. 400 f, IḤ., V, p. 208#). The tradition supported by no. 116 is in fact a variant of that of 115. Mūsā seems (S)CL in no. 115 which is smothered under a number of mainly Iraqi spidery formations and SSs, partly converging in his brothers Ibrāhīm and Muḥammad, each *isnād* formation supporting its own variant. Cf. also the SSs in Mz., I, nos. 97 and 117, which support other variants. A simplified version with Yaḥyā b. Saʿīd al-Anṣārī as (S)CL is found in Mz., III, no. 3465 (*kh*, 25/96, 2, *m*, II, p. 937, *s*, *q*).

For Mūsā’s crucially important role of PCL in a

1. Reliability in *maghāzī* was particularly important because accounts of the campaigns, among other things, confirmed, or the case so being denied, someone’s participation in early battles like Badr and Uḥud, a circumstance which determined his annual stipend from the public coffers. In this respect the *maghāzī* traditions of the *mawlā* Abū Saʿd Shuraḥbīl b. Saʿd (and not b. Saʿīd as in *GAS*, I, p. 279) were deemed suspect, cf. IḤj., *Tahdhīb*, X, p. 361.
2. For a study of Mūsā as historiographer, see G. Schoeler’s contribution to *The Biography of Muḥammad*, ed. H. Motzki, Leiden 2000, pp. 67-97.

3. Nawawī says that the mountain path veering to the left which led to Muzdalifa is meant.

bundle allegedly supporting a tradition on the first collection of the Qurʾān under Abū Bakr, see Zuhrī's *tarjama* under no. **3729**.

Muslim b. al-Ḥajjāj, the famous tradition collector is, together with Bukhārī, by far the most celebrated author in canonical ḥadīth. Both were commonly referred to as the two shaykhs. The Muḥammad Fuʾād ʿAbd al-Bāqī edition of Muslim's *Ṣaḥīḥ* (used in this book) does not constitute a new textual approach: on several occasions one finds shortcomings, e.g. names dropped from *isnād*s, mistakes that are identical in the eighteen volume edition with Nawawī's commentary. A case in point is found in *ḥayḍ* 115 from which the name Bakr was omitted. This suggests that when the five-volume ʿAbd al-Bāqī edition had to be printed, the eighteen-volume edition was simply placed in the hands of a printer without a new text edition having been prepared. The phenomenon is too frequent to dismiss as coincidence.

A needless repetition of a tradition is offered in *ʿitq* 1, 1 (= II, p. 1139) and *aymān* 12, 1 (= III, p. 1286). Nawawī is quoted as saying that this unnecessary reiteration is contrary to Muslim's usual procedure and therefore astonishing, cf. III, p. 1286, note 1.

For Muslim's preference for certain second/eighth century *muḥaddithūn* in his search for convenient diving SSs, see Ḥammād b. Salama under Mz., I, nos. 319-90.

Nāfiʿ (d. 117-20/735-8) always identified as the *mawlā* of ʿAbd Allāh b. ʿUmar, was supposedly a Medinese successor of considerable repute. Nāfiʿ is credited with a *ṣaḥīfa* in which he is said to have recorded what he heard from his patron and he was a *thiqa kathīr al-ḥadīth*, as is stated in IS, *qm*, pp. 142 ff. He constitutes one of the clearest examples in the entire canonical tradition literature of a seeming common link in whom, in numerous *isnād* bundles, such masses of dives come together that a superficial scanning of the resulting bundles may give rise to the verdict that he is indeed their common link. However, from a detailed analysis of the more than thousand numbers in Mz., according to which he is recorded as having transmitted traditions from his patron Ibn ʿUmar, it appeared that he should rather be regarded as a much sought-after, and indeed spectacular, target of innumerable dives in bundles whose real common link is in the first instance Mālik b. Anas, in due course imitated by a few dozen or so contemporary and younger common links from Iraq, Mecca, and Egypt[1]. Other researchers have come to divergent appraisals of Nāfiʿ, mostly displaying a trust in his position in tradition literature, which is marked by a generous dose of credulity and therefore on the whole untenable[2]. All traditions in whose *isnād* bundles Nāfiʿ could be identified as the SCL will be enumerated under those persons of whom it could be postulated that they were the real CLs. A survey of Mālik/Nāfiʿ / Ibn ʿUmar / Prophet traditions with Mālik as well-nigh undeniable CL is given in *Der Islam*, LXX, 1993, pp. 242 ff, and see above in the *tarjama* of Mālik as from no. 8321*.

It is furthermore significant, although at the same time not altogether astonishing, that the tradition material allegedly transmitted from ʿAbd Allāh b. ʿUmar via his son Sālim produces hardly any overlap with the material allegedly transmitted via Ibn ʿUmar / Nāfiʿ strands. In Mz., V, pp. 402 f, ult. we read: Sālim and Nāfiʿ on the authority of Ibn ʿUmar differed in only three traditions: this one, i.e. the one under scrutiny no. 6977, and two others. For those two, see the *tarjama* of Mālik under no 8330, and a SS-supported one, for which see Mz., no. 6765.

Naṣr b. ʿAlī al-Jahḍamī (d. 250) was a transmitter of Baṣra who moved later to Baghdad. After relating there a blatantly pro-Shīʿite tradition, he was about to be flogged by order of the ʿAbbāsid caliph al-Mutawakkil. But he was released at the instigation of the *qāḍī* Jaʿfar (b. Muḥammad) b. ʿAbd al-Wāhid, because he insisted that Naṣr was *min ahl as-sunna*, IḤj., *Tahdhīb*, X, pp. 430 f, *TB*, XIII, p. 288.

With a strand on the authority of Nūḥ b. Qays—ʿAbd Allāh b. ʿImrān—ʿĀṣim b. Sulaymān al-Aḥwal—ʿAbd Allāh b. Sarjis, who related the Prophet's words:

- "To proceed purposefully in a direct but moderate and leisurely manner constitutes one of the twenty-four constituents of prophethood",

cf. Mz., IV, no. **5323** (*t*, IV, p. 366, confirmed in Ṭabarī, *Annales*, III, p. 2396). Naṣr is admittedly no more than a SCL in this spidery bundle, but *t*'s com-

1. For studies of the Nāfiʿ phenomenon, see *Islam* (I), and *EI* 2, s.n. In an effort to lend Nāfiʿ more prestige, one occasionally finds references to his having been able to write, cf. IASh., XIV, p. 427.

2. Cf. H. Motzki's overall unconvincing excursions in *Der Islam*, LXXIII. Quite unexpectedly, M. Schöller went to another extreme. He seems to identify Nāfiʿ, the *mawlā*, with Nāfiʿ b. ʿUmar (d. 169/785), the one listed in IḤj., *Tahdhīb*, X, no. 732, cf. his paper in *ZDMG*, CXLVI, on an otherwise unrelated cluster of traditions.

ments seem to point to him as the originator and *t*'s SS from Qutayba to Nūḥ b. Qays has the appearance of a simple dive. Mālik lists a version of this tradition as a defective *mawqūf* of Ibn ʿAbbās with the number twenty-five instead of twenty-four, cf. II, pp. 954 f.

Nuʿaym b. Ḥammād (d. 229/844), a transmitter who was well-known because of one particular tradition to be dealt with further down. Initially, he allegedly held Jahmite beliefs[1]. Then he became an adherent of the *sunna* party at the hands of Abū ʿIṣma Nūḥ b. Abī Maryam (d. 173/789), who was otherwise notorious for his ḥadīth fabrications (see below). Nuʿaym acquired extensive knowledge in the law of inheritance which earned him the honorific al-Fāriḍ. About Nuʿaym we read in a *tarjama* Mz. devotes to him (*Tahdhīb*, XXIX, pp. 75 ff) that the severe *rijāl* critic Yaḥyā b. Maʿīn thought nothing of Nuʿaym's ḥadīth, but he labelled him as a *ṣāḥib sunna*, which was apparently in his eyes a mitigating factor. And *d* said that he had twenty traditions from the Prophet which had no basis. He was considered a weak (*ḍaʿīf*) transmitter, he is not a *thiqa*[2], and *s* said that he had had a hand in many traditions from reputable ḥadīth masters which he was the only one to transmit, an accusation which cost him his *ḥujjiyya*. That means that what he transmitted could not be taken as a *ḥujja*, a valid argument, sc. in a legal or theological dispute. He was thought to have invented traditions championing the *sunna* and he circulated mendacious stories on the authority of scholars vilifying Abū Ḥanīfa. Ibn ʿAdī said that he was suspect because of his harsh stance concerning the people who advocated the use of their individual judgement, their *raʾy*. Towards the end of his life he was brought from Egypt, where he had gone to live, back to Iraq. In Baghdad he was eventually subjected to the, at the time, usual interrogation carried out by the authorities dictated by the so-called 'inquisition', the *miḥna*[3]. Thus he had to declare solemnly that the Qurʾān is created and *not* constituting the *un*created word of God. Nuʿaym refused to do so and he was thrown into jail, where he stayed until his death shortly afterwards.

Among the traditions he is personally associated with is a condescending saying vis-à-vis women transmitted via an otherwise non-canonical strand. On the authority of Abū Hurayra the Prophet is supposed to have said:

- "If anyone had been ordered to prostrate himself in front of anyone else, I would have ordered women to prostrate themselves before their husbands,"

Cf. Ibn ʿAdī[3], VII, pp. 18 f.

And another one on the authority of the companion Wāthila b. al-Asqaʿ on the merit of juridical insight:

- "A pious person who lacks legal insight is like a donkey treading in a mill."

Like this there are several other traditions he transmits with which ḥadīth experts associate him, cf. Ibn ʿAdī[3], (ibidem). Nuʿaym is identified as the originator of a series of other traditions which is listed in his *tarjama* in Mz.'s *Tahdhīb*, a feature which is only rarely found with similar 'originators' in the *rijāl* lexicons. Thus he was well-known for a tradition of which Ibn ʿAdī says that Nuʿaym claimed that he had heard it from Ibn ʿUyayna, but it is not found in Ḥumaydī:

With a strand on the authority of Ibn ʿUyayna—Abū 'z-Zinād—al-Aʿraj—Abū Hurayra, who related the Prophet's words:

- "You live today in the time of those who, if they neglect one tenth of what they have been ordered, they will certainly perish, but there will be a time when those who just fulfil one tenth of what they have been ordered will be saved",

cf. Mz., X, no. **13721** (*t*, IV, p. 530, Ibn ʿAdī[3], VII, p. 18). Nuʿaym is in unmistakable terms identified with it.

However, be that as it may, Nuʿaym is especially controversial because he is held solely responsible for one late version of a famous Prophetic saying, a *vaticinatio ex eventu*, presaging the split-up of the Muslim community into numerous denominations, each with its own dogmatic program. This prediction was laid down in the so-called *taftariqu* tradition. It was already known some time before Nuʿaym's lifetime, in any case well before ʿAbd Allāh b. al-Mubārak died in 181/797. In his *Ṭabaqāt al-Ḥanābila*, II, p. 40, Ibn Abī Yaʿlā quotes the religious scholar al-Barbahārī (d. 321/941) who quotes Ibn al-Mubārak's definition of what constituted a *ṣāḥib sunna*, an adherent of the *sunna* party, a party which was to form Islam's earliest move towards a general orthodoxy. Now, this definition was squarely based upon an early version of that tra-

1. Cf. J. Aguadé, *Messianismus zur Zeit der frühen Abbasiden: das Kitāb al-fitan des Nuʿaym b. Ḥammād*, Tübingen 1979; idem, Eine Schrift des Nuʿaym b. Ḥammād und ihre Überlieferung im Spanien, in *Navicula Tubingensis. Studia in honorem Antonii Tovar*, pp. 1-5.
2. See our *EI* 2 lemma *thiḳa* on this on the whole meaningless qualification.
3. See *EI* 2, s.v. (M. Hinds).

dition[1]. It gave rise to an extensive MC with many different wordings. Although Nuʿaym's version is one of the later developments within the perimeters of the MC, it deserves to be studied with due emphasis being given to its precursors. In whatever way Nuʿaym was initially thought of, his version of the *taftariqu* tradition cost him his reputation as a transmitter of ḥadīth.

In its most basic form the *taftariqu* tradition contains the following Prophetic prediction (paraphrase):

- "Whereas the Jews split up into seventy-one denominations and the Christians into seventy-two, this my community will split up (*taftariqu* or *sa-taftariqu*) into seventy-three factions, all of which will end up in Hell, except one."

In the very many versions supported by SSs in some canonical as well as numerous non-canonical collections (which probably predate Nuʿaym's version) we find the following variants:

(1) In some versions the Christians are left unmentioned;

(2) In some versions they are brought together with the Jews under the label of *ahl al-kitāb*;

(3) The number of factions is given variously as seventy-one, seventy-two or seventy-three, depending on whether the other religions are mentioned in full or under one label;

and most important of all:

(4) The faction that is ultimately saved is variously recorded. Mostly we find that all but one end up in Hell except for one, which is referred to as

A. *al-jamāʿa*, i.e. the congregation sc. of Muslims, cf. the *tarjama* of the obscure Ḥimṣī transmitter Ṣafwān b. ʿAmr below;

but occasionally we read here instead:

B. *mā ana ʿalayhi wa-aṣḥābī*, (the faction which) upholds my views and those of my companions; this version has a SS with Thawrī (*t*, V, p. 26); in other, non-canonical sources (e.g. Fasawī, Ḥākim) a few more SSs are found coming together in Thawrī but, like the aforementioned Ṣafwān, he is never more than a key figure in whom various diving strands happen to come together;

C. *as-sawād al-aʿẓam*, i.e. the vast majority, cf. the early historian Baḥshal (d. 292/905), *Taʾrīkh Wāsiṭ*, p. 263; other non-canonical sources featuring the *sawād aʿẓam* exception can be found in Haythamī, VII, pp. 257 f[2];

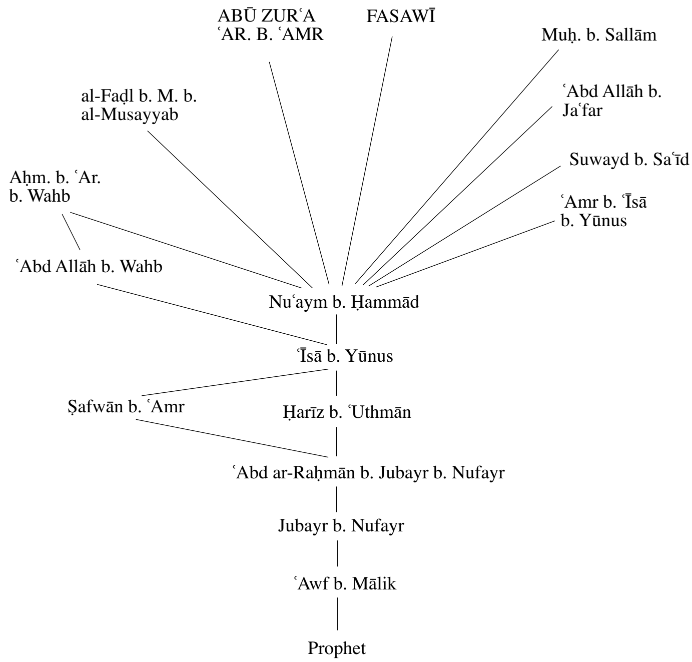
D. the most pernicious of the (seventy-three) denominations is the one which claims to adhere to my (sc. the Prophet's) views without (however) following my practice, cf. Ṭabarī, *Annales*, I, p. 3141;

E. a version said to have been invented by a wholly nondescript, probably *majhūl*, transmitter, one al-Abrad b. al-Ashras, mentions only one grouping that is doomed, the Zindīqs, here identified with the Qadariyya, all the other groupings will attain Paradise. This version is probably Iraqi and universally decried a forgery, cf. Ibn al-Jawzī, *Kitāb al-mawḍūʿāt*, I, p. 268. Another dubious transmitter associated with it is Muʿādh b. Yāsīn az-Zayyāt, who is said to have taken it from this al-Abrad. In fact, the four strands supporting this particular version display a remarkable—at times partial—overlap of transmitters: the famous Yaḥyā b. Saʿīd al-Anṣārī alternates with Saʿd b. Saʿīd, an otherwise unknown brother of his, whereas Yāsīn az-Zayyāt, Muʿādh's father and a well-known Kūfan *muftī* who allegedly had it from this brother Saʿd, appears to have a second son, Khalaf, sitting with his brother Muʿādh in two Yaḥyā b. Saʿīd / al-Abrad SSs. One may be forgiven for surmising that all four last-mentioned strands constitute in reality only one SS whose transmission has gone irretrievably wrong, just showing up shards.

F. Nuʿaym b. Ḥammād's version[3], finally, lists the denomination that constitutes the greatest temptation (*fitna*) as the one which employs in legal matters the method of reasoning by analogy (*qiyās*), forbidding in the process what is allowed and allowing what is permitted, in other words a version which constitutes a swipe at the legal practice advocated by among others Abū Ḥanīfa, Muḥammad b. al-Ḥasan ash-Shaybānī, and their followers. The Nuʿaym version, which is generally identified with him[4], is supported by a bundle which goes hereby:

In *TB*, XIII, pp. 307-12, various experts say concerning this version: Everyone except Nuʿaym b. Ḥammād who transmits this tradition on the authority of ʿĪsā b. Yūnus received it in fact from Nuʿaym b. Ḥammād and because of it he lost his reputation with many ḥadīth experts. However, Yaḥyā b. Maʿīn did not go so far as to accuse him of mendacity, but only of an error (*wahm*). This remark must

1. See *Islam* (II), pp. 318-30.
2. In view of the fact that the *ahl as-sunna* were relatively tardy in rallying large numbers of adherents, this may point to the identification of the grouping that is saved being a relatively late invention, or it simply constitutes a case of wishful thinking.
3. Nuʿaym's is the only version in which the numbers of factions is not seventy-two or seventy-three, but seventy-plus (*ʿalā biḍʿ wa-sabʿīna*).
4. Cf. IḤj., *Tahdhīb*, X, p. 460.



be interpreted as pertaining *not* to the *taftariqu* part of the tradition per se, but rather—specifically—to the final clause in which only those theoreticians in Islamic legal matters are labelled the most pernicious to the Muslim community who resort to analogous reasoning on the basis of their personal opinion (*raʾy*) and—subsequently—declare forbidden what is allowed and declare allowed what is forbidden.

It is tempting to speculate on the reason why Nuʿaym may have brought this his own version of *taftariqu* into circulation. In spite of his erstwhile master Abū ʿIṣma being a *mawlā*, a social background which normally excluded one from judgeship, he was at one time a *qāḍī* of Marw. He had the nickname al-Jāmiʿ, i.e. the collector, because he devoted himself not only to ḥadīth, but also to Ḥanafite jurisprudence, the Prophet's military campaigns as well as *tafsīr*[1]. Did Nuʿaym perhaps hear legal opinions from his mendacious master who sought to support his ideas with openly fabricated ḥadīths, ideas that were so preposterous in his eyes that he balked and protested with a *raʾy* annihilating 'ḥadīth' of his own? Although there are no specific indications in the sources consulted that this is what happened, taking all the *tarjama* information together, this seems a tenable possibility; in any case, it harmonizes all the information we currently have on Abū ʿIṣma as well as Nuʿaym.

Qatāda b. Diʿāma, a blind *faqīh* of Baṣra. Of Arab origin, he is said to have been born in 61/681 and to have died in 117/735. He is recorded in Mz. in more than three hundred Prophetic traditions with a strand from Anas, which entitles him to be called a successor, but in none can he conceivably be considered to have been the originator of the *matn*, or the strand back to the Prophet for that matter. When we find a Qatāda / Anas / Prophet strand, it is safer to attribute it to the transmitters who reportedly *pass on* the *matn* from Qatāda. Various figures transmitting the Anas material *from* Qatāda are the most likely candidates for having brought it into circulation. See otherwise the *tarjama* of Anas for the overall historical *un*tenability of traditions from that 'companion'. Qatāda's recorded *samāʿ* from numerous persons, companions as well as successors, is moreover widely doubted. Apparently his contemporary Shaʿbī had a poor opinion of Qatāda and called him a 'night gatherer', a highly derogatory term[2]. The occurrences of any name of a companion or successor in a Qatāda strand are therefore—with the exception of Anas—to be taken as possibly achieved at the hands of Qatāda himself or anyone occupying a higher tier in that strand. Among the alleged pupils of Qatāda Shuʿba takes the most prominent position. It was Shuʿba who was instrumental in tying Qatāda's name to Anas, whereby Saʿīd b. Abī ʿArūba, Hishām ad-Dastuwāʾī,

1. Cf. IḤj., *Tahdhīb*, X, pp. 486 ff.

2. Cf. Bagh., I, p. 306.

Hammām b. Yaḥyā, and Ḥammād b. Salama are the most frequent transmitters making dives for Shuʿba's 'informant'. Qatāda occurs in many strands in Ṭabarī's *Annales*, especially in *tafsīr* reports, but nothing about the historical Qatāda can be distilled from them. Each *matn* with which he seems to be connected should be investigated and, if at all possible, be traced to early *aqwāl* of his or those of his peers such as Ibrāhīm an-Nakhaʿī. In any case, his having been blind caused his testimony before the *qāḍī* to be rejected, as an anecdote in Wakīʿ has it[1].

On the whole, one may be disinclined to dismiss altogether a role for Qatāda in the circulation of early ḥadīth. However, several bundles analysed in the following have the appearance of bunches of superimposed spiders with Qatāda as SCL, and no more than that. Nonetheless, these deserve mention, as the commentaries may make clear.

On the authority of Anas b. Mālik, who related the Prophet's words (paraphrase incorporating some variants):

- "He who forgets, or inadvertently misses, a *ṣalāt* through sleep must perform it when he remembers and he need not atone for his lapse through an act of expiation",

cf. Mz., I, nos. **1151**, 1189, 1329, 1399, 1430 (*kh*, 9/37, *m*, I, p. 477##, *t*, *s*, *q*, confirmed in IḤ., III, pp. 100, 184, 253, 267, 282). Qatāda is conceivably the originator of the gist, with his 'pupils' being responsible for the many variants in the wording of the tradition. Some versions are concluded by a quote from the Qurʾān: 'Perform the *ṣalāt* so that you may think of Me,' (XX: 14).

On the authority of Anas b. Mālik, who related the Prophet's words (paraphrase):

- "On the Day of Resurrection, when all the people are assembled, they will wonder whether someone will intercede with God on their behalf. So they will ask Ādam first, but he will excuse himself. Then they will approach Nūḥ, then Ibrāhīm, then Mūsā and then ʿĪsā, but they will excuse themselves too. Finally they will come to me. So I'll ask my Lord for an audience. When I'll be in His presence, I'll prostrate myself, but a voice will say: 'Raise your head, Muḥammad, speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' Then I shall raise my head, praise my Lord in the way He teaches (var. taught) me and I shall intercede. God will set me a limit (sc. of those allowed to enter Paradise) and I shall lead them out of Hell and into Paradise. I will then return to God a second … (third … fourth) time to intercede with Him for still more people. Upon my return to God I will say: 'No one is left behind in Hell except those whom the Qurʾān retains there and who will have to stay there for eternity.' (In a variant the Prophet adds: 'Those who declare the oneness of God and have in their hearts traces of goodness equal to a corn of barley or wheat, or a speck of dust[2] will certainly be led out of Hell')",

cf. Mz., I, nos. **1171**, 1194, 1272, 1306, 1356, 1357, 1417, 1436 (*kh*, 81/51, 17, *m*, I, pp. 180 ff, *t*, *s*, *q*, confirmed in Ṭay., nos. 1966, 2010, IḤ., III, pp. 116, 244, Abū Yaʿlā, V, pp. 270, 278, 331 f, 343, Fasawī, II, p. 257). This tradition contains a *qudsī* passage, which is an embellishment inserted probably at a relatively late date. For more on the *ḥadīth qudsī* in general, see the introduction to the *tarjama* of Mālik b. Anas. Although it is impossible to determine what fragments of, or variants in, this text are genuinely going back to Qatāda's time, with all these multiple strands coming together in him he is certainly the SCL. Therefore, for convenience's sake, the tradition is presented here in his *tarjama*. Ḥammād b. Zayd is an alternative, later CL in the bundle of Mz., I, no. 1599, supporting a similar text, decked out with a digression attributed to Ḥasan (cf. *m*, I, pp. 182-4). Intercession (*shafāʿa*) was an important issue in early days and it is alluded to on numerous occasions in the Qurʾān. Qatāda, famous for his exegetical expertise, is perhaps seen at work here. For an extensive study on *shafāʿa*, see a paper by Eva Riad in *Orientalia Suecana*, XXX, 1981, pp. 37-62.

With a strand on the authority of Anas and one on the authority of Abū ʿĪsā al-Uswārī—Abū Saʿīd al-Khudrī (paraphrase):

- "The Prophet forbade us to drink while standing up. "What about eating while

1. Cf. *Akhbār al-quḍāt*, Cairo 1947-50, I, p. 340.

2. These are probably deliberate allusions to the 'weight of a mustard-seed' mentioned twice in the Qurʾān, XXI: 47 and XXXI: 16.

standing up?', we asked. 'That is even more reprehensible,' the Prophet answered",

cf. Mz., I, nos. **1180**, 1367, 1420, III, no. 4435 (*m*, III, pp. 1600 f, *d*, *t*, *q*, confirmed in Ṭay., no. 2000, IḤ., III, pp. 32, 54#, 277). Qatāda is (S)CL in the wording of this prohibition. The second sentence is not found in all the versions of this tradition. It became later subject to a 'concession' (*rukhṣa*) through the widely attested tradition describing how, while standing up, the Prophet drank water from Zamzam, which was handed to him by Ibn ʿAbbās, cf. ʿĀṣim b. Sulaymān al-Aḥwal under no. 5767.

With a strand on the authority of Abū 'l-Khalīl Ṣāliḥ b. Abī Maryam—ʿAbd Allāh b. al-Ḥārith b. Nawfal—Ḥakīm b. Ḥizām, who related the Prophet's words:

- "Of two people about to conclude a sale either one has the option to rescind as long as they have not parted ways; if they are truthful and explicit (sc. in pointing out defects and the like in the merchandise if any), they will be given a blessing on account of their transaction, but if they are mendacious and conceal (sc. the true state of the commodities), the blessing deriving from their transaction is struck off",

cf. Mz., III, no. **3427** (*kh*, 34/19, *m*, III, p. 1164, *d*, *t*, *s*, confirmed in Ṭay., no. 1316, IASh., VII, p. 124, IḤ., III, pp. 402, 403, 434, Dārimī, II, p. 325). The first part (*al-bayyiʿāni bi 'l-khiyār mā lam yatafarraqā / yaftariqā*) is an apparently ancient commercial principle, which gave rise to a huge MC containing a widely ramified casuistry expressed especially in the second sentence which varies in every version. The version listed here is conceivably due to Qatāda with his three believable PCLs, Shuʿba, Hammām and Saʿīd b. Abī ʿArūba. Several versions of the principle are also found moulded in the form of personal opinions attributed to a number of early *fuqahā'* (cf. ʿAzq., VIII, pp. 50 ff, IASh., VII, pp. 126 f). Perhaps the oldest among these is Shurayḥ, the Kūfan *qāḍī*, but that man is such a controversial figure, with opinions about him ranging from downright fictitious to Islam's first legal expert, that actually identifying the maxim with him is hazardous. For an extensive commentary on what the saying entails in all its different wordings, cf. IḤj., *Fatḥ*, V, pp. 229-38. For a version with a contemporary Ḥijāzī (S)CL, see ʿAbd Allāh b. Dīnār under no. 7131. Mālik is also CL in a bundle supporting the maxim (Mz., VI, no. 8341*)

On the authority of Anas b. Mālik—Zayd b. Thābit:

- "They partook of the *saḥūr* (i.e. breakfast during Ramaḍān) and then performed the prayer ...",

cf. Mz., III, no. **3696** (*kh*, 9/27, 1, *m*, II, p. 771, *t*, *s*, *q*, confirmed in IḤ., V, pp. 182, 185, Dārimī, II, p. 11, Ṭay., as stated in Mz., IḤ.). Qatāda may be the (S)CL because of his well-attested PCLs; if anyone of these happens to be the real CL, in due course imitated by the others, this could not be ascertained. Qutayba b. Saʿīd is (S)CL in a bundle supporting a Prophetic saying that partaking in the *saḥūr* generates *baraka*, cf. Mz., I, no. 1068 (*m*, *t*, *s*), and another one in which the *saḥūr* is said to constitute a major difference in fasting habits between Muslims and the People of the Book, cf. Mz., VIII, no. 10749 (*m*, *t*, *s*).

With a strand on the authority of Abū 'l-Mutawakkil ʿAlī b. Dāwūd—Abū Saʿīd al-Khudrī:

- "A man came to the Prophet and said: 'My brother is currently suffering from diarrhoea.' Let him drink honey,' the Prophet said. So that is what he did. Then he came to the Prophet a second time and said: 'I gave him honey, but it did nothing for him except that it increased his diarrhoea.' He came ... a third time ... a fourth time. Then the Prophet said: 'God speaks the truth and your brother's belly is lying.' Then the man gave his brother honey again, whereupon he was cured",

cf. Mz., III, no. **4251** (*kh*, 76/4, 3, *m*, IV, pp. 1736 f, *t*, *s*, confirmed in IASh., VII, p. 443, IḤ., III, pp. 19, 92). Qatāda is the (S)CL while his best-attested PCL by far is Shuʿba who is perhaps responsible for the strand from Qatāda down to the Prophet. But the gist of this tradition is here tentatively ascribed to Qatāda, for there are also several related traditions with *mursal* strands via Qatāda in Ṭabarī, *Tafsīr*, XIV, pp. 140 f, where the statement from the tradition that God speaks the truth is directly linked to Q. XVI: 69, in which bees are described: 'Then there comes forth from their bellies a drink of various colours in which there lies a cure for the people,' cf. also IḤj., *Fatḥ*, XII, p. 278. Alongside Shuʿba we find Saʿīd b. Abī ʿArūba, Shaybān b. ʿAbd ar-Raḥmān, and Maʿmar as PCLs in this bundle.

With a strand through Ḥasan al-Baṣrī to Samura b. Jundab quite a few maxim-like statements presumably to be attributed to Ḥasan and contemporary legal authorities such as the *qāḍī* Shurayḥ have been granted the status of *marfūʿāt* for whose wording Qatāda is largely responsible. By not listing a single one of these, *kh* and *m* seem to demonstrate their mistrust in them. The following bundles may have Qatāda as (S)CL or SCL; on the alleged authority of the companion Samura, the Prophet is reported to have said:

- "Every newborn is a pledge for the animal sacrificed for him[1]",

cf. Mz., IV, no. **4581** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 27, *t*, *s*, *q*, confirmed in Ṭay., no. 909, ʿAzq., IV, p. 331, IASh., VIII, p. 48, Dārimī, II, p. 111 and IḤ., V, pp. 7 f, 12, 17#, 22). It is not unlikely that Qatāda did hear Ḥasan talk about this sacrifice, the *ʿaqīqa*, and that he moulded it into this maxim, although its origins are somewhat blurred. As purveyor of the Prophetic ḥadīth on *ʿaqīqa* Qatāda's (S)CL role is in any case well established by three PCLs.

With the same strand to the Prophet:

- "A woman who is married by two guardians belongs to the first of the two bridegrooms (who can prove that she was promised to him first), and a sale concluded with two persons belongs to the one (who can prove that he was the first to conclude the sale)",

cf. Mz., IV, no. **4582**, also through another companion ʿUqba b. ʿĀmir, cf. Mz., VII, no. 9918 (*d*, *ʿAwn al-maʿbūd*, VI, p. 78, *t*, *s*, *q*, confirmed in Ṭay., no. 903, Dārimī, II, p. 187, ʿAzq., VI, p. 232 f, IASh., IV, p. 139, and IḤ.). Three well-established PCLs seem to guarantee the tradition as Qatāda's, but the legal issue may be older in view of *aqwāl* attributed to Shurayḥ and Ibrāhīm and a *mursal* of Ḥasan (cf. ʿAzq., IASh.).

With the same strand:

- "The Prophet forbade postponing payment (*nasīʾa*) in sales of animals",

cf. Mz., IV, no. **4583** (*d*, *ʿAwn al-maʿbūd*, IX, p. 146, *t*, *s*, *q*, confirmed in Dārimī, II, p. 331, IḤ., IASh., VI, p. 116, cf. also ʿAzq., VIII, p. 20). Qatāda has here only two firm PCLs, so the prohibition may be due to either one of these, in due course copied by the other. The *nasīʾa*-prohibiting tradition regarding the sales of animals is absent in Bukhārī and Muslim where the later maxim is solely listed: *innamā 'r-ribā fī 'n-nasīʾa*, postponing payment (i.e. in a sale) is tantamount to usury. That the issue is not condemned in Mālik's *Muwaṭṭaʾ* may point to a basic difference of opinion in the matter between Iraq and the Ḥijāz, although Muḥammad b. al-Ḥanafiyya is said to have disapproved of it (ʿAzq., VIII, no.14134). Indeed, Mālik is reported to have transmitted from Saʿīd b. al-Musayyab: there is no *ribā* involved in it (sc. the *nasīʾa*), cf. also IASh., VI, no. 482, and Mālik°, II, pp. 652 f.

No. **4584** has Saʿīd b. Abī ʿArūba as CL, cf. his *tarjama* under that number.

With the same strand to the Prophet:

- "Anyone who acquires the ownership of a close[2] relative should set that person free",

cf. Mz., IV, no. **4585** (*d*, *ʿAwn al-maʿbūd*, X, p. 340, *t*, *s*, *q*, confirmed in Ṭay., no. 910, IASh., VI, p. 31 and IḤ., V, pp. 15, 18). The ruling is an ancient one and the maxim was already attributed to ʿUmar b. al-Khaṭṭāb, as a *mawqūf* transmitted by Qatāda testifies (cf. ʿAzq., IX, p. 183). In this bundle Qatāda is a (S)CL with just two PCLs. One Ḍamra b. Rabīʿa (d. 202/817) copied this *matn* and provided it with a fictitious *isnād* strand, cf. Mz., V, no. 7157[3]. For two other SSs supporting the same maxim, which may be considered proof for its popularity, see Ibn ʿAdī[3], *Kāmil*, II, p. 26, V, p. 125.

With the same strand to the Prophet:

- "He who kills his slave we will kill him, and he who maims his slave we will maim him",

cf. Mz., IV, no. **4586** (*d*, *ʿAwn al-maʿbūd*, XII, p. 152, *t*, *s*, *q*, confirmed in Ṭay., no. 905, Bagh., I, p. 299, ʿAzq., IX, p. 488, IASh., IX, p. 303, and IḤ.). This constituted apparently an old controversy because there are also reports in which the owner of the slave is flogged and sent into exile (cf. IASh., IX, no. 7560-4). Curiously, there is also a *qawl* of Ḥasan (cf. ʿAzq., IX, no. 18138, and Mz., XIII, no.

1. In Arabic *kullu mawlūdin rahīnatun bi-ʿaqīqatih*", that means that this sacrifice is commonly regarded as his ransom from Hellfire, cf. Lane, s.v. *RHN*, p. 1173, middle column, infra.

2. 'Close' is expressed by the term *muḥrim*, i.e. too closely related to marry, or whom it is unlawful to harm.

3. This strand is identified with him personally in Dhahabī's *Mīzān*, II, p. 330, with the words *tafarrada bihi*, but that should not be interpreted as indicating that he is responsible for the *matn*, but rather that he is the originator of its *isnād* strand to which he attached an already well-known *matn*.

18536) in which he says that the owner will *not* be killed in this case (*lā yuqādu al-ḥurr bi 'l-ʿabd*; for an attempt at harmonization, see Dārimī, II, p. 250). See also Mālik, II, p. 851. Qatāda's (S)CL position is strengthened by several PCLs and a few SSs.

With the same strand the perfectly chiastic maxim attributed to the Prophet:

- "The neighbour of a house has the first option to it when it comes up for sale (*jār ad-dār aḥaqqu bi-dār al-jār*)",

cf. Mz., IV, no. **4588** (*d*, *ʿAwn al-maʿbūd*, IX, p. 312, *t*, *s*, confirmed in Ṭay., no. 904, Bagh., I, p. 299, IASh., VII, p. 165, IḤ., V, pp. 8, 12, 13, 18#, cf. also ʿAzq., VIII, no. 14385). Qatāda's position as CL is defined by three PCLs and a SS. The rule may be older and is mentioned also in connection with Shurayḥ and Ḥasan (cf. IASh.), but Qatāda is probably responsible for this neat, chiasmal wording concerning the rights of the neighbour.

N.B. That a business partner is entitled to pre-emption (*shufʿa*) is attested in the Six and also in Mālik, and it is only Muslim who does not automatically extend *shufʿa* to the neighbour of a property. See further Lane, s.v. *khalīṭ* and *shafīʿ*. For other *shufʿa* traditions, see Ibn Jurayj under no. 2806, and Sufyān b. ʿUyayna under no. 12027.

With a strand on the authority of Ḥasan al-Baṣrī—Samura b. Jundab—the Prophet:

- "Of two people about to conclude a sale either one has the option to rescind until they have parted ways or one of them has received from the other that which fully satisfies him",

cf. Mz., IV, no. **4600** (*s*, VII, p. 251, *q*, IḤ., V, pp. 12, 17, 21—23). A *matn* supporting the first part but followed by a different sentence is found above under no. 3427 of which, like here, Qatāda is also the (S)CL.

With a strand on the authority of Ḥasan al-Baṣrī—Ḥiṭṭān b. ʿAbd Allāh—ʿUbāda b. aṣ-Ṣāmit, who related the Prophet's words:

- "Hear this from me, hear this from me, God has determined for them a way[1]: for a virgin (committing adultery) with a virgin one hundred lashes and one year of exile, and for a non-virgin (committing adultery) with a non-virgin one hundred lashes and stoning",

cf. Mz., IV, no. **5083** (*m*, III, p. 1316, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 584, ʿAzq., VII, p. 310, where the text is still moulded in a *mursal* of Ḥasan, IASh., X, p. 80, IḤ., V, pp. 313, 318, 320, Dārimī, II, p. 236). This particularly complex bundle shows up Qatāda as the most likely CL, but in its basic elements this maxim concerning the punishment of adultery (*zinā*) is most probably due to Ḥasan, while the beginning of the discussion on the punishment may go back to the lifetime of the Prophet. Although the strands converging in Ḥasan are technically speaking deficient and have the appearance of late back-projections, Ḥasan may be considered as at least one of Islam's earliest *fuqahāʾ* who underlined the said punishments for adultery in this maxim. Qatāda is just the believable CL of the wording. One of its variants shows up a topical addition describing the physical symptoms the Prophet displayed while he received a divine revelation. Who may be held responsible for this addition could not be determined from the *isnād* strands.

With a strand on the authority of Muṭarrif b. ʿAbd Allāh—his father ʿAbd Allāh b. ash-Shikhkhīr:

- "I went to the Prophet while he was reciting: 'Competition has distracted you (CII: 1)'. He said: 'Man always says: 'I have this and I have that.' But—he went on—man, have you got anything outside what you consume and exhaust? Or what you dress up in and wear out? Or what you give away in charity and use up?'",

cf. Mz., IV, no. **5346** (*m*, IV, p. 2273, *t*, *s*, confirmed in Ṭay., no. 1148, IḤ., IV, pp. 24##— 26##, Ṭabarī, *Tafsīr*, XXX, p. 284). Qatāda might be considered to be the (S)CL of this *tafsīr* tradition. In Muqātil, *Tafsīr*, IV, p. 819, we find some details on a famous inter-clan rivalry among Quraysh: the B. ʿAbd Manāf b. Quṣayy and the B. Sahm b. ʿAmr b. Murra b. Kaʿb used to hurl abuse at one another, comparing and belittling their respective noble ancestors to the point that they repaired to the cemetery to count their dead, as it says in the *sūra*.

With a strand on the authority of Jābir b. Zayd—ʿAbd Allāh b. ʿAbbās (paraphrase):

- "It was suggested to the Prophet that he take the daughter of (his uncle) Ḥamza in marriage, but he said: she is not allowed for me for she is the daughter of my foster brother",

1. A reference to the revelation of the final sentence of Q. IV: 15.

cf. Mz., IV, no. **5378** (*kh*, 67/20, 2, *m*, II, p. 1071, *s*, *q*, confirmed in IḤ. and IASh., IV, p. 287; traditions of the same gist but with Saʿīd b. al-Musayyab, Ḥasan and Ibrāhīm instead of Qatāda in Saʿīd b. Manṣūr, I, p. 236, cf. also ʿAzq., VI, pp. 205 f, where Qatāda's *aqwāl* on the issue are listed). Qatāda has three PCLs to confirm his position. The Prophet's uncle Ḥamza was killed in the battle of Uḥud.

With the same strand to the Prophet:

- "A menstruating woman and a dog 'disrupt' a *ṣalāt*",

cf. Mz., IV, no. **5379** (*d*, *ʿAwn al-maʿbūd*, II, p. 280, *s*, *q*, confirmed in IASh., I, p. 281 and IḤ.). Qatāda is no more than its SCL. But there is his personal opinion on the matter: once asked whether a woman who does *not* menstruate disrupts a person's *ṣalāt*: he said no, see ʿAzq., II, no. 2356, cf. also ibidem, pp. 26-36 for a fair collection of early traditions and *aqwāl* related to what is in fact a large, multifaceted MC. The tradition is concerned with the situation in which a person performs the *ṣalāt* in the open. After he has determined the correct direction towards Mecca, he plants a staff (cf. Lane, s.v. *sutra*) or a lance (*ʿanaza*, *ḥarba*) into the ground, or he puts something right in front of him such as his whip or the wooden backrest of a saddle, or he prays behind a squatting camel, thus establishing the *qibla* towards which he performs his ritual. Out of this there emerged the questions of whether or not someone or something passing between this *qibla* marker and the praying man invalidates the *ṣalāt* for him and, if so, what should be the distance between marker and *ṣalāt* performer to be observed by animals or people passing by and, in case he has no *qibla* marker at all, how wide should be the praying person's unobstructed view. In this issue, which gave rise to considerable casuistry, various answers were given to numerous side issues. The chronological order in which the respective answers to the rising questions were formulated cannot be reconstructed in detail, but the following main trends are discernible: certain animals seem to have been mentioned first as potential disrupters, namely a dog (when black it was thought to be the devil) and a donkey; to these was added a woman, and then a woman who is menstruating. The distance at which any of these disrupting elements is allowed to pass by in front of the praying person is determined 'at a stone's throw' (*ʿalā qadhfatin bi-ḥajar*). Eventually, all prescriptions were alleviated by *rukhṣa*-like, often composite, traditions which assert that not even a dog or a donkey, let alone a woman, disrupts (*taqṭaʿu*) someone's *ṣalāt*, cf. *m*, I, pp. 358-67, for a good survey of the later development of *rukhaṣ* in the MC. Curiously, a collection such as Ḥumaydī's is totally free of the woman and animal-unfriendly reports, but is replete with the conciliatory ones. It is, furthermore, especially the conveniently longeval companion Abū Juḥayfa (d. 74/693) from Kūfa on whose alleged authority many late SSs, spiders and complete bundles displaying this *rukhṣa* trend were eventually sprinkled over the more harshly worded ones (cf. Shuʿba under Mz., IX, no. 11799). Beside Qatāda, many other early *fuqahāʾ* aired their views on the subject; for one, Ḥasan is recorded in a *qawl* stating that women and certain animals spoil one's *ṣalāt*. Among the early experts it was Ṭāwūs who is said to have protested at women being included among those elements capable of disrupting one's *ṣalāt* by remarking that women are after all man's counterparts (*shaqāʾiq*), his sisters, and his mothers (cf. IASh., I, p. 282, line 3). In Ibn ʿAdī the tradition is mentioned in various people's *tarjama*s but without clear indications as to who is to be held responsible for what.

With a strand on the authority of Abū 'l-ʿĀliya—Ibn ʿAbbās:

- "When troubled the Prophet used to say: 'There is no god but God, the Omniscient, the Forbearing, there is no god but God, the Lord of the mighty throne, there is no god but God, the Lord of the heavens, the Lord of the earth, the Lord of the noble throne",

cf. Mz., IV, no. **5420** (*kh*, 97/22, 10, *m*, IV, pp. 2092 f, *t*, *s*, *q*, confirmed in Ṭay., no. 2651, IASh., X, p. 196 and IḤ.). Qatāda may be no more than the SCL of this—rhyming—prayer.

With a strand on the authority of Saʿīd b. al-Musayyab—ʿAbd Allāh b. ʿAbbās, who related the Prophet's words:

- "He who wants to take back a gift is like someone (in other versions: like a dog) returning to its vomit",

cf. Mz., IV, no. **5662** (*kh*, 51/30, *m*, III, p. 1241, *d*, *s*, *q*, confirmed in Ṭay., no. 2649, Bagh., I, p. 287, IASh., VI, p. 478, IḤ., I, pp. 280, 291, 339, 342, 345, 350, 391, Ibn Ḥibbān, VII, p. 289, Bay., VI, p. 180). With his four believable PCLs, Shuʿba, Saʿīd b. Abī ʿArūba, Hammām b. Yaḥyā and Hishām ad-Dastuwāʾī, Qatāda is the likely CL of this bundle. But he should not be thought of as the originator of

this saying, which probably goes back much further and, conceivably, may even be Prophetic or dating from the Prophet's lifetime. Several prominent successors, some of whom are older than Qatāda, sc. ʿIkrima, Ṭāwūs, Ḥasan al-Baṣrī as well as Khālid al-Ḥadhdhāʾ, are recorded in *mursal* strands supporting a version of the saying which gave rise to a large MC, cf. ʿAzq., IX, pp. 109 f, IASh., VI, p. 477. The commonest version of the saying mentions the dog which, after having eaten its fill and vomiting, habitually returns to its vomit[1]. Superimposed upon the Qatāda bundle we find a dive by Awzāʿī onto Saʿīd b. al-Musayyab via Muḥammad b. ʿAlī al-Bāqir and skipping Qatāda altogether, cf. *m*, *s*, *q*, *Ḥilya*, VI, p. 144. A later CL, probably copying one of Qatāda's PCLs like Shuʿba, is Wuhayb b. Khālid (d. 165-9/782-6), cf. Mz., V, no. 5712. Moulded in the form of a proverb, the saying occurs also in Rāmahurmuzī's *Amthāl*, ed. A. Qureschi, p. 131. Another (S)CL in this is Ḥusayn b. Dhakwān al-Muʿallim (d. 145/762), cf. Mz., V, no. 7097 (*d*, *t*, *s*, *q*).

With a strand on the authority of Abū Ḥassān Muslim b. ʿAbd Allāh—Ibn ʿAbbās:

- "(During the *ḥajj*) the Prophet prayed at Dhū 'l-Ḥulayfa, then he called for his camel and made the sacrificial incision (*ashʿarahā*)",

cf. Mz., V, no. **6459** (*m*, II, p. 912, *d*, *t*, *s*, *q*, confirmed in IḤ., Ṭay., no. 2696, IASh., XIV, p. 155, Dārimī, II, p. 91, *Ḥilya*, VII, p. 188). Qatāda is probably no more than a (S)CL, being confirmed by only two PCLs, Shuʿba and Hishām ad-Dastuwāʾī and no SSs.

With a strand on the authority of Abū Ayyūb Yaḥyā b. Mālik—ʿAbd Allāh b. ʿAmr, who related the Prophet's words (paraphrase):

- "The time to perform the *ẓuhr ṣalāt* lasts until the *ʿaṣr*[2], and the time to perform the *ʿaṣr ṣalāt* lasts until the sun becomes yellow, and the time to perform the *maghrib ṣalāt* lasts as long as the redness above the horizon between sunset and nightfall has not disappeared, and the time to perform the *ʿishāʾ ṣalāt* lasts until halfway the night, and the time to perform the *fajr ṣalāt* lasts as long as the sun has not risen",

cf. Mz., VI, no. **8946** (*m*, I, p. 427, *d*, *ʿAwn al-maʿbūd*, I, p. 49, *s*, confirmed in Ṭay., no. 2244#, IASh., I, p. 319, IḤ., II, pp. 210, 213, 223). Qatāda has two firm PCLs and may be reckoned to have brought a tradition such as this one dealing with this important issue into circulation. The wording translated here is that of his best-attested PCL Shuʿba.

With a strand on the authority of Yazīd b. ʿAbd Allāh b. ash-Shikhkhīr—ʿAbd Allāh b. ʿAmr, who related the Prophet's words:

- "He who recites the whole Qurʾān in less than three days does not fathom its meaning",

cf. Mz., VI, no. **8950** (*d*, II, p. 56, *t*, *s*, *Kubrā*, V, p. 25, *q*, confirmed in Ṭay., no. 2275, IḤ., II, pp. 164, 165, 193, 195, Dārimī, I, p. 418). Qatāda may be the (S)CL of this tradition.

With a strand on the authority of Anas b. Mālik—Abū Mūsā al-Ashʿarī, who related the Prophet's simile:

- "A believer who recites the Qurʾān is like a citron (*utrujj*[3]), both its smell and taste are delicious, a believer who does not is like a date, its taste may be good but it has no smell, a hypocrite who recites the Qurʾān is like sweet basil, its smell is good but its taste is bitter, and a hypocrite who does not recite the Qurʾān is like a colocynth which has no smell and tastes bitter",

cf. Mz., VI, no. **8981**, (the Six, *kh*, 66/17, *m*, I, p. 549, confirmed in Ṭay., no. 494, ʿAzq., XI, p. 435, IASh., X, pp. 529 f, IḤ., IV, pp. 397, 403 f, 408, Dārimī, II, p. 535, Abū Yaʿlā, XIII, p. 207). Although the *matn* may leave one with the impression that it hails from a time later than Qatāda, Qatāda has no less than four believable PCLs and some SSs, cf. Mz., I, nos. 905, 1309 and 1138. If he is not the CL of this bundle but indeed only its

1. One may be reminded of the Old Testament verse in Proverbs 26, 11: As a dog returneth to his vomit, so a fool returneth to his folly.

2. Lane, p. 2062, middle column: [This] time … commences about mid-time between noon and nightfall; or … when the shade of an object, cast by the sun, is equal to the length of that object, added to the length of the shade which the same object casts at noon (Shāfiʿī, Mālik, Ibn Ḥanbal), or … when the shadow is equal to twice the length of the object added to the length of its mid-day shadow (Abū Ḥanīfa), … also called *aṣ-ṣalaṭ al-wusṭā*.

3. Muḥammad Fuʾād ʿAbd al-Bāqī describes it in his edition of Muslim (I, p. 549) as a fruit the size of a melon which combines good taste and smell with an appealing colour.

(S)CL, this is indeed a prime example of the (S)CL phenomenon. Moreover, the tradition is quoted in full in Qatāda's *tarjama* in Dhahabī, *Siyar*, V, p. 280. This simile (*mathal*) is found also among those collected by Rāmahurmuzī in his *Amthāl al-ḥadīth*, ed. Qureshi, p. 87. The wisdom behind singling out the citron for this simile, rather than other kinds of fruit which combine taste and smell such as the apple, lies in the observation that the candified rind of the citron is used in medicine, its colour is supposed to delight the eye, and from its seeds beneficial oil is pressed[1]. It was furthermore believed that jinn would not enter houses in which there were citrons, cf. Abū Yaʿlā, XIII, p. 208, and IḤj., *Fatḥ*, X, p. 442.

With a strand on the authority of Ḥiṭṭān b. ʿAbd Allāh—Yūnus b. Jubayr—Abū Mūsā al-Ashʿarī after a lengthy narrative introduction:

- "… the Messenger of God … taught us how to perform the *ṣalāt* saying: 'When you perform the *ṣalāt*, straighten your rows and let someone from among you be your prayer leader. When he says God is great, you must say it after him and when he (has finished reciting the *Fātiḥa* by) uttering *ghayri 'l-maghḍūbi ʿalayhim wa-lā 'ḍ-ḍāllīn* and you say *āmīn*, God will answer (your prayers). When the *imām* then says God is great and he bows, you must do that after him. He bows before you do and he straightens himself again before you do … When he says: 'God listens[2] to anyone who praises Him,' and you say: 'God, our Lord, praise be to You, then He will listen to you … And when the *imām* says God is great and he prostrates himself, then you must do likewise; the *imām* prostrates himself and raises himself again just before you do … When he is then in sitting position, then everyone of you must say (follows a version of the *tashahhud* formula): 'Excellent salutations [and] prayers to God; peace be upon you o Prophet and the forgiveness of God and His blessings; peace be upon us and upon the pious servants of God; I testify that there is no god but God and I testify that Muḥammad is His servant and His messenger'",

cf. Mz., VI, no. **8987** (*m*, I, pp. 303 f, *d*, *s*, *q*, confirmed in Ṭay., no. 517, ʿAzq., II, pp. 201 f, IASh., I, p. 292, IḤ., IV, p. 409). Qatāda has four firm PCLs so he is in a secure CL position. The gist of the original *matn* of this tradition is probably his, but in its very extensive wording recorded here it should rather be considered as the result of numerous, no longer separately distinguishable, accretions, and embellishments of his PCLs. The *tashahhud* formula is recorded in several versions, many of which go allegedly back to companions and early *fuqahā'*, for which see Mālik, I, pp. 90 ff, ʿAzq., II, pp. 199-205, and IASh., I, pp. 291-4. For another version supported by a bundle which shows up two CLs, see Manṣūr b. al-Muʿtamir under no. 9296.

With a strand on the authority of Abū 'l-ʿĀliya—Ibn ʿAbbās—ʿUmar b. al-Khaṭṭāb:

- "… the Prophet forbade to perform a (supererogatory) *ṣalāt* after the *ṣubḥ ṣalāt* until the sun has risen (fully) and to perform one after the *ʿaṣr ṣalāt* until the sun has set (fully)",

cf. Mz., VIII, no. **10492** (the Six, *kh*, 9/30, *m*, I, pp. 566 f, confirmed in Ṭay., no. 29, IASh., II, 349, Dārimī, I, p. 394, IḤ., I, pp. 18, 20, 39). The issue when *not* to perform a *ṣalāt* gave rise to a couple of large MCs (cf. also ʿAzq., II, pp. 424-34) which, judging by the opinions expressed by the oldest *fuqahā'*, must have occupied the community probably right from the start. In any case, Qatāda is certainly not the first one to formulate an opinion on it, but the number of firm PCLs (Hishām ad-Dastuwāʾī, Shuʿba, Saʿīd b. Abī ʿArūba, Hammām and Hushaym by means of a dive) as well as a few SSs in this bundle secure his position in it as a CL rather than as a (S)CL and make him in all likelihood responsible for this particular wording. Mālik is CL in a similar, later tradition (cf. Mz., X, no. 13966°). For a late Egyptian (S)CL, Mūsā b. ʿUlayy b. Rabāḥ[3] (d. 163/780), who may have brought a closely related *matn* into circulation, cf. Mz., VII, no. 9939 (*m*, I, pp. 568 f, *d*, *t*, *s*, *q*, Ṭay., no. 1001).

1. Among the diseases for which medicines made out of the citron were considered to be beneficial are mentioned semiplegia, leprosy, and eczema, cf. Edouard Ghaleb, *Encyclopédie des sciences de la nature*, sec. ed., Beirut 1988, s.v.
2. Or: 'May God listen to anyone …'
3. The name ʿUlayy was originally ʿAlī, but when the Umayyad caliphs heard about the birth of boys named ʿAlī, they had them killed. The fathers of such babies changed the names of their offspring into a diminutive of ʿAlī, hence ʿUlayy, cf. Dhahabī, *Siyar*, VII, pp. 412 f.

For more on the subject, see Hishām b. ʿUrwa under no. 7322.

With a strand on the authority of Zurāra b. Awfā—ʿImrān b. Ḥuṣayn:

- "A man fought with Yaʿlā b. Munya (or b. Umayya[1]) and gripped his hand with his teeth. When Yaʿlā withdrew his hand from the other's mouth, he uprooted (two of) his incisor(s). They went to ask for the Prophet's verdict in this matter. The Prophet said: 'Did the one bite the other like a stallion? He will not receive blood-money",

cf. Mz., VIII, no. **10823** (*kh*, 87/18, *m*, III, p. 1300, *t*, *s*, *q*, confirmed in ʿAzq., IX, p. 355, IASh., IX, p. 336, Dārimī, II, p. 256 and IḤ., IV, pp. 427 f). The same story is recorded with two more strands via ʿAṭāʾ b. Abī Rabāḥ via Ṣafwān b. Yaʿlā to his father Yaʿlā b. Umayya and with Ibn Jurayj as SCL responsible for the wording, cf. Mz., IX, no. 11837, two SSs in *m*, III, p. 1301, *s*. Whether or not the event is historical is hard to ascertain but not unlikely. It seems to have become a *cause célèbre*, for several of the oldest *fuqahāʾ* are recorded as having preserved *mursalāt* and *aqwāl* about it, all of which developed into a MC. Qatāda has two firm PCLs and a few SSs, but he is certainly not the oldest CL or the only expert to address himself to it. ʿAṭāʾ may in fact be the first one, but it is hard to tell from these bundles and spiders which seem to be superimposed upon one another.

With the same strand to ʿImrān b. Ḥuṣayn:

- "The Prophet performed the *ẓuhr* or the *ʿaṣr ṣalāt* … Afterwards he said: 'Who of you recited behind my back *sabbiḥi 'sma rabbika 'l-aʿlā* (LXXXVII: 1)?' A man said: 'It was I. I had no intention other than to do something meritorious.' The Prophet said: 'I realized (v.l. thought) that some of you[2] were vying with me",

cf. Mz., VIII, no. **10825** (*m*, I, pp. 298 f, *d*, *ʿAwn al-maʿbūd*, III, pp. 39 f, *t*, confirmed in Ṭay., no. 851, IASh., I, p. 357, Ḥum., no. 835 and IḤ.). Qatāda seems to be established as CL by three firm PCLs.

1. Munya is Yaʿlā's mother or grandmother, whereas Umayya was the name of his father. This Yaʿlā was allegedly known by either name.
2. Or: one of you. The Arabic *baʿḍukum* is either plural or singular.

For comments on this tradition, see Mālik b. Anas under no. 14264°.

With a strand on the authority of Sālim b. Abī 'l-Jaʿd—Maʿdān b. Abī Ṭalḥa—Abū 'd-Dardāʾ relating the Prophet's words:

- "He who memorizes the first ten verses of *sūrat al-kahf* (= XVIII) will be safeguarded against the temptation (*fitna*) of the Antichrist",

cf. Mz., VIII, no. **10963** (*m*, I, p. 555, *d*, *t*, *s*, confirmed in IḤ., V, p. 196, VI, pp. 446, 449, 450). Qatāda, who is CL, has three believable PCLs and in addition a SS in Mz., II, no. 2118.

With a strand on the authority of Naṣr b. ʿĀṣim—Mālik b. al-Ḥuwayrith:

- "When he said 'God is great', the Prophet raised his hands until they were on the level of his ears, and when he was about to make a bow, he raised his hands until they were on the level of his ears, and when he raised his head again after the bow and he had said: 'God listens to anyone who praises Him,' he raised his hands again",

cf. Mz., VIII, no. **11184** (*m*, I, p. 293, *d*, *s*, *q*, confirmed in Ṭay., no. 1253, IḤ., III, pp. 436, 437, and in ʿAzq., II, p. 68, no. 2521, there is a *mursal* of Qatāda). Qatāda is (S)CL of this tradition. It is part of a large MC on raising the hands between the various elements of the *ṣalāt*. The issue dates to the earliest times and was widely debated which led to a considerable amount of casuistry, in which the above tradition constitutes an advanced stage. The companion Mālik b. al-Ḥuwayrith allegedly lived so long that his persona served other, later CLs in spidery bundles to support other *ṣalāt*-related traditions, cf. Mz., VIII, nos. 11183, 11185-7. For a SCL contemporary with Qatāda, see Abū Qilāba under no. 11182.

With a strand on the authority of Khālid b. ʿUrfuṭa—Ḥabīb b. Sālim—an-Nuʿmān b. Bashīr, who reported the Prophet's words:

- "A man who sleeps with his wife's servant girl is to be stoned in case the wife had not given her permission, and flogged in case she had",

cf. Mz., IX, no. **11613** (*d*, *ʿAwn al-maʿbūd*, XII, pp. 96 f, *t*, *s*, *q*, confirmed in IḤ., IV, pp. 272-7, with a diving SS thrown in on p. 273). IASh., X, p. 12, only records a Hushaym dive bypassing Qatāda, whose position is otherwise attested by three PCLs and

two SSs. Qatāda's role as CL is all the more believable because there are a few early *aqwāl* concerning this issue: one attributed to himself where he judges along the same line in ʿAzq., VII, no. 13432, and one in which he is said to have passed on a *qawl* of Ḥasan to this effect, cf. the bundle in Mz., IV, no. 4559 (*d*, *s*, ʿAzq., VII, no. 13417, IḤ., V, p. 6) supporting the verdict that the servant girl is to be left unpunished. An-Nuʿmān, the companion of this strand, was allegedly governor over Kūfa at the time. The woman who owned the servant girl had indeed allowed her husband, ʿAbd ar-Raḥmān b. Ḥunayn, to sleep with her, so he was only flogged. The *isnād* of this tradition was otherwise generally labelled as unreliable. The punishment was not considered to fall within the confines of the *ḥadd* punishments, but was rather to be considered as *taʿzīr*, i.e. discretionary punishment e.g. by a *qāḍī*.

With a strand on the authority of an-Naḍr b. Anas—Abū 'sh-Shaʿthāʾ Bashīr b. Nahīk—Abū Hurayra, who related the Prophet's words (paraphrase):

- "He who partially frees a slave (whom he owns with another person or persons), must (in order to give the slave his freedom instantly) compensate the other owner(s) if he can, but if he cannot, the slave is required to compensate the other owner(s) (i.e. for the other part of his freedom) by rendering services; these services should not surpass his capacity",

cf. Mz., IX, no. **12211** (the Six, *kh*, 47/5, 2, *m*, II, p. 1139, confirmed in Ṭay., no. 2451, IASh., VI, 481, ʿAzq., IX, p. 151, IḤ., II, pp. 255, 426, 472). This legal issue gave rise to a large MC in which considerable casuistry is discernible, for example, whether the word slave (*ʿabd*) also pertained to slave girls, and what happens when the manumission is included in someone's last will. This partial manumission constitutes probably an ancient issue: *aqwāl* of the same tenor are attributed to Iraqi *fuqahāʾ*, among whom we find Ḥasan, cf. IASh., VI, no. 1778, and Ibrāhīm, see Azq., IX, no. 16720, and *mursalāt* to Abū Qilāba Zayd b. ʿAbd Allāh, see ʿAzq., IX, nos. 16718, -9. There are also *aqwāl* of Qatāda to this effect (cf. ʿAzq., IX, no. 16725, -30). The *isnād* strand from Qatāda down to Abū Hurayra, which in some sources skips an-Naḍr, is probably due to one of his six(!) seemingly firm PCLs who are in due course copied by the others. There are numerous variant wordings in additions and interpolations attributed to these PCLs (for a sample of these, cf. Qasṭallānī, IV, pp. 344 ff). The various *matn*s of the additions are spread over many bundles, several of which show up Nāfiʿ as a beguiling key figure but who is nonetheless only SCL, while Mālik who is the real CL produced a typically concise version, cf. his *tarjama* under Mz., VI, no. 8328*.

With the same strand from the Prophet:

- "Donating something for life (*ʿumrā*) is a permissible act",

cf. Mz., IX, no. **12212** (*kh*, 51/32, 2, *m*, III, p. 1248, *d*, *s*, confirmed in Ṭay., no. 2453, IASh., VII, p. 143, IḤ., II, pp. 347, 468; in Mz., II, no. 2470, with a Qatāda / ʿAṭāʾ / Jābir strand, there is an additional bundle with him as (S)CL: *kh*, 51/32, 2, *m*, III, p. 1248, *s*, confirmed in Ṭay., no. 1680). This ancient issue was addressed by several early *fuqahāʾ* among whom Ḥasan (IASh., VII, no. 2668). The donation could comprise a house, a piece of land, or animals. Qatāda's position is confirmed as CL by three believable PCLs and some SSs, while he is also recorded as having transmitted Ḥasan's opinion on it (ʿAzq., IX, no. 16872).

With the same strand from the Prophet in a paraphrase summarizing a host of different wordings:

- "When a man finds goods formerly his own among the possessions of someone whom he sold them to and who, subsequently, went bankrupt (sc. without having properly concluded the sale), that man is more entitled to those goods than any other creditor (in the bankruptcy)",

cf. Mz., IX, no. **12216** (only *m*, I, p. 1194##, but confirmed in Ṭay., no. 2450, ʿAzq., VIII, p. 264, IASh., VI, p. 35, Bagh., I, 292, II, p. 481, IḤ., II, pp. 347, 410, 468, with a spider going back via Ḥasan to Samura in Mz., IV, no. 4595 (*d*, *s*). Qatāda has three believable PCLs and a few SSs and, what is more, he is mentioned several times as the legal expert expressing himself in this vein in respect of this issue in which many other, earlier experts otherwise preceded him. The problem gave rise to a huge MC, Qatāda being merely one of its numerous (S)CLs.

With a strand on the authority of the Baṣran *qāḍī* Zurāra b. Awfā—Abū Hurayra, who related the Prophet's words:

- "God overlooks what His subjects toy with in their minds as long as they do not express it in words or act upon it",

cf. Mz., IX, no. **12896** (the Six, *kh*, 68/11, 1, *m*, I, p. 116, confirmed in Ṭay., no. 2459, Ḥum., no. 1173, IASh., V, p. 53, IḤ., II, pp. 425, 474, 481, 491). 'Toying with an idea', in Arabic: *ḥadīth an-nafs*, is also expressed by the expression 'whispering under one's breath' (*waswasa*). The tradition refers to various situations in a man's life, for example when he has in mind to repudiate his wife: the *ṭalāq* is null and void as long as he does not utter the formula aloud. The same goes for an oath or an intention to free a slave. The adage laid down in the tradition is closely tied to, and indeed probably a precursor of, the principle that the *niyya* determines an action, a principle that found its definitive formulation in the famous *niyya* tradition, cf. no. 10612 in the *tarjama* of Yaḥyā b. Saʿīd al-Anṣārī. In the bundle under scrutiny the (S)CL, Qatāda, has a good number of pupils who allegedly transmitted this from him, but upon close inspection none of these can be considered to be a safe PCL; virtually each strand blossoming forth from Qatāda is a SS or develops in a higher tier into a spider. Had it not been for the fact that various old legal experts are said to have dealt with the problem of the *ṭalāq* which is being left unexpressed, such as Ibn Sīrīn, ʿAṭāʾ and Ḥasan (cf. IASh., V, pp. 53 f), this bundle would not have been treated in the *tarjama* of Qatāda, since the only persons showing up veritable transmission knots in it are of that generation of transmitters who died towards the end of the second/eighth or the beginning of the third/ninth century, such as Wakīʿ, Sufyān b. ʿUyayna, Qutayba, Ṭayālisī, and IASh., one of whom was probably responsible for the strand from Qatāda down to the Prophet, in due course copied by his peers.

With a strand on the authority of Ḥasan—Abū Rāfiʿ—Abū Hurayra, who related the Prophet's words:

- "When someone sits between the legs of his wife and compresses her, then a *ghusl* becomes obligatory",

cf. Mz., X, no. **14659** (*kh*, 5/28, *m*, I, p. 271, *d*, *s*, *q*, confirmed in Ṭay., no. 2449, Dārimī, I, p. 214, IASh., I, pp. 85 f, IḤ., II, pp. 234, 347, 393, 470, 520). This tradition is part of a huge MC in which the mere contact (*iltiqāʾ*) of the genitals, often referred to by means of the metonym *khitānāni* [1](= lit. 'two circumcisions', cf. Lane, s.v.), requires the *ghusl*, regardless of whether or not ejaculation has occurred. At the same time this comprises an aggravation of a prescription concerning ritual purity as well as an abrogation of a *rukhṣa*-like tradition epitomized in the legal maxim: *al-māʾ min al-māʾ*, i.e. the use of washing water is *only* obligatory when there has been an ejaculation (cf. IASh., I, pp. 89 f). Qatāda may be the CL in this bundle, because he has, beside a number of SSs, three firm PCLs, but a personal *qawl* to this effect has not been preserved in the sources mentioned above. However, the number of *aqwāl* of his peers and predecessors (among whom several feasible companions!, cf. also ʿAzq., I, pp. 246 ff) in this matter is so large that Qatāda might very well have expressed himself in the same vein. The *isnād* strand from Qatāda back to the Prophet is probably due to one of his PCLs in the course of time imitated by his peers.

With a strand on the authority of Zurāra b. Awfā—Saʿd b. Hishām—ʿĀʾisha, who related the Prophet's words (a paraphrase in which many textual variants are incorporated):

- "He who recites the Qurʾān skilfully will find himself in the company of the honourable, God-fearing scribes (i.e. an allusion to Q. LXXX: 15-6: *safaratin kirāmin bararatin*, identified with angels, prophets or divine ambassadors), and he who, to his regret, can only recite the Qurʾān haltingly will have a double reward",

cf. Mz., XI, no. **16102** (the Six, *kh*, 65/80, 1, *m*, I, pp. 549 f, confirmed in Ṭay., no. 1499#, IASh., X, p. 490, ʿAzq., III, p. 375, IḤ., VI, pp. 48, 98, 170, 239, 266, Dārimī, II, p. 537). The strand from Qatāda down to ʿĀʾisha shows signs of patchwork that is probably not Qatāda's handiwork but that of later transmitters. Recitation performed haltingly, for which in the many variants of this tradition different terms are used[2], is glossed, not as deficient articulation, but as the hesitation of one who does not have the ability to memorize the words perfectly; trying hard is therefore doubly meritorious. Qatāda has no less than five firm PCLs so that one is inclined to assess his role as that of a CL, at least as far as the first part and the overall gist is concerned. But sceptics label this bundle perhaps as no more than a bunch of superimposed spiders. Some of Qatāda's recorded PCLs are probably responsible for several of its various wordings.

1. Cf. Mz., XII, no. 17499 (*t*, *s*, *q*), for a late CL, Walīd b. Muslim, in a tradition with the word *khitānāni*.

2. In *kh* we find the term *yataʿāhaduhu*, in *m*, *s* and *q* *yatataʿtaʿu*, *yutaʿtiʿu fīhi*, in *d* *yashtaddu ʿalayhi*, in *t* and *s* *wa-huwa shadīd ʿalayhi* and *wa-huwa ʿalayhi shāqq*.

Moreover, in Ṭabarī's *Tafsīr*, XXX, p. 53, dealing with Q. LXXX, 15-6, he figures in *isnād* strands of explanatory remarks. In short, the saying displays such a remarkably many-sided textual development with its respective interpretations, and it has such an elaborate strand down to the Prophet which may point to a relatively late chronology, that this analysis has to remain therefore no more than tentative.

Qutayba b. Saʿīd, a *mawlā* and member of the *sunna* party (*ṣāḥib sunna*) who transmitted traditions in Baghdad where he died in 240/854. He occurs in a number of late spidery traditions partly copied from older CLs, partly original his. The majority have been left out of consideration in this book. He seems fond of *faḍāʾil* traditions singing the praises of ʿAlī b. Abī Ṭālib, e.g. see below no. 3872.

With a strand on the authority of Layth b. Saʿd—Abū ʾz-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh, who related the Prophet's words:

- "No one who pledged allegiance under the tree (sc. of Ḥudaybiya) will go to Hell",

cf. Mz., II, no. **2918** (*d*, *ʿAwn al-maʿbūd*, XII, pp. 263 f, *t*, *s*). Qutayba is the (S)CL.

With a strand on the authority of Yaʿqūb b. ʿAbd ar-Raḥmān—ʿAmr b. Abī ʿAmr—al-Muṭṭalib b. ʿAbd Allāh b. al-Muṭṭalib—Jābir b. ʿAbd Allāh, who related the Prophet's words:

- "Game of land animals is permitted (sc. when you are in a state of consecration in order to perform a pilgrimage), as long as you did not bring it down yourselves or as long as others did not kill it for you",

cf. Mz., II, no. **3098** (*d*, *ʿAwn al-maʿbūd*, V, p. 212, *t*, *s*, confirmed in IḤ., III, p. 362). Qutayba is (S)CL. This bundle is the only example adduced by J. Schacht in his *Origins*, p. 172, with which he sought to demonstrate the CL phenomenon. However, he drew the erroneous conclusion that a certain ʿAmr b. Abī ʿAmr (d. 144/762) is the CL, whereas he is only the SCL in the otherwise not elsewhere attested strands which Schacht copied from Shāfiʿī in *Umm*, Būlāq 1321-5, VII, p. 294, *in margin*. ʿAmr b. Abī ʿAmr is considered an unreliable transmitter by several early experts[1]. Qutayba's role as possible originator of the *matn* is open to doubt, since Ibn ʿAdī[3], VII, p. 160, clearly identifies this tradition with a certain Yūsuf b. Khālid as-Samtī (d. 189/805) who leads it through ʿAmr b. Abī ʿAmr back to another companion, Abū Mūsā al-Ashʿarī, so Qutayba may be only held responsible for the diving strand to Yūsuf's alleged master ʿAmr. The question of the authorship of this tradition cannot be solved on the basis of the strands adduced by Shāfiʿī, but one thing seems eminently clear: Schacht's endeavour to illustrate the principle with this bundle does not work. In any case, the tradition as listed here constitutes some sort of *rukhṣa* ('concession'), or perhaps rather an alleviating specification, in respect of the more severe prescription from Q. V: 96: 'Game of land animals is forbidden for you as long as you are in a state of consecration.' For a ruling in the same vein, though more elaborate, for which Mālik b. Anas seems responsible, cf. his *tarjama* under no. 12131*. For a sample of the extensive casuistry to which the issue gave rise, see Ṭabarī, *Tafsīr*, VII, pp. 70-5.

With a strand on the authority of Ḥātim b. Ismāʿīl—Bukayr b. Mismār—ʿĀmir b. Saʿd b. Abī Waqqāṣ, who reported something involving his father:

- "Muʿāwiya b. Abī Sufyān asked Saʿd: 'What prevents you from cursing Abū Turāb[2]?' Saʿd replied: 'I shall never curse him on account of three things which I remember the Messenger of God saying to him. If one of these remarks had been made to apply to me, then that would have been dearer to me than the most excellent breed of camels. When the Prophet set out on an expedition and left ʿAlī behind, ʿAlī said: 'Messenger of God, why do you leave me behind with the women and children?' The Prophet said: 'Are you not satisfied that you are to me like Hārūn was to Mūsā, except that there will be no prophethood after me?' And on the day of the conquest of Khaybar the Prophet said: 'I shall give the flag to a man who loves God and His Messenger and who is loved by God and His Messenger.' We all craned

1. He was especially reproached for his alleged involvement in strands supporting a tradition forbidding bestiality; see his *tarjama* under no. 6176.

2. This is a *kunya* (agnomen) of ʿAlī b. Abī Ṭālib, cf. no. 4714, below. During Muʿāwiya's reign it had become the custom in the Friday sermon to vilify ʿAlī, Muʿāwiya's adversary in Kūfa, from the pulpits in the mosques, cf. IḤj., *Fatḥ*, VIII, p. 72.

our necks, but he said: 'Call ʿAlī.' When he was brought forward, he appeared to be suffering from conjunctivitis. The Prophet rubbed some spittle on his eyes (whereupon they were cured) and thrust the flag to him. Thereupon God conquered Khaybar at his hands. And, finally, when the verse was revealed: 'Say: come hither and call our sons and your sons (III: 61),' the Messenger of God called ʿAlī, Fāṭima, Ḥasan, and Ḥusayn and said: 'These are my kin, God'",

cf. Mz., III, no. **3872** (*m*, IV, p. 1871, *t*, confirmed in IḤ., I, p. 185). This *faḍāʾil* tradition is in fact a composite consisting of three separate elements: the comparison of ʿAlī with Hārūn, his being entrusted with the victory banner at the conquest of Khaybar, and his being associated with Qurʾān III: 61. Qutayba cannot be held responsible for element (1), that is most probably Shuʿba's, cf. his *tarjama* under 3840, but he surely had a hand in circulating element (2), and this on account of his position in a few other bundles supporting it, partly abbreviated, partly embellished with a rich variety of narrative trimmings, cf. IV, nos. 4543 (*kh*, *m*), 4713 (*kh*, *m*), 4777 (*kh*, *m*, *s*) and IX, no. 12774 (*m*, *s*). As for element (3) from the above composite, that may be Qutayba's too.

With a strand on the authority of Bakr b. Muḍar—ʿAmr b. al-Ḥārith—Bukayr b. ʿAbd Allāh b. al-Ashajj—Yazīd b. Abī ʿUbayd—Salama b. al-Akwaʿ:

- "When the verse was revealed: 'And incumbent upon those who can afford it a redemption consisting of the feeding of a pauper … (II: 184)', those who wanted to break their fast by paying a redemption (did so), until the following verse (sc. II: 185) was revealed which abrogated it",

cf. Mz., IV, no. **4534** (*kh*, 65/2, 26, 2, *m*, II, p. 802, *d*, *t*, *s*). Qutayba is CL. In that following verse (II: 185) a continuous fast of the whole month of Ramaḍān was made incumbent upon everyone except those who were ill or on a journey: days lost in those cases could be compensated for by fasting them at a date *after* Ramaḍān. In other words, verse 184 was interpreted as pertaining to the period in early Islam when the fast of Ramaḍān had not yet been stipulated. In those days feeding a pauper for a day instead of fasting it was considered a special *rukhṣa* ('concession') of God meant for those who had the wherewithal to feed the hungry. Verse 185 was interpreted as abrogating that *rukhṣa*. The holiness of Ramaḍān was accentuated by the belief that the entire Qurʾān was sent down in *laylat al-qadr* onto the heaven nearest to earth. From there it was transmitted piecemeal by Jibrīl to the Prophet and duly collated with him in the course of his life.

With a strand on the authority of Ḥātim b. Ismāʿīl—Yazīd b. Abī ʿUbayd:

- "Salama b. al-Akwaʿ entered into the presence of al-Ḥajjāj b. Yūsuf who said: 'Have you retraced your footsteps? Have you gone back to a nomadic lifestyle?' 'No,' Salama answered, 'but the Messenger of God has allowed me to return to it'",

and on the authority of the transmitter Yazīd b. Abī ʿUbayd who added:

"When ʿUthmān b. ʿAffān was murdered, Salama b. al-Akwaʿ left for Rabadha[1] and he got married there with a woman who bore him children. He stayed there, until a few nights before he died he settled in Medina again",

cf. Mz., IV, no. **4539** (*kh*, 92/14, *m*, III, p. 1486, *s*). Qutayba is CL. In IHj.'s *Fatḥ*, XVI, p. 150, we read that Salama was well within his rights to withdraw from the civil disturbance (*fitna*) which originated with al-Ḥajjāj assuming control in the Ḥijāz after killing ʿAbd Allāh b. az-Zubayr and taking up residence in Medina as governor for the Umayyads. Salama's having made the *hijra* even after he had left Medina remained valid as a pious act, so he could not be accused of being an apostate. Al-Ḥajjāj's rough words to Salama went down in the sources as an affront on the part of the governor towards a respected companion, who was otherwise well-known for his valour. This tradition ties in with one of Mālik b. Anas, cf. his *tarjama* under no. 4103*, in which resuming a nomadic lifestyle is similarly condoned.

With a strand on the authority of ʿAbd al-ʿAzīz b. Abī Ḥāzim—his father Abū Ḥāzim Salama b. Dīnār—Sahl b. Saʿd:

- "No name was dearer to ʿAlī than Abū Turāb, he was delighted to be called by it. (One day) the Prophet came to the quarters of (his daughter) Fāṭima and did not

1. That is the name of a place in the desert three miles from Medina along the road to Mecca. It is reported that the famous companion Abū Dharr was buried there.

find ʿAlī there. 'Where is your cousin?', he asked. 'We had an argument,' she answered, 'whereupon he became angry with me and he left without having his siesta with me here.' The Prophet ordered someone to go and look for ʿAlī. The man came back and said: 'He is asleep in the mosque.' The Prophet went there and found ʿAlī stretched out on the ground. His upper garment had slid off his side which had become all dusty. The Prophet began to wipe the dust off his body saying: 'Get up, Abū Turāb, get up, Abū Turāb!'",

cf. Mz., IV, no. **4714** (*kh*, 79/40, *m*, IV, pp. 1874 f, confirmed in Bay., II, p. 446). Qutayba may be the CL of the wording of this account of how ʿAlī got by his favourite *kunya* Abū Turāb that means 'father of dust'. However, there are older reports that describe how ʿAlī received the name. In the *Sīra* of Ibn Isḥāq (cf. II, p. 250) we read how, shortly before the battle of Badr, ʿAlī was named Abū Turāb by the Prophet. ʿAlī had been spying on some people who were working in their palm grove near al-ʿUshayra[1]. He had fallen asleep in some place from where he was awakened by the Prophet who addressed him by the *kunya* because of the dust he had accumulated on his dress. It is also recorded there that ʿAlī would always put dust on his head, whenever he had had a quarrel with Fāṭima, enabling the Prophet to detect immediately when there had been an altercation between his daughter and her husband, his cousin (cf. also IḤj., *Fatḥ*, XIII, p. 210).

With a strand on the authority of Yaʿqūb b. ʿAbd ar-Raḥmān al-Qārī—Abū Ḥāzim Salama b. Dīnār—Sahl b. Saʿd:

- "Abū Usayd as-Sāʿidī invited the Prophet to his wedding with a woman who was a servant girl in those days. Sahl asked (sc. the wedding guests): 'Do you know what she gave the Prophet to drink? The previous night she had left dates to soak in a *tawr* (cooking-pot). When he had eaten, she gave him to drink from that'",

cf. Mz., IV, no. **4779** (*kh*, 74/6, *m*, III, p. 1590, *s*, confirmed in IḤ., III, p. 498). Qutayba is CL. Juice from fruit left to soak for a night or a little longer was permitted, as long as fermentation had not set in to the point that drinking it had an intoxicating effect. In that case it became forbidden. The beverage was called *nabīdh*. For more on this controversial drink and the vessels in which the making thereof was considered either *ḥarām* or *ḥalāl*, see Shuʿba under no. 6716. The cooking-pot mentioned in this tradition does not figure there; Lane defines the *tawr* as a certain well-known, small vessel made of brass or stone.

With a strand on the authority of Layth—ʿUqayl—Zuhrī—Ḥamza b. ʿAbd Allāh—his father ʿAbd Allāh b. ʿUmar, who related the Prophet's dream:

- "'I dreamt that I was presented with a beaker filled with milk, I drank from it and gave what was left to ʿUmar b. al-Khaṭṭāb.' The people asked: 'What does that milk mean for you, Messenger of God?' 'It indicates knowledge (*ʿilm*),' he said",

cf. Mz., V, no. **6700** (*kh*, 91/36, *m*, IV, pp. 1859 f, *t*, *s*, confirmed in IḤ., II, p. 108). In this very complex bundle comprising a number of superimposed spiders and SSs, Zuhrī is at first sight the seemingly unassailable CL, but among the transmitters listed as having received it from him there is not one who can be labelled as a safe PCL. There is only one key figure in it whose position as (S)CL is tenable and that is Qutayba. The quantity of milk the Prophet is recorded to have drunk in his dream is expressed by means of an unintelligible metaphor transmitted in a number of different wordings, which caused the commentators to bend over backwards in search of a feasible interpretation, but none of these is entirely satisfactory[2]. Curiously, Qutayba's version translated above has simply left it unmentioned. The 'knowledge' ʿUmar allegedly acquired thus from the Prophet is generally taken to point to *fiṭra*, which Lane defines as the natural constitution with which a child is created in its mother's womb, cf. IḤj., *Fatḥ*, I, p. 190.

With a strand on the authority of Yaʿqūb b. ʿAbd ar-Raḥmān—Mūsā b. ʿUqba—Sālim b. ʿAbd Allāh—his father ʿAbd Allāh b. ʿUmar:

- "We used to call Zayd b. Ḥāritha by the name Zayd b. Muḥammad, until the verse came down: 'Name them after their ancestors, that is more just with God (XXXIII: 5)'",

1. A spot in the desert region of Yanbuʿ between Medina and Mecca, cf. Yāqūt, *Buldān*, III, p. 681.

2. E.g. I drank so much from it that I saw satisfaction coming out of my fingernails.

cf. Mz. V, no. **7021** (*m*, IV, p. 1884, *t*, *s*). Qutayba is (S)CL. Zayd b. Ḥāritha was a slave whom Khadīja had bought for her husband to be his servant. Muḥammad took a liking to him, adopted him as his son, and gave him his freedom, whereupon he became the Prophet's *mawlā*. From that time onwards he became known as Zayd b. Muḥammad, until God abolished adoption, thus at the same time facilitating a marriage of His Prophet to Zayd's repudiated wife Zaynab bt. Jaḥsh. Cf. Ṭabarī, *Tafsīr*, XXII, pp. 12 ff, apud XXXIII: 37, and *Sīra*, IV, p. 294, for details on how this marriage came about[1].

With a strand on the authority of Layth—ʿUqayl—Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Abū Hurayra:

- "After the Messenger of God had died and Abū Bakr had been appointed his successor, many tribesmen returned to a state of unbelief. Then ʿUmar asked Abū Bakr: 'How will you fight those people, bearing in mind that the Prophet used to say: 'I have been ordered to fight all people until they proclaim that there is no god but God; he who does proclaim that, (does so in the understanding that) his worldly possessions and life are sacrosanct to me except when (Islam) has the right to (call) him (to order[2]), his final reckoning (for offences committed in secret) resting with God.' Abū Bakr replied: 'By God, I shall fight those who differentiate between the *ṣalāt* and the *zakāt* (i.e. by observing the first as a religious duty and balking at complying with the precepts of the second). For the *zakāt* is (Islam's) right to (part of a believer's) possessions[3]. If they withhold (even) a camel's hobbling rope[4] which they used to submit to the Prophet, I shall fight them for it.' Thereupon ʿUmar exclaimed: 'God has verily laid open Abū Bakr's heart for the struggle, I know that he follows the right course'",

cf. Mz., VIII, no. **10666** (*kh*, 96/2, 9, *m*, I, pp. 51 f, *d*, *t*, *s*). This is a late version of a tradition whose kernel, the slogan: 'I have been ordered to fight them etc.', is in all likelihood ancient, but the extended wording of this version is probably due to Qutayba. When all the SSs and spiders are scrutinized which support traditions containing the slogan (ʿAzq., IV, pp. 43 f, VI, p. 67, X, pp. 172 f, IASh., X, p. 127, IḤ., I, pp. 19, 35 f, 48), Zuhrī looks at least like one of its SCLs, while also Aʿmash (cf. Mz., II, no. 2298), Thawrī (cf. no. 2744), Ibn al-Mubārak (cf. Mz., I, no. 706) and Abū Muʿāwiya (cf. IX, no. 12506) could be considered as such, but it probably predates even the oldest of them. The slogan may very well date back to the earliest times and may have been on everybody's lip: the order to fight infidels is repeated over and over again in the Qurʾān.

With a strand on the authority of ʿAbd al-ʿAzīz b. Muḥammad ad-Darāwardī—Suhayl b. Abī Ṣāliḥ—his father Abū Ṣāliḥ Dhakwān—Abū Hurayra:

- "Together with Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Ṭalḥa, and az-Zubayr, the Prophet was standing on the mountain of Ḥirāʾ, when the rock trembled. 'Quiet,' the Prophet said, 'there is no one standing on you but a prophet, a person who always speaks the truth (*ṣiddīq*), and a martyr'",

cf. Mz., IX, no. **12700** (*m,* IV, p. 1880, *t*, *s*, confirmed in IḤ., II, p. 429). Qutayba is (S)CL. Two SSs probably invented by *m* support a similar *matn* but with Saʿd b. Abī Waqqāṣ added to the other seven. Nawawī remarks that in some versions the name of ʿAlī precedes that of ʿUthmān. He furthermore comments on the miraculous aspect of the Prophet's words. He predicted that all but he himself and Abū Bakr were going to be killed *ẓulman*, lit. unjustly, either by an assassin's hand or in an armed conflict. Finally, Saʿd b. Abī Waqqāṣ is included among the martyrs because, as the *qāḍī* ʿIyāḍ stated, he had been promised Paradise, cf. Nawawī, XV, p. 190. For a similar tradition in which, curiously, ʿAlī and

1. In the modern study by Muḥammad Ḥusayn Haykal, *Ḥayāt Muḥammad*, third impression, Cairo 1935, the story about Zaynab bt. Jaḥsh played an important role in polemics of the author directed at putative enemies of Islam, cf. pp. 333-6.
2. The example given in a commentary (Qasṭallānī, III, p. 7) illustrating this case pertains to a situation when the new convert wrongfully kills someone, withholds *zakāt*, or fails to perform the *ṣalāt*.
3. In the same way the *ṣalāt* is Islam's right to the believer's bodily exertion, as it is formulated in the commentary of Qasṭallānī, III, p. 7. The question of whether the *ridda* campaigns were initiated because of the tribesmen's apostasy or whether their withholding of the *zakāt* was the main incentive for Abū Bakr to grapple with them is adumbrated there too.
4. The word used is *ʿiqāl* which also has the general meaning of alms tax; a variant reading has *ʿināq*, young she-goat.

the two last-mentioned do not yet figure, see Saʿīd b. Abī ʿArūba under no. 1172.

With a strand on the authority of Yaʿqūb b. ʿAbd ar-Raḥmān—Suhayl b. Dhakwān—his father Dhakwān Abū Ṣāliḥ as-Sammān—Abū Hurayra, who related the Prophet's words:

- "When the Hour of Judgement is finally there, the Muslims will fight the Turks, a people whose faces are like layered shields, who are dressed in clothes made of hair and walk in sandals made of hair",

cf. Mz., IX, no. **12766** (*m*, IV, p. 2233, *d*, *s*). Qutayba is (S)CL of this *matn*. Various other versions of this tradition were dealt with in the *tarjama* of Ismāʿīl b. Abī Khālid under no. 14292.

The following twenty-one numbers **12767-87**, all spiders supported by the same strand, have Qutayba b. Saʿīd in common and were probably circulated by *m*. They have been skipped here, although it is of course feasible that Qutāyba may have had a hand in originating (some of) these.

With a strand on the authority of Layth b. Saʿd—Jaʿfar b. Rabīʿa—ʿAbd ar-Raḥmān b. Hurmuz al-Aʿraj—Abū Hurayra, who related the Prophet's words:

- "When you hear a cock crow, ask God for His grace, because it has seen an angel, and when you hear a donkey bray, seek your refuge with God from the devil, for it has seen a devil",

cf. Mz., X, no. **13629** (*kh*, 59/15, 4, *Fatḥ*, X, pp. 161 f, *m*, IV, p. 2092, *d*, *t*, *s*). Qutayba is (S)CL. The tradition knows many variants supported by SSs, for which see Abū Yaʿlā, XI, pp. 128 f.

With a strand on the authority of al-Mughīra b. ʿAbd ar-Raḥmān al-Ḥizāmī—Abū 'z-Zinād ʿAbd Allāh b. Dhakwān—al-Aʿraj—Abū Hurayra, who related the Prophet's words:

- "When he was eighty years old, Ibrāhīm circumcised himself with an axe",

cf. Mz., X, no. **13876** (*kh*, 60/9, 8, *Fatḥ*, VII, p. 199, *m*, IV, p. 1839, and confirmed in IḤ., II, p. 418, Bay., VIII, p. 325). Qutayba is (S)CL. The word for axe, *qadūm*, is also interpreted as referring to a village in Syria. In the latter case the name is also spelled *qaddūm*. The tradition is furthermore listed supported by a variety of SSs. Qutayba's bundle is the only one found so far.

As from the nos. **13878** ff we find a number of poorly attested spidery bundles with Qutayba as key figure. Most of these are also found with older (S)CLs or SCLs and have therefore been left out of consideration.

Rabīʿa ar-Raʾy[1]. Sufyān b. ʿUyayna said that the first to use his *raʾy* in Medina was Rabīʿa, in Kūfa that was Abū Ḥanīfa and in Baṣra that was al-Battī; all three were sons of conquered peoples, cf. Fasawī, III, p. 21. It is incomprehensible on what grounds Ibn ʿUyayna may have made that statement. Several of the first *fuqahāʾ* of Medina already died in the course of the first/seventh century and they were all older than Rabīʿa: it was their use of *raʾy* which characterized those *fuqahāʾ*.

With a strand on the authority of Ḥanẓala b. Qays az-Zuraqī:

- "I asked Rāfiʿ b. Khadīj about the farming out of land. He said: 'The Prophet forbade the farming out of land.' I asked then: 'But in exchange for gold or silver?' 'There is no harm in farming out land in exchange for gold or silver,' he said (and he went on: 'At the time the Prophet was still alive, people used to lease their land in exchange for produce from the banks of the irrigation streamlets (*mādhiyānāt*) and along the sources of the waterways[2] and undetermined quantities of grain. One leaseholder would perish while another would thrive, or the one would thrive and the other would perish[3]. The people had no other ways of

1. Mālik is recorded to have said: 'When Rabīʿa died, the sweetness (*ḥalāwa*) of *fiqh* disappeared, cf. Zurqānī, III, p. 180.
2. In Arabic: *aqbāl al-jadāwil*. Arab commentators gloss this word *aqbāl* as the *awāʾil* and the *ruʾus* of the waterways; this rendering 'sources' is however no more than tentative.
3. This is a reference to the reason why such lease contracts came to be forbidden in Islam: there is an element of risk (*gharar*) in them, cf. Nawawī, X, p. 198, line 11. A very detailed definition of *gharar* is found in *m*, III, p. 1153 = Nawawī, X, p. 156: *gharar* is one of the fundamental concepts in the *fiqh* chapter on sales and comprises an untold number of risk cases to be avoided when contracting a sale such as the selling of a runaway slave, or of something non-existing or unknown, or of something that cannot be handed over instantly, or of something over which the seller has no complete control, or the sale of fish still swimming in a large stretch of water, or of milk still in the udder, or the sale of an animal not yet born, or of a commodity not properly measured or

land leasing, and that is why the Prophet prohibited it. But there is no harm in farming out land in exchange for a clearly circumscribed and guaranteed rent)",

cf. Mz., III, no. **3553** (*m*, III, p. 1183, *d*, *s*, confirmed in Mālik*, II, p. 711, ʿAzq., VIII, pp. 92 f, IḤ., III, p. 463, IV, p. 140). The first part of this tradition is the text as transmitted by one PCL, Mālik, the second part in brackets (and he went on … etc. until the end of the tradition) is that transmitted by another PCL, Awzāʿī. Rabīʿa is not the only CL in this bundle: he shares it with Yaḥyā b. Saʿīd al-Anṣārī (*kh*, 41/7, *m*, III, p. 1183, *s*, *q*, ʿAzq., VIII, p. 93, Ḥum., no. 406). It is hard to say who copied whom. It is part of a huge MC. For more on the issue, see ʿAmr b. Dīnār under no. 3566. Ḥanẓala is too obscure to consider him as the CL of this tradition. The otherwise little known transmitter Khālid b. al-Ḥārith (d. 186/802) is (S)CL in a related tradition, cf. Mz., III, no. 3559 (*m*, *d*, *s*, *q*).

On the authority of Yazīd, the *mawlā* of al-Munbaʿith—Zayd b. Khālid:

• "A man came to the Prophet and asked him what he should do with something apparently lost by someone and which he had picked up (*luqaṭa*). 'Display the receptacle in which you found it or the string with which its receptacle was secured and do that one year-long. If the owner comes to you, (you return it and) if not, you may do with it as you please.' 'And what about a stray sheep?', the man further asked. 'That is for you, or your brother, or a wolf,' Muḥammad answered. 'And a stray camel?', the man went on. The Prophet, growing red in the face, showed his irritation and said: 'What about it, then? It has feet (with which it can kick to defend itself against wild animals) and it has a large stomach (for storing a lot of water), it will come to a waterhole and it will eat from the vegetation, until its owner catches up with it'",

Mz., III, no. **3763** (the Six, *kh*, 45/4, *m*, III, pp. 1346 ff, confirmed in Mālik*, II, p. 757, ʿAzq., X, 130, IASh., VI, p. 456, Ḥum., no. 816, IḤ., IV, pp. 116, 117). Rabīʿa is the convincing CL with as PCLs Mālik, Sufyān b. ʿUyayna, Thawrī, Sulaymān b. Bilāl, Yaḥyā b. Saʿīd al-Anṣārī (who is also recorded in various sources as diving under Rabīʿa[1]) and Ismāʿīl b. Jaʿfar. Strictly speaking, the tradition consists of three parts: the *luqaṭa*, the lost sheep, and the stray camel. Not all three are found in each of the sources recorded, and not always in that order. For a Kūfan tradition on this issue, see Khālid al-Ḥadhdhāʾ under no. 11013. And there is also a Baṣran tradition on the issue, see the *tarjama* of Shuʿba under Mz., I, no. 28. A short version has another Medinese (S)CL, aḍ-Ḍaḥḥāk b. ʿUthmān (cf. Mz., III, no. 3748). Several traditions in ʿAzq., I, pp. 440 f, and in other sources surveyed in Mz., II, no. 1936 (*m*, *s*, *q*) and XI, no. 15446 (*m*, *d*, *q*), suggest that announcing the loss of camels in a mosque was occasionally resorted to but that it became a custom frowned upon in Islam. An otherwise undatable but late tradition, which grew into a veritable MC supported by a number of spiders and SSs, has it that the Prophet vituperated a person who resorted to this custom by angrily pointing out that one is not to raise one's voice in the mosque which was solely built for other purposes.

On the authority of Muḥammad b. Yaḥyā b. Ḥabbān—ʿAbd Allāh b. Muḥayrīz:

• "Together with Abū Ṣirma I visited Abū Saʿīd al-Khudrī. Abū Ṣirma asked him: 'Did you ever hear the Prophet mention (the practice of) *ʿazl* (i.e. coitus interruptus)?' 'Yes,' was the answer, 'in the course of the campaign to the Banū 'l-Muṣṭaliq[2] we captured some exquisite bedouin women. Since we had not been with our wives for a long time and while we coveted ransom payments, we wanted to enjoy those women while practising *ʿazl*[3]. But

weighed (*ṣubra*), or the sale of an unspecified garment out of many garments, or an unspecified sheep out of a flock, etc. Suchlike sales are invalid because they entail an unnecessary element of risk. When a sale is to be concluded, a certain minute (*ḥaqīr*) element of risk is conceivable and permissible, as in the case of a house sale when the state of its foundation is not known, or when one sells a sheep in lamb, but one does not know when it will give birth, if at all, or an unmilked sheep whose yield is not known, etc. The casuistry is extensive.

1. In that particular version, cf. *m*, III, p. 1349, under no. 5, the context refers to a receptacle containing gold or silver. The finder may spend it after a year of advertising his find. During that year it is to be considered a deposit (*wadīʿa*).
2. In the year 6/628.
3. I.e. we feared that, if they conceived, we would forfeit any ransom paid by their tribe to secure their release.

> we said to one another: 'Can we resort to this practice without first consulting the Prophet who is in our midst?' So we asked him and he said: 'It is not incumbent upon you not to resort to it[1]. God has not preordained the creation of a single soul from the present until the Day of Resurrection without this coming to pass'",

cf. Mz., III, no. **4111** (*kh*, 49/13, 3, *m*, II, p. 1061, *d*, *s*, confirmed in Mālik*, II, p. 594, IASh., XIV, pp. 427 f, IḤ., III, pp. 68). In this very complex bundle identifying a CL responsible for the *matn* it supports is hazardous. Several persons, each an established *faqīh*, are in SCL positions and finally attributing the wording of this tradition to Rabīʿa is no more than a tentative solution. Muḥammad b. Yaḥyā b. Ḥabbān is also a believable candidate. Moreover, there is an alternative strand down from Mālik onto Zuhrī which complicates matters even more. Zuhrī is himself a major discussant in the *ʿazl* debate, his stance being highlighted by the consideration that God never decrees that a soul be born without this happening, as in the final statement above. Next to Zuhrī we stumble again on an example of the Yaḥyā b. Abī Kathīr / Zuhrī rivalry, cf. the *tarjama* of the former under no. 4033. The debate on whether or not the practice of *ʿazl* fell within the confines of what is allowed in Islam must have occupied the early Muslim community from the beginning. After all, it is inconceivable that an environment as barren as the Arabian peninsula would not induce its inhabitants to try to limit the number of mouths to feed by means of a birth-control method which is in all likelihood the most ancient one practised by man. ʿAzq., VII, pp. 139-48 as well as IASh., IV, pp. 217-22, give long series of reports traced to companions and early successors expressing their on the whole favourable opinions on the issue. Other *ʿazl*-supporting bundles have other (S)CLs, cf. Mz., III, no. 4113 (*m*, *s*) with ʿAbd Allāh b. ʿAwn as SCL and no. 4280 (*m*, II, p. 1063, *d*, *t*, *s*, Ḥum., no. 747) with Sufyān b. ʿUyayna as CL. Another CL responsible for a *ʿazl*-related tradition limited to the Prophet's final verdict is Ibrāhīm b. Saʿd with a strand on the authority of Zuhrī / ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba / Abū Saʿīd, cf. Mz., III, no. 4141 (*s*, *Kubrā*, V, p. 342, *q*, Ṭay., no. 2207, IḤ., III, pp. 92 f). Together with a number of SSs, several of which form into spiders, the bundles dealt with here support a cluster of *ʿazl* traditions which have, next to the Prophet's final verdict, one more peculiar feature in common: they all share the companion Abū Saʿīd al-Khudrī. Concluding therefore that we have in Abū Saʿīd a companion who is CL is, however, hazardous, since he has not a single believable PCL allegedly transmitting it from him. The earliest historical source available dealing with the aftermath of the expedition to the B. Muṣṭaliq, Ibn Isḥāq's *Sīra*, is silent about him. It was namely after that campaign that the *ʿazl* issue supposedly became highlighted around the figure of Abū Saʿīd. Only in Wāqidī do we encounter a report linking him with the *ʿazl* debate (cf. I, p. 413). But since the debate is so old, it is conceivable that his name became linked with the issue and through oral transmission remained associated with it, until standardized ḥadīth made use of him once the *ʿazl* issue gave rise to various formal, *isnād*-supported traditions. Abū Saʿīd is not the only companion whose name became associated with an ancient issue discussed early on in the Muslim community. For example, Mughīra b. Shuʿba's name crops up time and again in a variety of *masḥ ʿalā 'l-khuffayn* traditions, leading to a similar SCL position which, because of a total lack of believable PCLs, could not possibly be promoted to a real CL-ship. For an early Iraqi CL on *ʿazl*, see Shuʿba under no. 12045.

1. In Arabic this reads *lā ʿalaykum an lā tafʿalū*. In modern times this statement was seen to play an important role in the debate on whether or not Muslims are allowed to practise birth-control, cf. our 'The ḥadīṯ in the discussion on birth-control' in *Actas do IV congresso de estudos árabes e islâmicos*, Coimbra/Lisboa 1968, Leiden 1971, pp. 373-9. Those *ʿulamāʾ* promoting birth-control read it as in this tradition, but *ʿulamāʾ* rejecting its permissibility insert a comma after the first *lā*, and interpret: 'No, it is incumbent upon you not to resort to this practice.'

Rawḥ b. ʿUbāda, (d. 205 or 207), an Arab from Baṣra who moved later to Baghdad, where he taught ḥadīth until he returned to Baṣra to die. He was apparently the first ḥadīth teacher who showed his books to students, *TB*, VIII, p. 402, -3 f. He was of the opinion that using slanderous language necessitated a *wuḍūʾ*, ibidem, line 9.

With a strand on the authority of Zakariyyāʾ b. Abī Isḥāq—ʿAmr b. Dīnār—Ibn ʿAbbās:

- "The Prophet remained in Mecca for thirteen years and he died at the age of sixty-three",

cf. Mz., V, no. **6300** (*kh*, 63/45, 7, *m*, IV, p. 1826, *t*, confirmed in IḤ., I, pp. 370, 371). Rawḥ is CL of the wording. The age at which the Prophet is supposed to have died is a controversial point: one group of

reports says that it was at sixty-three, another group holds that it was at sixty-five. None of the *isnād* structures supporting any of the individual sayings in either group permits conclusions as to authorship; it is only the above-mentioned tradition of Rawḥ that has a bundle with a likely CL. Aḥmad Shākir lists all the spider and SS-supported IḤ. traditions with sixty-three, see his edition under nos. 2017, 2242 and 3429, and such IḤ. traditions with sixty-five: no. 1846 which contains Shākir's survey of the whole problem and nos. 1945 and 3380.

With a strand on the authority of Ibn Jurayj—Ziyād b. Saʿd—Thābit b. ʿIyāḍ—Abū Hurayra, who related the Prophet's words:

- "The rider should greet the pedestrian first, the pedestrian should greet first the person who is sitting down, and small groups should greet first larger groups",

cf. Mz., IX, no. **12226** (*kh*, 79/6, *m*, IV, p. 1703, *d*, confirmed in IḤ., pp. 325, 510). Rawḥ is (S)CL of this tradition on etiquette. The bundle shows up two SSs converging in Ibn Jurayj, but ascribing this *matn* therefore to him does not seem to be called for. A version of this tradition is also found supported by a spider, cf. Mz., X, no. 14679.

Rufayʿ b. Mihrān Abū 'l-ʿĀliya, see Abū 'l-ʿĀliya Rufayʿ b. Mihrān.

as-Sabīʿī, the *nisba* of Abū Isḥāq ʿAmr b. ʿAbd Allāh by which he is occasionally called (e.g. IḤj., *Iṣāba*, VI, p. 440).

Saʿd b. Ibrāhīm b. ʿAbd ar-Raḥmān b. ʿAwf az-Zuhrī, one of the numerous Zuhrīs figuring in *isnād*s who were each other's (near) contemporaries. When *isnād* strands list only the *nisba* Zuhrī at the successor level, this Saʿd as well as a number of other Zuhrīs among whom Ibn Shihāb az-Zuhrī may have been meant; many of Saʿd's masters as well as his pupils are common to all these Zuhrīs' *tarjama*s. He is said to have died sometime between 125/743 and 127/745. He was *qāḍī* in Medina. Mālik is reported to have shunned his traditions because Saʿd questioned Mālik's lineage (IḤj., *Tahdhīb*, III, p. 465, 11, Fasawī, I, p. 411), something also Ibn Isḥāq is supposed to have tried, causing Mālik's everlasting rancour. Saʿd is otherwise very poorly treated in the historical sources. Although of Medinan origin, he figures disproportionately often in Iraqi *isnād*s. Like his son Ibrāhīm he is a veritable 'Iraqi Zuhrī'; for this phenomenon, cf. *MT*, pp. 155 f.

With a strand on the authority of Ḥumayd b. ʿAbd ar-Raḥmān b. ʿAwf az-Zuhrī—ʿAbd Allāh b. ʿAmr (paraphrase incorporating variants):

- "The Prophet said: 'One of the gravest sins is when someone curses his parents.' He was asked: 'Messenger of God, how can anyone curse his parents?' He answered: '(Suppose) someone curses another person's father, then that other person curses the first person's father (in return), thereupon he curses another person's mother, so that leads to the other person cursing the first person's mother in return)'",

cf. Mz., VI, no. **8618** (*kh*, 78/4, *m*, I, p. 92, *d*, *ʿAwn al-maʿbūd*, XIV, p. 35, *t*, confirmed in IḤ., II, pp. 214, 216). The underlying motto of this at first sight bafflingly concise tradition is: one thing leads inevitably to another. When someone starts cursing another man's father, he will end up having both his own parents being cursed by the other, but it is ultimately of his own doing. In sum: cursing triggers off being cursed. Saʿd b. Ibrāhīm is (S)CL, and he is clearly identified with it in *Ḥilya*, III, p. 172.

With a strand on the authority of Ḥafṣ b. ʿĀṣim—ʿAbd Allāh b. Mālik, known as Ibn Buḥayna:

- "The Prophet saw a man perform two (supererogatory) *rakʿa*s (in the *ṣubḥ ṣalāt*) ..., whereupon he said (in a disapproving tone):' Do you perform four *rakʿa*s in the *ṣubḥ*?'",

cf. Mz., VI, no. **9155** (*kh*, 10/38, *m*, *s*, *q*, confirmed in Ṭay., no. 1344, IḤ., V, p. 345, Fasawī, II, p. 213). Saʿd is (S)CL.

With a strand on the authority of ʿAbd Allāh b. Shaddād—ʿAlī b. Abī Ṭālib:

- "I never heard the Prophet declare that he held both his parents ransom (sc. in exchange for someone's safe return from a battle, the so-called *tafdiya* formula) except for Saʿd b. Abī Waqqāṣ on the day of Uḥud",

cf. Mz., VII, no. **10190** (*kh*, 56/80, 5, *m*, III, p. 1876, *t*, *s*, *q*, confirmed in Ṭay., no. 102, IḤ, I, pp. 124, 136, Fasawī, II, p. 695). Saʿd is (S)CL. For a similar tradition, see Yaḥyā b. Saʿīd al-Anṣārī under no. 3857.

With a strand on the authority of ʿAbd Allāh b. Kaʿb—his father Kaʿb b. Mālik—the Prophet:

- "The believer is like a fresh shoot bending in the wind, one moment it is prone, the next it is upright again to the point that it sways. But the unbeliever (v.l. hypocrite) is like a pine tree which stands firmly in the ground and does not bend until it is uprooted in one heave",

cf. Mz., VIII, nos. **11133** (*kh*, 75/1, 3, *m*, IV, p. 2163, *s*, confirmed in IASh., XIII, p. 252, IḤ., III, p. 454, Dārimī, II, p. 400, Rāmahurmuzī, *Amthāl*, pp. 81 f, *Ḥilya*, III, p. 173). Saʿd is at most (S)CL. The first part of this simile is interpreted as the true believer's capacity to remain God-fearing even in the face of adversity such as poverty or disease.

With a strand on the authority of his uncle Abū Salama, who related the words of ʿĀʾisha:

- "Daybreak never found the Prophet in my quarters except fast asleep",

cf. Mz., XII, no. **17715** (*kh*, 19/7, 3, *m*, I, p. 511, *d*, *q*, confirmed in Ṭay., no. 1482, Ḥum., no. 189, IḤ., VI, pp. 161, 270). With his PCLs Misʿar and his father Ibrāhīm, Saʿd is the (S)CL of this tradition.

Saʿd b. Saʿīd b. Qays al-Anṣārī, an Arab who is said to have died in 141/758. He is the brother of the famous Yaḥyā b. Saʿīd, the probable originator of the *innamā 'l-aʿmāl bi 'n-niyyāt* tradition, cf. Yaḥyā b. Saʿīd al-Anṣārī under no. 10612. Unlike Yaḥyā, Saʿd had a bad reputation as ḥadīth transmitter and he was generally considered weak, but he is twice considered the *madār* of a particular tradition and as such identified by Ibn ʿAdī[3], III, pp. 352 f:

With a strand on the authority of ʿUmar b. Thābit al-Anṣārī—Abū Ayyūb Khālid b. Zayd, who related the Prophet's words:

- "He who fasts Ramaḍān and follows that up with six days of Shawwāl performs as it were a continuous fast",

cf. Mz., III, no. **3482** (*m*, II, p. 822, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 594, Ḥum., nos. 380 ff, IḤ., V, pp. 417, 419##, Ibn Ḥibbān, V, pp. 257f, Bay., IV, p. 292##). This very controversial tradition is without a doubt the handiwork of Saʿd b. Saʿīd b. Qays al-Anṣārī. Not only does he have an impressive range of PCLs, he is also unmistakably associated with it in no uncertain terms (e.g. the term *madār* is used) in the *rijāl* works. Occasionally we encounter next to him in the *isnād* strands the name of another Zuhrī, Ṣafwān b. Sulaym az-Zuhrī, a *mawlā* of the Banū Zuhra, but the tradition is doubtless that of Saʿd. 'Performing a continuous fast' is expressed in Arabic as *ṣiyām ad-dahr*, a disputed practice since it excludes an official breaking of the fast for everybody to witness. A well-known tradition has it that fasting on the 'two days', the *yawm al-fiṭr* after Ramaḍān and the *yawm al-aḍḥā* at the end of the pilgrimage rites, was prohibited by the Prophet. That means that fasting a further six days immediately after Ramaḍān in the Shawwāl month evades the observance of a Ramaḍān-breaking *fiṭr*, cf. Zuhrī under no. 10663.

Saʿd b. Saʿīd is, furthermore, also identified as *madār* in another tradition:

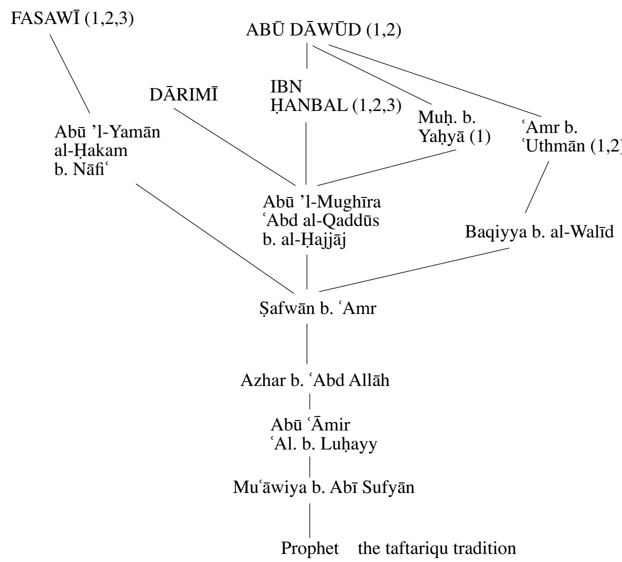
With a strand on the authority of ʿAmra bt. ʿAbd ar-Raḥmān—ʿĀʾisha, who related the Prophet's words:

- "Breaking a bone of a corpse is like breaking it in a person who is alive",

cf. Mz., XII, no. **17893** (*d*, *ʿAwn al-maʿbūd*, IX, p. 18, *q*, confirmed in ʿAzq., III, p. 444, IḤ., VI, p. 169, Bay., IV, p. 58, cf. Ibn Ḥibbān, V, p. 66[1]). Saʿd is in any case (S)CL and his position in this bundle is qualified in Ibn ʿAdī[3], III, p. 353, lines 10 f, as the *madār* of this second tradition. The background story of this tradition has it that the Prophet and some companions were seated on the edge of a freshly dug grave. The grave digger was about to break a leg bone of a corpse, when the Prophet told him not to do that, since the bodies of corpses deserve the same respect as the bodies of the living.

Ṣafwān b. ʿAmr, a transmitter from Ḥimṣ who died in 158/775) at more than eighty years of age, cf. Ibn ʿAsākir, *TMD*, XXIV, p. 158. Although he is on the whole a nondescript figure, his name was mentioned in relation to the famous *taftariqu* (or *sa-taftariqu*) cluster, that is, if we take literally what the historian Abū Zurʿa ad-Dimashqī (d. 280/893) is recorded to have said to a *rijāl* expert, the *mawlā* Duḥaym (d. 245/859)[2]. Abū Zurʿa told Duḥaym that, with a strand going back to the companion

1. The edition of *Al-iḥsān bi-tartīb Ṣaḥīḥ Ibn Ḥibbān* has Yaḥyā b. Saʿīd, but that could be an error for Saʿd b. Saʿīd.
2. For more on this man, see *MT*, p. 239.



ʿAwf b. Mālik, Nuʿaym b. Ḥammād, a transmitter who died in 229/844, transmitted to him a tradition on the 'split-up' of the Muslim community after the Prophet's death. But, Abū Zurʿa insisted, that tradition is *not* a tradition of Nuʿaym but of Ṣafwān b. ʿAmr; that strand was *maqlūb*[1], i.e. its *isnād* strand was substituted for another one[2]. Whether we can take Abū Zurʿa's words as pointing to Ṣafwān's authorship of the said tradition remains to be seen. There is no evidence available that establishes Ṣafwān as the CL, or even (S)CL, of the wording that is linked to his name.

This 'split-up' is a clear reference to a Prophetic prediction that began to circulate sometime halfway the second/eighth century and which led to a host of different versions within the aforementioned *taftariqu* cluster. These versions all comprise a *vaticinium ex eventu* which underlies the probably earliest definition of what exactly is a *ṣāḥib sunna*, an adherent of the *sunna* party, i.e. the people who were to constitute Islam's orthodoxy. With the exception of the Nuʿaym b. Ḥammād version discussed in his *tarjama* above, the MC is on the whole supported by spiders and SSs. Thus as far as our currently available sources permit us to conclude, a CL or even a (S)CL responsible for the earliest of (one of) its wording(s) cannot be identified with a measure of certainty. But these *isnād* constellations do point to a probable country of origin, Syria, and to a chronology of its time of birth, namely sometime halfway the second century/ca. 767. The simplest version of the text of the tradition reads:

- "Muʿāwiya b. Abī Sufyān related that the Prophet said in a sermon: 'Verily, the people of the Book (*ahl al-kitāb*) who lived before your time split up into seventy-two religious factions, but this our religion will split up into seventy-three: seventy-two of those will go to Hell and one will enter Paradise, that is the congregation (*jamāʿa*, sc. of Muslims)'",

Then follow several sequels:

(1) Verily, from among my community certain people will come to the fore to whom those innovative doctrines [alluded to by the 'denominations splitting off'] will stick as rabies to a sufferer (of that disease);

(2) No vein or joint (of the sufferer) being spared;

(3) By God, you Arabs, if you do not uphold that which your Prophet has brought, how much less could others be expected to do so.

In the diagram of the spidery bundle that supports this version one discerns in brackets behind the names of some transmitters numbers referring to one or more of the above-mentioned sequels.

1. Cf. IḤj., *Tahdhīb*, X, p. 460, lines 11-15.
2. For the interpretation of this technical term, see Ibn aṣ-Ṣalāḥ, *Muqaddima*, p. 216.

The *taftariqu* MC comprises a number of other versions, either spider or SS-supported, many of which show up variants. For a detailed analysis comprising a survey of the different versions within the cluster, see Nuʿaym b. Ḥammād's *tarjama* above.

Saʿīd b. Abī ʿArūba, a *mawlā* from Baṣra. Some ten years before his death in 156-7/773-4 he is said to have become muddleheaded, confused, and hence his traditions were no longer deemed reliably transmitted. His 'confusion', *ikhṭilāṭ*, constitutes a rather notorious such case. Furthermore, Ibn Ḥanbal mentioned his *tadlīs* as particularly pernicious, cf. Khaṭīb, *Kifāya*, p. 358: he transmitted from nine famous transmitters without ever having heard one tradition with them. Whether or not these allegations are factual remains to be seen in view of the observation that dozens of spider and SS-supported traditions appear to indicate his popularity as 'target' in diving attempts at the hands of his peers and later transmitters, cf. e.g. Mz., I, nos. 1174-1227.

With a strand on the authority of Qatāda b. Diʿāma—Anas, who related the Prophet's words:

- "While praying the Prophet never raised his hands except in the supplication for rain prayer; when he performed one, one could see the pallor of his armpits",

cf. Mz., I, no. **1168** (*kh*, 15/22, IḤj., *Fatḥ*, III, p. 170 f, *m*, II, p. 612, *d*, *s*, *q*, confirmed in IḤ., III, pp. 181, 282, Dārimī, I, p. 433, Abū Yaʿlā, V, p. 311). Saʿīd is the clear CL. In IḤj. we find the interesting comment on the presumably pre-Islamic custom of turning one's shoulder wrap (*ridāʾ*) inside out during this prayer and, instead of the inside of one's hands, one was supposed to raise the back of one's hands towards heaven. This custom was taken to be a symbolical allusion to a cloud descending onto earth, in an attempt to solicit a favourable omen by turning the state of affairs inside out (*li 't-tafāʾul bi-taḥawwuli 'l-ḥāl*[1]). The believers praying in congregation are expected to do likewise. They are only permitted to turn their *ardiya* back again after they have returned to their homesteads. In Ṭabarī, *Annales*, I, p. 1556, an *istisqāʾ* prayer is recorded for the year 6/628. Cf. furthermore Shuʿba under no. 444.

With the same strand (paraphrase):

- "When someone's companions move away (sc. from his grave side), while he can clearly make out the patter of their sandals walking away, and his corpse is lowered into his grave, there will come to him two angels. They will make him sit upright and, alluding to the Prophet, they will say: 'What do you have to say about that man?' When the dead man is a believer, he will say: 'I testify that he is the servant of God and His messenger,' whereupon they say to him: 'God has substituted the place reserved for you in Hell for a place in Paradise.' … When the dead man is a hypocrite or an unbeliever and, with respect to the Prophet, he is asked about his opinion about that man, he will say: 'I do not know, I used to repeat what other people said.' Then it is said to him: 'You will never know or understand[2].' Thereupon he is given a beating with iron rods, so that he emits a shout for every creature beside man and jinn to hear",

cf. Mz., I, no. **1170** (*kh*, 23/86, 6, *m*, IV, p. 2201, *d*, *s*, confirmed in IḤ., III, pp. 126, 233). Saʿīd is CL. The dead being interrogated in their graves by angels was a belief which gave rise to a MC. Within this MC the above tradition is one of the better-attested ones. The angels referred to are called Munkar and Nakīr. In a commentary (cf. *Fatḥ*, III, pp. 480 f) we read what they were believed to look like: their eyes are like copper pots, their eye teeth are like cow horns and their voices are like thunder. Opposite the angels that interrogate the sinner, it is believed that there are also angels that interrogate the obedient, sinless person in his grave: they are called Mubashshir and Bashīr.

With the same strand:

- "Together with Abū Bakr, ʿUmar and ʿUthmān, the Prophet once climbed mount Uḥud. Then the rock trembled. 'Quiet,' the Prophet said to the mountain kicking the ground with his foot, 'on you there are a prophet, someone who always speaks the truth and two martyrs'",

cf. Mz., I, no. **1172** (*kh*, 62/6, 8, *d*, *t*, *s*, confirmed in IḤ., III, p. 111[3], Abū Yaʿlā, V, pp. 289 f). Saʿīd

1. See also Ibn Abī 'l-Ḥadīd's *Sharḥ nahj al-balāgha*, ed. M. Abū 'l-Faḍl Ibrāhīm, VII, p. 269.

2. This rendition is tentative; Lane gives for the expression *lā darayta wa-lā talayta*: mayest thou not know, nor be able to know, p. 84, middle column.

3. In the *isnād* the name of Saʿīd b. Abī ʿArūba should

b. Abī ʿArūba is CL in this significant tradition. It is of the *faḍāʾil* genre, and in it the contours of the crucially important *sunnī* (= orthodox) concept of the rightly-guided caliphs, the *khulafāʾ rāshidūn*, are already partly visible. Before this orthodox concept of authority developed into the 'four caliphs', it had gone through the stages of 'two caliphs', i.e. the two shaykhs Abū Bakr, the *ṣiddīq*, and ʿUmar, and 'three caliphs', Abū Bakr, ʿUmar and ʿUthmān. Only at a later date was the name of ʿAlī b. Abī Ṭālib added to these 'three'. The lifetime of Saʿīd (d. ca. 157/774) neatly tallies with the origins of the concept moving from 'three', as in the tradition above, to 'four'[1]. Compare also a similar tradition which does include ʿAlī with the three earlier caliphs due to Qutayba b. Saʿīd (d. 240/854), cf. his *tarjama* above under no. 12700. In Qutayba's version the spot the Prophet and his entourage stood on is reported to have been the mountain of Ḥirāʾ, which is outside Mecca, and not Uḥud, which is outside Medina. But the *faḍāʾil* aspect of the traditions is unmistakably the same.

With the same strand:

- "The Prophet exclaimed: 'Why do the people in their *ṣalāt*s raise their eyes towards heaven?' He expressed his irritation with this in forceful terms saying: 'Let them abandon this practice', and: 'May their eyes be dazzled'",

cf. Mz., I, no. **1173** (*kh*, 10/93, *d*, *s*, *q*, confirmed in IḤ., III, pp. 109, 112, 116, 140). Saʿīd b. Abī ʿArūba is (S)CL. The matter was controversial in that, while saying a private prayer, people were indeed enjoined to look towards heaven, the natural *qibla* for the *duʿāʾ*, as opposed to the *qibla* during the *ṣalāt*, which is the Kaʿba. The issue is broached in Qurʾān XXIII: 1-2: 'Those believers who humble themselves in their *ṣalāt* will prosper,' cf. Ṭabarī, *Tafsīr*, XVIII, p. 1 (ult.).

For his (S)CL position in the Banū ʿUrayna story in Mz., I, no. **1176**, see the *tarjama* of Muqātil b. Sulaymān.

With a strand on the authority of Qatāda—Anas b. Mālik—Abū Ṭalḥa Zayd b. Sahl (paraphrase of a story based upon various versions, some with different *isnād* strands[2]):

- "On the day of the battle of Badr the Prophet ordered twenty-four noble Meccan casualties to be thrown into a filthy, squalid hole[3]. When he had been victorious over an enemy, he was accustomed to display during three days (their bodies) in an open space. Then, in Badr, three days after the battle, he ordered a camel to be brought, a saddle was fastened on it and he went on his way, followed by his companions who thought that he only went away to relieve himself. When the Prophet had reached the rim of the hole, he started to call out the names of the casualties with those of their fathers: 'So-and-so, son of so-and-so etc.[4], are you pleased to obey God and His Messenger? We found that what God promised us came true, have you also found that what God promised you came true?' Then ʿUmar said: 'Messenger of God, why do you speak to bodies from which the spirits have gone?' The Prophet said: 'By Him in whose hand lies my soul, none of you hears any more clearly what I say than they, but they cannot respond in any way'",

cf. Mz., III, no. **3770** (*kh*, 64/8, 16, IḤj., *Fatḥ*, VIII, pp. 302 ff, *m*, IV, pp. 2203 and 2204, *d*, *t*, *s*, confirmed in IḤ., IV, p. 29, cf. *Sīra*, II, pp. 291 f, with a different strand). Saʿīd is (S)CL of this wording but the story is doubtless older than he. The successor of the strand, Qatāda, is said to have added that God had restored the lives of the dead Qurayshī warriors to the point that they could hear what was said to them, and this in order to rebuke and humiliate them, to wreak revenge upon them, to cause them grief and make them contrite.

With a strand on the authority of Qatāda—Ḥasan al-Baṣrī—Samura b. Jundab, who related the Prophet's maxim:

- "It is incumbent upon the hand that takes (possession of a commodity) to be responsible for it until it is returned",

cf. Mz., IV, no. **4584** (*d*, *ʿAwn al-maʿbūd*, IX, p.

replace that of Shuʿba, which is an obvious mistake.

1. For an early definition of Islam's orthodoxy by Ibn al-Mubārak (d. 181/797), individually personified in the *ṣāḥib sunna*, see *Islam* (II), esp. p. 321, as well as our lemma *sunna* in *EI* 2.

2. One has Thābit instead of Qatāda, but that ended up in a bundle without a key figure.

3. The word used is *qalīb*, a term for a well that has not yet been cased with stones or bricks.

4. People mentioned by name in the commentaries include among many others Abū Jahl b. Hishām, Umayya b. Khalaf, ʿUtba b. Rabīʿa and Shayba b. Rabīʿa.

344, *t*, *s*, *q*, confirmed in IASh., VI, p. 146, IḤ., V, pp. 8##, 12, 13, Bay., VI, p. 90##). Saʿīd is the convincing CL of this wording. Whether or not the issue is older than he could not be established, but it is likely. The maxim is to be interpreted as follows: He who is handed something by someone else in the way of a loan is liable for its return or, the case so being, its replacement.

For his position in Mz., VI, no. **9088**, see below no. 14662.

With a strand on the authority of ʿAbd Allāh b. Fayrūz ad-Dānāj—Abū Sāsān Ḥuḍayn b. al-Mundhir (paraphrase):

- "I was present when ʿUthmān b. ʿAffān was brought a man, al-Walīd b. ʿUqba b. Abī Muʿayṭ, who had performed a *ṣubḥ ṣalāt* of (only) two *rakʿa*s whereupon he asked the congregation: 'Do I have to perform more?' Two men, one of whom Ḥumrān b. Abān, testified against him that he had drunk wine and the other man testified against him that he had seen him vomit. ʿUthmān said: 'He must have been drunk when he vomited', and he said to ʿAlī: 'Get up and flog him.' ʿAlī said to Ḥasan: 'Flog him.' But Ḥasan said angrily, uttering a proverb: 'Charge someone who is in charge of easy matters also with the difficult ones.' Then ʿAlī said to his nephew ʿAbd Allāh b. Jaʿfar: 'Get up and flog him.' So ʿAbd Allāh b. Jaʿfar flogged him while ʿAlī counted the lashes. When he had reached forty ʿAlī said: 'Stop, the Prophet used to flog with forty lashes, Abū Bakr also, but ʿUmar had people flogged eighty times, and all this is good practice (*sunna*) and that I prefer'",

cf. Mz., VII, no. **10080** (*m*, III, pp. 1331 f, *d*, *s*, *Kubrā*, III, p. 248, *q*, confirmed in IḤ., I, pp. 82, 140, 144, Dhahabī, *Siyar*, VI, p. 414). Saʿīd is (S)CL. The bundle has also a superimposed alternative SCL, the obscure ʿAbd al-ʿAzīz b. al-Mukhtār, but the tradition is probably Saʿīd's. The proverb used by Ḥasan b. ʿAlī (*walli ḥārrahā man tawallā qārrahā*) is duly listed in Freytag, *Arabum proverbia*, II, p. 816.

With a strand on the authority of Qatāda—Khilās b. ʿAmr—Abū Rāfiʿ Nufayʿ—Abū Hurayra:

- "Two men came to the Prophet with a conflict for which neither had proof (for his claim). The Prophet said: 'Cast lots among you swearing an oath, whether you approve of that or not'",

cf. Mz., X, no. **14662** (*d*, *ʿAwn al-maʿbūd*, X, p. 31, *s*, *q*, confirmed in IḤ., II, pp. 489, 524, Abū Yaʿlā, XI, pp. 324 f, Bay., X, p. 255). Another bundle, Mz., VI, no. 9088 (*d*, *s*, *q*) supporting the same text also has Saʿīd as (S)CL. In some commentaries it is mentioned that the conflict concerned the ownership of a mule, in others a camel is mentioned in this context.

With a strand on the authority of Qatāda—Zurāra b. Awfā—Saʿd b. Hishām—ʿĀʾisha:

- "The Prophet once said: 'God wishes to meet him who wishes to meet God, and God does not wish to meet him who does not wish to meet God.' Then I asked: 'But Prophet of God, what about the abhorrence of death? All of us abhor death!' But the Prophet replied: 'That is not what is meant here. The believer who is made aware of God's forgiveness, His contentment and His Paradise wishes to encounter God and God wishes to encounter him, but the infidel who is confronted with the prospect of His punishment and disapprobation, does not wish to meet God, neither does God wish to meet him",

cf. Mz., XI, no. **16103** (*kh*, 81/41, *m*, IV, pp. 2065 f, *t*, *s*, *q*, confirmed in Ibn Ḥibbān, V, p. 6). Saʿīd has two believable PCLs and a number of SSs coming together in him, so he may be the (S)CL of this dialogue that occurred between the Prophet and his wife which does not occur in the other versions of this apparently ancient saying. See also Shuʿba under no. 5070.

Saʿīd b. Masrūq, the father of Sufyān ath-Thawrī. He is reported to have lived in Kūfa where he apparently died in 126-8/744-6. Little is certain about him or his supposed transmission to his son and others. Even so, there is one bundle supporting a lengthy tradition, fragments of which turn up time and again in different contexts. So it reads as any composite *matn*. With some striking PCLs, Saʿīd is in any case the (S)CL[1]. It is presented here in a paraphrase incorporating some variant readings:

With a strand on the authority of ʿAbāya b. Rifāʿa b. Rāfiʿ b. Khadīj—his grandfather Rāfiʿ b. Khadīj:

- "We were on campaign with the Prophet

1. In *Fatḥ*, XII, p. 44, 14, IḤj. labels him as the *madār* of its occurrences in *kh* and *m*. This turns out to be the case also in other sources.

in al-Ḥulayfa[1]. Plagued by hunger, we came across some sheep and camels. The men hastily set up the cooking kettles. The Prophet, who was at the time in the rear (of the troop), eventually joined them and ordered the kettles to be upturned and the contents to be poured away[2]. Only then did he proceed with properly dividing the animals among the men, whereby a camel counted for ten sheep[3].

One camel bolted. Mounting their horses of which they had only a few and driving them into the ground in order to catch up with it, the men failed to catch it. Then one man shot an arrow at the camel and brought it down. The Prophet said: 'Among these camels there are sometimes feral ones that are just like wild animals, thus you may do with those as you did just now[4].

I said to the Prophet: 'We expect (v.l. fear[5]) that we will come across the enemy tomorrow but we have no knives (sc. with which we can slaughter animals we might seize). May we slaughter them with a sharpened reed stalk (*qaṣab*)[6]? Then the Prophet said: 'You may eat any slaughtered animal that has bled profusely[7] and after God's name was mentioned over it, but do not use as slaughtering tools (implements made of) teeth or nails[8]. I tell you, a tooth is tantamount to a bone[9], and as for the nail, that is a knife the Abyssinians use[10]",

cf. Mz., III, no. **3561** (the Six, *kh*, 72/14, *Fatḥ*, XII, pp. 44-8, *m*, III, p. 1558, confirmed in Ṭay., nos. 963, 964, Ḥum., no. 410, ʿAzq., IV, p. 496, IASh., V, p. 388, IḤ., III, p. 463, IV, pp. 140, 142). All in all, Saʿīd b. Masrūq has four feasible PCLs, his son Thawrī, as well as Shuʿba, Abū 'l-Aḥwaṣ and Zāʾida b. Qudāma in addition to various SSs. Of these PCLs his son Thawrī is the most firmly established, while one source (*s*, VII, p. 221) has Shuʿba saying that Thawrī told him this tradition but that he had it also directly from his father Saʿīd. So Thawrī may in actual fact be this tradition's CL, while Saʿīd is only its (S)CL. The issue of how to slaughter and with what is an ancient one and may very well predate Thawrī as well as his father. Speaking of slaughtering implements, next to knives and swords[11] we find enumerated spear points, sharp stones, sharpened pieces of wood, copper, shards of glass (obsidian), pot shards as well as sharpened reed stalks[12]. But such implements made of teeth or claws were forbidden. What this tradition also tells us is that ritual slaughter in Islam is achieved by deftly cutting across the throat as well as forcefully thrusting a sharp implement therein.

Saʿīd b. Zayd, a companion who allegedly embraced Islam very early, in fact years before the Hijra. He is said to have died between 50/670 and 52/672. Traditions led through him to the Prophet are limited in number and are all supported by late spiders and SSs, with a few *matn*s being part of MCs. Saʿīd would not have deserved a special mention in this context, had it not been for the fact that it is especially with him in the *isnād* that the first traditions were brought into circulation in which the concept of the 'ten to whom Paradise was promised'[13] is broached. Saʿīd, namely, belonged with the Prophet himself, the four *khulafāʾ rāshidūn*, Ṭalḥa, Zubayr, Saʿd b. Abī Waqqāṣ and ʿAbd ar-Raḥmān b. ʿAwf to the 'ten', according to some late but undatable spiders, while in another tradition

1. This place, also called Dhū' l-Ḥulayfa,, is *not* to be identified with the locality bearing that name south of Medina, where pilgrims for Mecca assume their *iḥrām* status, but rather with a spot south of Mecca in the Tihāma, cf. Yāqūt, *Buldān*, II, p. 324.
2. The spilling of the meat in its broth was meant as punishment for those men who had acted so hastily.
3. This is not the usual rate, as it says in IḤj's commentary. The camels may have been few and costly, whereas the sheep might have been emaciated.
4. Strictly speaking camel meat may not be eaten unless the animal is slaughtered ritually and not killed by bow and arrow, but in this case the camel was brought down as any wild animal killed in the course of a hunt.
5. The trepidation was caused by a sudden enemy attack, as it says in the commentary.
6. This tentative rendition is based on what it says in Lane, p. 2529, middle column, ult.
7. Blood was considered impure and that is why it had to be spilled as much as possible.
8. Apparently this is a reference to cutting implements made of animals' teeth or claws.
9. Bones are impure, since they are sullied by the blood of the animals they come from.
10. In other words: That is out of the question; Abyssinians are unbelievers and we Muslims may not resemble them by copying their customs.
11. In this particular case, using a sword to ritually slaughter an animal appeared to have been discarded for fear of blunting it before it could be used in the armed struggle with the owners of the captured cattle.
12. Cf. Nawawī, XIII, p. 123.
13. Cf. *EI* 2, s.v. *al-ʿas͟hara al-mubas͟hs͟hara* (Wensinck).

the place of the Prophet is taken by Abū ʿUbayda b. al-Jarrāḥ making up the tenth (cf. Mz., IV, nos. **4454**, **4455**, **4458**, **4459** and VII, no. **9718**). None of these spiders allows a chronological assessment more precise than to say that they are all relatively late, probably hailing from a period just before the time of the collectors themselves (the 220-s/830-s). Curiously, Bukhārī and Muslim do not list any of them in their *Ṣaḥīḥ*s, but Bukhārī is recorded as having preferred the one without Abū ʿUbayda as more *ṣaḥīḥ* than the one with Abū ʿUbayda duly included, cf. *t*, V, p. 648, 12. Other traditions with Saʿīd in the *isnād* bundles that do show up CLs will be dealt with in due course.

Shaʿbī, **ʿĀmir b. Sharāḥīl (ash-)**, one of Kūfa's most prominent early *fuqahāʾ*, often found in *isnād*s only with the name ʿĀmir. For a reference to his parents and birth, which is otherwise left unspecified chronologically, see Ṭabarī, *Annales*, I, p. 2464. He said himself that he was born in the year of the battle of Jalūlāʾ (IS, VI, p. 172, 23) which according to Sayf b. ʿUmar took place in 16/637 or, according to IḤj., *Tahdhīb*, V, p. 68, in 19/640. He is reported to have died sometime between 103 and 110/721-8. For an approximation of a more plausible age which he might have reached at death, see *MT*, pp. 18 f. Like many other of the earliest authorities, he is mentioned in a fair number of reports related to fashion and cosmetics; cf. IS, VI, pp. 176 f. He figures in innumerable *aqwāl* and *mursalāt* dealing with legal and ritual questions from every *fiqh* chapter. Besides, at the hands of later traditionists, numerous strands were led via him to companions, many of which ended up supporting Prophetic traditions. Thus he is frequently found as central figure in large MCs consisting of many different facets of the legal or ritual prescription(s) lying at the basis of the MC. This then is supported by a number of bundles upon which spiders were superimposed supporting one or more of these facets. Chronologically disentangling these bundles and spiders is often impossible. Usually, those MCs only permit the general and patently obvious conclusion that he, like many other ancient experts, stood at the very beginning of the systematization of instructions concerning early Islamic ritual, as well as juridical thinking in general, all this in a period that standardized ḥadīth was only just beginning to play a role.

A case in point is presented in the very large bundle with a strand to the companion al-Barāʾ b. ʿĀzib, who reported that the Prophet said, while addressing the congregation on the Day of Immolation[1] (paraphrase):

- "On this day the first thing we do is perform the *ṣalāt*, then we prepare ourselves for the sacrifice; he who follows this procedure does so in conformity with our *sunna*. Differently put, he who sacrifices before the *ṣalāt* has done so only for his own sake, but he who sacrifices after the *ṣalāt* has completed the immolation ceremony",

cf. Mz., II, no. **1769** (*kh*, 13/8, *m*, III, p. 1553, *d*, *t*, *s*, confirmed in Ṭay., no. 743, IASh., II, p. 170, IḤ., IV, pp. 281 f, 303, *Ḥilya*, VII, p. 184). The wording of the *matn* translated here seems straightforward enough to have originated in Shaʿbī's lifetime, although considering it as the result of joint efforts on the part of one or more of Shaʿbī's many firm PCLs cannot be ruled out. The gist, namely the *ṣalāt* is to precede the *khuṭba* and not the other way around, may in any case be associated with Shaʿbī.

With a strand on the authority of Jarīr b. ʿAbd Allāh, who related the Prophet's words:

- "When the collector of the alms tax comes to you, let him go away again from you (only) when he is fully satisfied (sc. with what you submitted)",

cf. Mz., II, no. **3215** (*m*, II, p. 757, *t*, *s*, *q*, confirmed in Ṭay., no. 667, IASh., III, p. 115, Ḥum., no. 796, IḤ., IV, pp. 360-4). If there had not been a confirmation in *Ḥilya*, IV, p. 333, suggesting that Shaʿbī is the CL of this tradition, one of Shaʿbī's well-attested PCLs in this bundle, Dāwūd b. Abī Hind, would have to be credited with it. It seems otherwise safe to hold Shaʿbī responsible for the precept as such (cf. IASh., ibidem, lines 12 f) and Dāwūd b. Abī Hind for its actual wording.

With a strand via Jarīr b. ʿAbd Allāh to the Prophet:

- "A slave who runs away (sc. from his master) forfeits his protection/inviolability",

cf. Mz. II, no. **3217** (*m*, 1, 83##, *d*, *s*, confirmed in Ṭay., no. 693, IASh., XII, p. 300, IḤ., IV, pp. 357, 362, 364 and 4 times on p. 365). There is no clear CL. The number of strands converging in Shaʿbī may be persuasive, but together they form hardly one feasible PCL. For the time being the final ver-

1. Cf. *EI* 2, s.v. *ʿīd al-aḍḥā* for details.

dict for Shaʿbī should therefore be that he is at most this bundle's SCL, a popular target for SSs. The slave who runs away not only outlaws himself, but is also considered an apostate until he returns to his master. This is expressed in the fact that his *ṣalāt* is no longer acceptable.

With a strand on the authority of ʿAbd Allāh b. ʿAmr, who related the Prophet's words after a preamble:

- "A muslim is he from whose tongue and deeds other Muslims are safe, and a *muhājir* is he who eschews what God has forbidden",

cf. Mz., VI, no. **8834** (*kh*, 2/4, *Fatḥ*, I, pp. 59 f, *d*, *s*, confirmed in Ḥum., no. 595, IḤ., II, pp. 163, 192, 205, 212, 224, Dārimī, II, p. 388). Shaʿbī is not a very convincing CL in this bundle and it is likely, also because of several SSs converging in him, that he is merely its SCL. Shaʿbī's only credible PCL, Ismāʿīl b. Abī Khālid, may be this bundle's true CL. However, in *Ḥilya*, IV, p. 333, Abū Nuʿaym seems to identify Shaʿbī with it. IḤj. points to the subtle use in the tradition of *lisān*, = tongue, instead of *qawl*, = speech, for *lisān* also comprises the sticking out of the tongue to someone *ʿalā sabīl al-istihzāʾ*, in derision. For some late superimposed spiders ending in a family *isnād* supporting the same wording, cf. Mz., VI, no. 9041.

A tradition featuring Shaʿbī as transmitter and commentator:

A man from Khurāsān asked Shaʿbī: 'Abū ʿAmr, there are people here who qualify a man who gives his slave girl her freedom and then marries her as follows: 'He is like someone who rides his own sacrificial animal,' (what do you say about that?) Quoting a tradition on the authority of Abū Burda b. Abī Mūsā—his father Abū Mūsā ʿAbd Allāh b. Qays—Prophet, Shaʿbī replied:

- "Three kinds of persons will receive double their (divine) reward: (1) the man from the People of the Book[1] who believes in a prophet and then meets our Prophet and believes in him and follows him, he receives a double reward;

  (2) the slave who duly serves God as well as his master receives a double reward;

  (3) the man who owns a slave girl, feeds her well and gives her a good education, whereupon he gives her her freedom and marries her, he receives also a double (divine) reward."

Then Shaʿbī said to the man from Khurāsān: 'Take this tradition for nothing, without charge: there are people who travel all the way to Medina for less!'

cf. Mz., VI, no. **9107** (*kh*, 3/31, *m*, I, pp. 134 f, *t*, *s*, *q*, confirmed in Ṭay., no. 502, Ḥum., no. 768, IḤ., IV, pp. 402, 405, Bay., VII, p. 128). Shaʿbī is (S)CL. In this rendition the many (on the whole insignificant) variants of this tradition have been left out of consideration.

With a strand on the authority of the Kūfan companion ʿAdī b. Ḥātim, the son of the proverbially hospitable chieftain of the Ṭayyiʾ tribe, a cohesive collection of traditions (Mz., VII, nos. **9855-69**) are best surveyed together. ʿAdī is said to have died in 68/688 at the advanced age of 120 or even 180 years and it is the Shaʿbī / ʿAdī strand on which the *muʿammarūn isnād*s that originated in Kūfa may have been modelled[2]. Alongside a tradition on the distinction between the white and black thread marking the beginning of the fast in the morning (see further down), Shaʿbī is also the undeniable CL in a cluster of miscellaneous *ṣayd*-related traditions which in all likelihood evolved out of the exegesis of the divine precept in Q. V: 4: 'They will ask you what is allowed to them; say: you are allowed (to eat) all that tastes good and (the prey) of the hunting animals (*jawāriḥ*) which, when you train them, you teach what God has taught you; so eat what they catch for you and recite God's name over it (during the hunt at the very moment you release the animals).' Within the confines of this Shaʿbī cluster, these numbers of Mz. have in turn a particular wording for which in the case of several a more or less easily identifiable CL can be held responsible, in other numbers only SCLs in late spiders are discernible. Shaʿbī's expertise in *ṣayd* matters must have been generally recognized for all this casuistry to be projected onto him. In fact, IASh., V, pp. 354-411, is replete with his own *aqwāl* on *ṣayd*, as is Ṭabarī's *Tafsīr*, VI, pp. 92 ff. But, alongside Shaʿbī, most of the ancient *fuqahāʾ* have participated in the *ṣayd* debate, establishing it as an ancient issue that may have originated, mainly because of its Qurʾānic connection, as early as the Prophet's lifetime. It constitutes a focal point in several legal chapters that are in themselves seemingly unrelated but

1. In this context Christians are meant, since Christianity abrogated Judaism, as is suggested in IḤj., *Fatḥ*, I, p. 200, line -4.

2. Cf. *WZKM* (I), pp. 156 ff.

which have hunting as (partially) overlapping side-issue in common: (1) the pilgrimage rituals prescribe hunting practices for pilgrims making their way to the Ḥijāz; (2) dietary laws prescribe what game may be eaten and what not; (3) sacrifice and accompanying practices of ritual slaughter are just a short step away from the all-important issue of what game is *dhakāt* (legally slaughtered) and what *mayta* (= an animal which died *not* as the result of ritual slaughter). This is why one encounters, for example, *ṣayd*-related traditions alternating with those on slaughter practices in an early tradition collection like the *Muṣannaf* of ʿAzq. in the chapter on *manāsik*. The separate questions, variously combined to form composite *matn*s, concern the uttering of the *basmala* when a hunting animal (a dog or a falcon) is released; whether or not you may eat the prey even if the hunting animal kills it, or when strange dogs join one's own dogs in a kill; the hunting with the *miʿrāḍ* (i.e. a certain type of arrow); what kill constitutes *dhakāt*; and whether or not you may eat a prey shot at, and retrieved, only after two or three days. All these *matn*s, composite or otherwise, will be reviewed in the treatment of their respective (S)CLs, Muḥammad b. Fuḍayl under no. 9855, Zakariyyāʾ b. Abī Zāʾida under no. 9860, ʿĀṣim b. Sulaymān al-Aḥwal under no. 9862, Shuʿba under no. 9863, and Manṣūr under no. 9878 (from whose bundle Shaʿbī is otherwise absent).

With the same strand to ʿAdī:

- "When the verse '… until you can distinguish a white from a black thread …' (Q. II: 187) was revealed, I asked the Prophet who said: '… the black of night and the white of day'",

cf. Mz., VII, nos. **9856**, 9867 and 9869 (*kh*, 30/16, *m*, II, pp. 766 f, *d*, *t*, *s*, confirmed in IḤ., IV, p. 377, IASh., III, p. 28, Ḥum., no. 916, Dārimī, II, p. 10, Ṭabarī, *Tafsīr*, ed. Shākir, III, pp. 511 f). The tradition is concerned with the precise moment at daybreak when, during Ramaḍān, the believer is to start fasting. This gave rise to considerable casuistry resulting in a rich vocabulary illustrating the subtle nuances from receding darkness to glimmering dawn. The Qurʾān verse is adduced to settle the matter once and for all. Shaʿbī has two believable PCLs and a range of SSs, but his position as CL is clinched by his own personal view which is also preserved (cf. IASh., III, p. 27, penult) on what is a *fajr muʿtariḍ*[1] or *mustaṭīr*, i.e. spreading the first red glow along the horizon, as opposed to a *fajr sāṭiʿ* or *mustaṭīl*, i.e. the 'false' dawn likened to a wolf's tail (cf. Lane, s.vv.).

For Shaʿbī's position in Mz., VII, no. **9897** on the forelocks of horses, see Shuʿba under that number.

With a strand on the authority of a chieftain of the Ṭayyiʾ tribe, a certain ʿUrwa b. Muḍarris (paraphrase of one widely attested *ḥajj* tradition):

- "I came to the Prophet at Muzdalifa (al-Jamʿ) when he was about to perform the *ṣalāt* and, having arrived so late, I asked him whether I had missed the *ḥajj*. He replied that he who witnesses this very *ṣalāt* after having spent a night and a day in ʿArafāt has completed his *ḥajj*",

cf. Mz., VII, no. **9900** (*d*, *ʿAwn al-maʿbūd*, V, p. 298, *t*, *s*, V, p. 263, *q*, confirmed in Ṭay., no. 1282, Ḥum., nos. 900-1, IḤ., IV, pp. 15, 261 f, *Ḥilya*, IV, p. 334, VII, pp. 189 f). Shaʿbī has several convincing PCLs so his verdict on the validity of someone's partial *ḥajj* may in any case be safely ascribed to him. But the issue itself stems probably from a time prior to, or just after, the Prophet's demise, when the principal *ḥajj* precepts were being formulated.

With a strand on the authority of Abū Zuhayr al-Ḥārith b. ʿAbd Allāh—ʿAlī b. Abī Ṭālib:

- "May God curse the go-between as well as the initiator in the *taḥlīl* marriage (i.e. an in-between marriage pre-arranged by the former husband, the initiator, with an outsider, the go-between, in order to make his triply divorced wife permissible (= *ḥalāl*) for him again)",

cf. Mz., VII, no. **10034** (*d*, *ʿAwn al-maʿbūd*, VI, p. 62, *t*, *q*, confirmed in ʿAzq., VI, p. 269, IḤ., I, pp. 83, 87, 107, 121, 133, 150, 158, Saʿīd b. Manṣūr, II, p. 52). The *matn* is in many of the abovementioned records augmented to a so-called composite one by curses invoked upon the perpetrators of other misdemeanors, namely (a) tattooing, (b) the application of false hair, (c) usury, (d) withholding of alms, (e) lamenting the dead, and these combinations of curses are certainly the handiwork of later transmitters. However, Shaʿbī may be associated with the *taḥlīl* bit of the *matn* as its CL not only because of several believable PCLs, but also in view of the fact

1. This word's connotation in the context of daybreak constitutes one of Lane's incredibly rare misrepresentations of the meaning, cf. p. 2341, middle column, line 10, as set off against IASh., III, p. 27, passim.

that a number of his fellow-*fuqahāʾ* (e.g. Ḥasan, Ibn Sīrīn, Ibrāhīm) have expressed themselves in similar terms in *aqwāl* listed in IASh., IV, p. 294 ff, ʿAzq., VI, pp. 265-9, Saʿīd b. Manṣūr, II, p. 50. Besides, a *qawl* of his own on *taḥlīl* is preserved in ʿAzq., VI, no. 10789 (cf. also Saʿīd b. Manṣūr, II, no. 2002). All the other elements of this composite *matn* were alternatively presented in combinations of two or more to form MCs. IASh. leaves the additional elements unmentioned, but ʿAzq., apart from the Shaʿbī / ʿAlī tradition, preserves a *qawl* of ʿAṭāʾ in which three of them are added (a, b and c in no. 10790), while IḤ. is the second oldest collector to list all five of them, always in the same tradition together with the *taḥlīl* bit. Curiously, the three listed canonical collections give the *taḥlīl* bit in their respective *nikāḥ* chapters without adding any additional elements. But we do find the different elements quoted there as well as in other canonical collections in different contexts and combinations. The individual CLs responsible for each element or combination thereof are occasionally recognizable. Thus the false hair prohibiting tradition (b) has Hishām b. ʿUrwa as CL in a bundle, see there under no. 15747, and another bundle has Shuʿba as CL see his *tarjama* under no. 17849. The combination of the bans on tattooing (a) and false hair (b) is due to Yaḥyā b. Saʿīd al-Qaṭṭān (Mz., VI, no. 8137, plus a spider in no. 7688). But a combination of (a) with two other prohibitions, namely to remove facial hair and the filing of the front teeth in order to achieve a girlish appearance, gave rise to a number of superimposed, late spiders in which a CL is no longer identifiable (cf. Mz., VII, no. 9450, which shows up Manṣūr as SCL). In sum, although combining (a) to (e) had already become the fashion by the time of IḤ., the compilers of the Six Books chose to abandon that combination and to regroup them with or without the addition of still more elements in chapters exclusively devoted to *zīna* and *libās*. This composite *matn*, finally, allows the general observation that the more colourful is the combination of different *matn* elements, the later is its originator.

Shaʿbī may have been the reporter of a death sentence passed by ʿAlī b. Abī Ṭālib (paraphrase):

- "When ʿAlī sentenced a pregnant woman called Shurāḥa (or Sharāḥa) al-Hamdāniyya to death by stoning for adultery to which she had confessed, he had her first flogged on Thursday and then on Friday he had her stoned. The bystanders reacted as if they disapproved of this, whereupon ʿAlī said: 'According to what it says in God's Book I had her flogged, and I had her stoned on the basis of the *sunna* of the Prophet'",

cf. Mz., VII, no. **10148** (*kh*, 86/21, IḤj., *Fatḥ*, XV, pp. 128 f, *s*, confirmed in ʿAzq. VII, pp. 326 ff; *Ḥilya*, IV, p. 329; Dhahabī, *Siyar*, IV, p. 318). Shaʿbī is no more than SCL. The *isnād* bundle does not show up a sufficient number of believable PCLs for him to be labelled otherwise, but SSs emanating from him are numerous. It is conceivable that ʿAlī did indeed pass this sentence and there are one or two diving strands to ʿAlī that by-pass Shaʿbī. But it is he who is mentioned here in connection with this report rather than ʿAlī himself, since direct transmission by Shaʿbī from ʿAlī has always been denied by the *rijāl* experts and Shaʿbī was probably born too late to have met him (cf. *MT*, p. 20). ʿAlī, who allegedly ordered the woman to give birth first, is, furthermore, described as having discouraged her to confess to this sin by suggesting various explanations for the fact that she suddenly found herself pregnant while her husband was away. But the woman is said to have been adamant, just like another person, Māʿiz b. Mālik, who is also reported to have confessed to adultery and who insisted that he be punished for it. The discussion on whether the punishment of stoning had to be preceded by flogging is firmly based on these two cases, Māʿiz having only been stoned, Shurāḥa having been flogged first, cf. *Fatḥ*, XV, p. 129, Ibn Ḥazm, *Muḥallā*, XI, pp. 230 f.

With a strand to the totally unknown companion Muḥammad b. Ṣafwān or Ṣafwān b. Muḥammad who is only recorded in this *ṣayd* tradition:

- "I went to the Prophet with two hares I had caught. Thereupon I slaughtered them with a (sharpened) flint (*marwa*) and he ordered me to eat them",

cf. Mz., VIII, no. **11224** (*d*, *ʿAwn al-maʿbūd*, VIII, pp. 15 f, *q*, confirmed in Ṭay., no. 1182, ʿAzq., IV, p. 516, IASh., VIII, p. 60, IḤ., III p. 471). In this bundle Shaʿbī has only one firm PCL, ʿĀṣim b. Sulaymān al-Aḥwal, and one doubtful one, Dāwūd b. Abī Hind. Whether or not it was allowed to eat hare meat gave rise to some controversy resulting in a MC in one of whose bundles Shuʿba is a clear CL (cf. Mz., I, no. 1629) while ʿĀṣim al-Aḥwal could easily be identified as this bundle's CL, reducing Shaʿbī's position to that of SCL, if it had not been for the occurrence of a SS through Qatāda / Shaʿbī

/ Anas (Mz., I, no. 2350) which might be taken as indicating that the hunting specialist Shaʿbī also expressed his views on hare meat, a personal view which several of his fellow-*fuqahāʾ* are recorded to have shared (cf. IASh. and ʿAzq.).

For Shaʿbī's role in a tradition on a marriage with a prematurely dying husband that goes back to the earliest times, see Thawrī under no. **11461**.

Inasmuch as Shaʿbī may be considered as the oldest CL in one out of the many bundles supporting traditions on the *masḥ ʿalā ʾl-khuffayn* debate, it is in his *tarjama* that a general introduction to this widely ramified issue is here inserted.

One of the most controversial issues within the *ṭahāra* chapter concerns the wiping over one's shoes (*al-masḥ ʿalā ʾl-khuffayn*) as substitute for the washing of one's bare feet, an essential part of the *wuḍūʾ*. The controversy and the ensuing casuistry reached vast proportions and sheer endless ramifications. All this resulted in a host of MCs consisting of many bundles with or without superimposed spiders, which in turn are well-nigh smothered under a deluge of SSs. At the same time the *masḥ* issue eventually grew into a major difference in ritual observances setting off sunnites against shīʿites, as reflected in their respective creeds. The outcome of all this is that a detailed chronological analysis of its multiple *isnād* bundles seems impossible. In all the regions in which legal traditions took shape, and this for a period of more than one hundred years, there participated so many ritual experts-*cum*-CLs in the debate that a final overall assessment will probably prove to be unattainable. PCLs discernible in older bundles often emerge in CL positions in later ones. In other words, we can no longer identify the first Muslim *ṭahāra* expert to formulate a definitively worded *matn* on the matter of *masḥ*.

Masḥ ʿalā ʾl-khuffayn is the wiping over the shoes as part of the minor ritual ablution. Probably just after the Prophet's demise the *masḥ* issue became a lively point of discussion, if not already during his lifetime. The *wuḍūʾ* verse in Q. V: 6 does not broach the subject in so many words, but the obligatory washing or wiping of the feet referred to in that verse was an injunction that the Muslim community must have felt to be a difficult one to comply with, not only in cold weather, but for lack of enough washing water. Man's innate reluctance to practise personal hygiene must also have played its part. Much more so than is the case with other issues, the *masḥ* debate is abundantly documented, especially in the pre-canonical collections, and it is with the chapters on *masḥ* from these collections that this study will start[1].

ʿAzq. and IASh. both have chapters on the issues covering dozens of pages. In both, the reports supported by sophisticated *marfūʿ* strands precede all others. The *marfūʿ* traditions are followed by *mursalāt* and those with strands that are otherwise *munqaṭiʿ*. Then follow a few *mawqūfāt* reports with or without two or more companions being depicted as arguing over the issue, followed by three or more *khulafāʾ rāshidūn* having resorted to it. Next the great first/seventh century *fuqahāʾ* are recorded as having seen or heard various companions perform *masḥ* without mention of the Prophet as having been present. Finally their own opinions are listed, with or without reference being made to early battlefield scenes and conquests where the practice was resorted to: al-Qādisiyya, al-Madāʾin, Jalūlāʾ, Ādharbayjān etc., cf. ʿAzq., I, p. 216, IASh., I, p. 180, lines 3, 9, 18. Of these *fuqahāʾ* virtually everyone is on record with an opinion on the issue or a detailed description of how to go about it, or an opinion on how long one wiping remained valid, that is to say: in the field mostly three days and nights, at home mostly one day and one night. In this sea of partly conflicting, partly overlapping, and partly agreeing reports, it is impossible to pinpoint the first person who may be assumed to have broached the subject first.

The *masḥ* issue is not concerned solely with the wiping over shoes (*khuffāni*) but really over any footwear, such as *tasākhīn*, mostly translated as 'boots', but also 'stockings' (*jawrabāni*), 'sandals' (*naʿlāni*), and 'galoshes' (*jurmūqāni*). And closely related are the paragraphs in the *wuḍūʾ* chapter on

1. An attempt to systematize the numerous reports dealing with the Qurʾānic verse on *wuḍūʾ* and the evolution of the *fiqh* ruling on *wuḍūʾ* as related to the *masḥ ʿalā ʾl-khuffayn* issue was undertaken by Strothmann, *Kultus der Zaiditen*, chapter III, and also J. Burton in a paper in *BSOAS*, LI, 1988, pp. 21-58. These authors review a multitude of reports, but they do not let out whether they assume all the information, which is given in the multiple *isnād* strands between the Prophet and the CLs of the various bundles supporting these reports, to be factual or not. One moment they seem to do so, at other moments their words express doubt. Those transmitters conceivably responsible for the various wordings of the traditions, i.e. the CLs, are left unidentified as such, although some of them receive mention in passing. The overall treatment of *masḥ* given here will be seen to be quite different from theirs. But a definitive, cohesive analysis of the chronology of the jurisprudence on the issue, if at all feasible, still remains a desideratum.

the wiping over the head and the hair on the forehead (*nāṣiya*) as well as the wiping over the turban (*ʿimāma* or *ʿiṣāba*). In this context even the permissibility of wiping over splints (*jabāʾir*) and the dressings over wounds is mentioned.

Several companions turn up time and again in *masḥ*-related traditions that form themselves into *matn* clusters as well as *isnād* clusters, i.e. several bundles which Mz. superimposes one upon the other because of their common pivotal point in that one companion. The most striking example of such a companion is Mughīra b. Shuʿba whose *musnad* in Mz. shows up no less than thirteen numbers of bundles and spiders supporting *masḥ* traditions with SCLs and CLs, as well as SSs. Among these we find:

11521: superimposed SSs with Ibn Sīrīn as SCL; twice removed CL is Ibn ʿUlayya, see his *tarjama* under that number;

11528: *kh*, *m*, *s*, *q*, CL is Aʿmash, see his *tarjama* under that number;

11534: *d*, *t*, *s*, *q*, stockings and sandals (*jawrabayn wa-naʿlayn*), CL is Wakīʿ, see his *tarjama* under that number;

11537: *d*, *t*, *q*, CL is al-Walīd b. Muslim, see his *tarjama* under that number.

There is one report of the *awāʾil* genre which, with all the proviso that taking *awāʾil* reports literally entails, may be thought of as constituting the breeding ground for the particular identification of Mughīra b. Shuʿba with *masḥ*: in the early *awāʾil* collection of the jurist Aḥmad b. ʿAmr b. Abī ʿĀṣim an-Nabīl (d. 287/900)[1] we read that it was he who was first seen to don footwear called *khuffāni*, ed. Zaghlūl, Beirut 1987, p. 62. Moreover, there is a tradition for which Wakīʿ may be responsible that describes how the Prophet was at one time presented with a pair of simple shoes (*khuffāni sādhijāni*) by the Negus or Najāshī, see Wakīʿ under no. 1956.

But Shaʿbī is also SCL of a MC supported by a vast bundle with a strand via ʿUrwa b. al-Mughīra to his father Mughīra b. Shuʿba, which shows up also another SCL, Zuhrī:

With a strand on the authority of ʿUrwa b. Mughīra b. Shuʿba—his father Mughīra b. Shuʿba:

- "While on a journey I stayed on a certain night with the Prophet. He asked me whether I had water with me. Upon my affirmative answer he descended from his camel and walked away until he had disappeared in the dark night. After his return I poured from the water skin so that he could wash his face. Since he was wearing a woolen garment from which he could not stretch out his arms, he stuck them out from under its hem and washed them and wiped (with his hand) over his head. Then I bent down to undo his shoes, but he said: 'Let them be, I put them on while my feet were clean.' Then he wiped over his shoes",

cf. Mz., VIII, no. **11514** (*kh*, 77/11, *m*, I, p. 230, *d*, *s*, confirmed in Shāfiʿī, I, p. 42, IASh., I, p. 176, Ḥum., no. 758, IḤ., IV, pp. 245, 251, 255, Abū ʿAwāna, I, p. 255, Dāraquṭnī, I, p. 194). Shaʿbī is here the oldest key figure and that is why this text is presented here. However, he is recorded as also having aired his personal views in the *masḥ* discussion. In ʿAzq., I, no. 755, we read his indirectly transmitted *mawqūf* from ʿAlī b. Abī Ṭālib, and in no. 853 we find a description of how he used to wipe over his shoes, cf. IASh., I, p. 185, lines 8 and 11, p. 186, line 19, p. 187, lines 9 and 16, and IḤ., *ʿIlal*, I, no. 1292. Besides, there is one *khabar* which may be thought of as constituting an early starting point for the *masḥ* debate to come into existence. This report is found in Ibn Saʿd, VI, p. 34, 21, cf. ʿAzq., no. 852, IASh., I, p. 182, and describes how one Qays b. Saʿd b. ʿUbāda, a police officer of ʿAlī, wiped over his shoes on the bank of the Tigris. In sum, Shaʿbī, who is the CL in the above-mentioned *khabar*-like version featuring Mughīra is perhaps the oldest CL in all the bundles supporting the many *masḥ* versions.

This concludes the excursus on the *masḥ* issue.

With a strand on the authority of the companion an-Nuʿmān b. Bashīr[2] supporting five bundles with Shaʿbī in key position:

(1) In Mz., IX, no. **11624**, Shaʿbī is just the SCL;

1. Cf. *GAS*, I, p. 522.

2. This Nuʿmān was allegedly the first Anṣārī baby to be born fourteen months after Muḥammad had made the Hijra and he died as a result of his opposition against Umayyad authority in 65/685. Another *awāʾil* report has it that the first baby born to the immigrants after the Hijra was ʿAbd Allāh b. az-Zubayr, who is recorded to have said that Nuʿmān was six months his senior. It is tempting to take all these data literally which may mean:
(1) that the birth rate of baby boys at the time in Medina, with the first birth fourteen months after the Hijra and the second only after twenty months, allows us an interesting insight in the population growth among the earliest Muslims;
(2) that at least these two *awāʾil* deserve to be considered as plausible because of the sheer moderation of their respective claims (cf. Ibn Ḥajar, *Iṣāba*, VI, p. 440).

for the CL, see Zakariyyāʾ b. Abī Zāʾida under that number.

(2)• "My father gave me a present; my mother implored him that he ask the Prophet to witness it; the Prophet asked him: 'Did you donate similar presents to your other children? No? Then I won't confirm it, for I do not bear witness in matters of injustice (*jawr*)'",

cf. Mz., IX, no. **11625** (*kh*, 51/13, *m*, III, pp. 1242 f, *d*, *s*, *q*, confirmed in Ṭay., no. 789, Ḥum., no. 919(5), ʿAzq., IX, p. 97, IASh., XI, p. 219, IḤ., IV, pp. 268, 273-4). This is a paraphrase of a tradition with numerous variants. The issue, which is tightly linked to favouritism in bequests, gave rise to a large MC with several SCLs. Established by five credible PCLs and an assortment of SSs, Shaʿbī's position is probably that of CL of this gist, an assessment which is, furthermore, strengthened by a number of his fellow-*fuqahāʾ* who have expressed themselves in the same vein in *aqwāl* listed in ʿAzq. and IASh. Other (S)CLs in this what is in fact a MC are Zuhrī (with Mālik° and Ibn ʿUyayna as PCLs, cf. no. 11617) and also Hishām b. ʿUrwa (cf. no. 11635).

(3)• "The Prophet said: 'Wine (can be made) from grapes, dates, honey, wheat, barley, fruit juice, the cores of fruit, raisins … (etc.)'",

cf. Mz. IX, no. **11626** (*d*, *ʿAwn al-maʿbūd*, X, pp. 82 f, *t*, *s*, *q*, confirmed in IASh., VII, p. 471, IḤ., IV, pp. 267, 273). Shaʿbī is no more than SCL. The *matn* is part of the large MC in which various kinds of produce which when soaked in water lend themselves to fermenting liquids are listed, hence the word etc. The Arabic words used for the substances cannot easily be distinguished from one another. There are several apparent synonyms for wheat and barley that may indicate distinct strains, the details of which cannot concern us here. All this information can be reduced to the concise early maxim 'Every liquid that is intoxicating is forbidden'. Among the many ancient traditions this one that is here attributed to Shaʿbī is one of the oldest. For other key figures featuring in bundles supporting versions of the all-important wine prohibition, see the respective *tarjama*s of Aʿmash under no. 17636, Awzāʿī under no. 14841, Ḥammād b. Zayd under no. 7516, Ibrāhīm an-Nakhaʿī under no. 15936, Mālik b. Anas under nos. 207, 5823 and 8359, Shuʿba under no. 9086 and Zuhrī under no. 17764. Shaʿbī is also key figure in another bundle supporting a tradition from this MC which is a spectacular pile of superimposed spiders and SSs, cf. Mz., VIII, no. 10538.

(4)• "In their mutual love, mercy, and affection, believers are like one body: when one part of the body is ill, the other parts share in this with sleeplessness and fever",

cf. Mz., IX, no. **11627** (*kh*, 78/27, 4, *m*, IV, pp. 1999 f, confirmed in Ṭay., no. 790, Ḥum., no. 919, IASh., XIII, p. 253, IḤ., IV, pp. 268, 270, Rāmahurmuzī, *Amthāl*, ed. Qureshi, pp. 84 f). Shaʿbī may be this bundle's (S)CL because of two firm PCLs, Zakariyyāʾ and Aʿmash, and one dubious one, Mujālid b. Saʿīd. If Shaʿbī is not its (S)CL, then either Aʿmash or Zakariyyāʾ is its (S)CL, the one in due course copying the other.

(5)• "Those who observe God's injunctions and those people who act against them can be compared with people who rent a ship together; after having drawn lots, some are assigned to the upper part of the ship and some others to the lower part. When those people in the lower part go up to the upper part to draw water (sc. from the communal water reservoir), they spill water on (the luggage of) those sitting in the upper part, whereupon one person from the lower part takes an axe to make a hole in the side of the ship to draw water through it so as not to bother any longer those in the upper part. But those people from the upper part come down and ask: 'What are you up to?', after which that man says: 'You were bothered by us (in our quest for water), but we cannot do without it; when we have drawn enough water (through this hole), we will plug it up again.' Now, if those from the upper part restrain him, they will save him as well as themselves, but if they let him be, all will perish",

cf. Mz., IX, no. **11628** (*kh*, 47/6, *t*, IV, p. 470, confirmed in Ibn al-Mubārak, *Zuhd*, p. 475, no. 1349, Ḥum., no. 919-3, IḤ., IV, pp. 269, 270, 273, Rāmahurmuzī, *Amthāl*, ed. Qureshi, pp. 103 f). On purpose this tradition was translated in extenso, since all its many different versions, each of which was drawn upon, defy at first glance any interpretation; only when all the versions are scrutinized can this story be put together. *kh*'s commentator Qasṭallānī

(IV, pp. 324 f, 466) proved helpful, and a source which is in fact later than *kh* like Ibn Ḥibbān (*Ṣaḥīḥ*, I, pp. 258 ff) lists various inserts which also help in arriving at a correct rendition. Shaʿbī who may be its CL has the same PCLs as in the previous tradition which belongs to the genre of *amthāl* too. These proverbs or wisdoms constitute an ancient phenomenon which may trace its origins back to the Jāhiliyya, cf. Sellheim, *Die klassisch-arabische Sprichwörtersammlungen*, pp. 22 ff. That is why the possibility was not excluded that Shaʿbī is perhaps more than the SCL of these *amthāl*. Curiously, the companion Nuʿmān al-Bashīr is recorded in *Aghānī*[2], XIV, p. 30, as the narrator of another *mathal*.

This concludes Shaʿbī's Nuʿmān b. Bashīr traditions.

With a strand on the authority of Masrūq—ʿĀʾisha (the simplest version of a tradition that has a considerable number of additional narrative elements in the sources):

- "He who tells you that the Messenger of God has seen his Lord is a liar (and quoting Q. VI: 103 she went on): 'No eyes will see Him but He will see the eyes'",

cf. Mz., XII, no. **17613** (*kh*, 65/53, 1, *m*, I, pp. 159 f, *t*, *s*, confirmed in IḤ., VI, p. 49, Abū Yaʿlā, VIII, p. 305). With two PCLs and a SS Shaʿbī is just about the believable (S)CL of this tradition, which constitutes a reflection of an ongoing debate. Shaʿbī's position as (S)CL is corroborated by a *mursal* of the same tenor in whose *isnād* strand he also figures and a comparable *qawl* of his contemporary Suddī[1] in Ṭabarī, *Tafsīr*, ed. Shākir, XII, pp. 16 f. For attempts at harmonizing this tradition with others in which God is indeed seen by the eyes of man, see IḤj., *Fatḥ*, X, pp. 230 ff. In some versions referred to above a number of other verses are mentioned and commented upon, namely V: 67, XXVII: 65, XLII: 51, LIII: 9-13 and LXXXI: 23. It is impossible to determine who is responsible for weaving those *tafsīr* statements together. In any case, the versions allegedly passed on by PCL Dāwūd b. Abī Hind are considerably more elaborate than those through PCL Ismāʿīl b. Abī Khālid. If Shaʿbī is not acceptable as the (S)CL, among his PCLs Ismāʿīl may be opted for instead.

For Shaʿbī's role (if any) in the transmission of the Jassāsa / Dajjāl story (Mz., XII, no. **18024**), see the *tarjama* of Tamīm ad-Dārī.

1. He is Ismāʿīl b. ʿAbd ar-Raḥmān as-Suddī (d. 127/745), the early exegete, cf. our lemma on him in *EI* 2.

Finally, a conversation Shaʿbī supposedly once had with Fāṭima bt. Qays, a brash (*lasin*) divorcee, is found, transmitted with numerous textual variants, in a *khabar* which may contain a kernel of historicity although the early historical sources such as Ibn Isḥāq's *Sīra* and Wāqidī's *Maghāzī* do not mention it; here follows a paraphrase of the outline:

- "I visited Fāṭima bt. Qays and asked her about the decision which the Prophet had reached in respect of a request of hers. Thrice repudiated by her husband, she had appealed to the Prophet that she be awarded domicile and maintenance, but he refused her this and ordered her to observe her *ʿidda* period in the house of (a blind man called) Ibn Umm Maktūm",

cf. Mz., XII, no. **18025** + VIII, no. 10405 (*m*, II, pp. 1117-9, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 1646, Dārimī, II, p. 218, Ḥum., no. 363, IASh., V, p. 149, ʿAzq., VII, pp. 23 f, IḤ., VI, pp. 373, 411). Shaʿbī occurs in a cluster of *isnād* strands found in support of the story, but he is truly not the only *faqīh* associated with Fāṭima's predicament: several ancient experts' opinions in this matter of a tenor similar to the alleged ruling of the Prophet are listed in ʿAzq., VII, pp. 19-24, IASh., V, pp. 179-80, such as Abū Salama b. ʿAbd ar-Raḥmān (Mz., XII, no. 18038), ʿUrwa b. az-Zubayr (no. 18032) and others. The *khabar* developed into a MC (cf. Mz., XI, no. 16137, XII, nos. 17492, 17560). For various versions supported by different strands, see Ibn Saʿd, VIII, pp. 200-2. Although the story may in essence be genuine, other early *akhbār* sources, as far as could be ascertained, do not contain references to it. Judging by the numerous versions of the Fāṭima *khabar*, it constituted probably a *cause célèbre* which served early *fuqahāʾ* well to address all sorts of juridical issues concerning maintenance and/or domicile, if any, after an irrevocable repudiation. The bundle, which is in essence a bunch of superimposed spiders and SSs, shows up a number of key-figures who may have been responsible for one or more of the innumerable textual variants supporting an equal number of juridical details. Analysing these individually amounts to an exercise in casuistry, for which it is here not the proper occasion[2]. For

2. One remark among those variants attributed to ʿUmar b. al-Khaṭṭāb played a role in a modern discussion on ḥadīth in Egypt; see *Authenticity*, pp. 59 f, and Mz., VIII, no. 10405.

a related *khabar* involving another divorcee, see Mālik under no. 16137°.

Shuʿba b. al-Ḥajjāj, a *mawlā* who is among the most prolific CLs of the canonical ḥadīth literature. He lived and transmitted traditions mostly in Baṣra[1]. For a detailed evaluation of his life and works, illustrated by a host of diagrams of bundles in which he is CL, see elsewhere[2]**.** There we find also the subjects with which he was especially associated, such as mendacity in traditions, the 'hearken and obey' cluster, his occupation with *sunna* in the earliest stages of its evolution in Islamic theology, *faḍāʾil* traditions singing the praises of the Anṣār, and his occupation with eschatological traditions. Shuʿba's handling of *isnād*s betrays a new method: he did not pay attention to the in his eyes all too much overrated differentiation between the terms *anbaʾanā*, *akhbaranā*, and *ḥaddathanā*[3], all three phrases for 'he transmitted to us …'

Shuʿba made frequent use for his *isnād*s back to the Prophet of strands via the allegedly exceptionally long-living companion Anas b. Mālik, whose position in the transmission of traditions in the canonical collections may in fact be due to Shuʿba himself[4]. One of the intermediaries Shuʿba inserted to bridge the time gap between himself and Anas was the obscure ʿAbd al-ʿAzīz b. Ṣuhayb, showing up as a prime example of the artificial CL phenomenon.

Shuʿba is frequently CL in traditions which represent a rather late stage in legal discussions that hark back to ancient times. A case in point is the debate on whether the alms tax is to be imposed also on the owners of horses or slaves.

There is an abundance of references to Shuʿba's displaying a particular liking for poetry[5]. In this *tarjama* all poetic fragments turning up in his traditions have, in as far that was possible, been rendered in rhythmical English, with occasional preservation of the rhyme.

With the following long list of traditions Shuʿba is associated:

With a strand on the authority of Salama b. Kuhayl—Suwayd b. Ghafala—Ubayy b. Kaʿb (after a lengthy preamble):

- "In the time when the Prophet was still alive, I found a purse with one hundred dīnār in it. I brought it to him, but he said: 'Advertise (that you have found) it for an entire year.' Thus I did but nobody came forward who acknowledged (having lost) it. Then I went to him again, but he said: 'Advertise (that you have found) it for another year.' I did but nobody came forward … a third year … Then the Prophet said: 'Remember how many dīnār there were, what the purse and its string looked like (and then you may spend it). If the owner comes forward (who is able to describe sum and purse to you, you pay it back and) if not, then you may keep it for your own enjoyment.' In the end I kept it",

cf. Mz., I, no. **28** (*kh*, 45/1, *m*, III, p. 1350, *d*, *s*, confirmed in Ṭay., no. 552, IḤ., V, p. 126). This is Shuʿba's version of a tradition meant to settle a controversial issue, which has in Rabīʿa ar-Raʾy a probably earlier CL from the Ḥijāz, see his *tarjama* under no. 3763. In an additional remark, Shuʿba added the information that he met his informant Salama b. Kuhayl in Mecca who said: 'I don't know whether Suwayd spoke of three years or one year.' The historicity of Salama b. Kuhayl and especially that of Suwayd being highly questionable[6], one may consider this one of those quasi-historical additions which are meant to lend the tradition more credibility. Next to Shuʿba we find Thawrī as CL for more or less the same *matn*, as confirmed in ʿAzq., X, p. 134, IASh., VI, pp. 454 f, IḤ., V, p. 126, *m*, *t*, *q*. And there are some SSs as well. Who copied whom, Shuʿba Thawrī or vice versa, is hard to decide. The tradition represents one stage in the ongoing discussion, whether, and if so when, the finder may take possession of lost property, in

1. His mother is said to have been pregnant with Shuʿba for two whole years, cf. Ibn al-Jawzī, *Al-mujtabā mina 'l-mujtanā*, p. 81.
2. *Muséon* (II).
3. See IHj., *Fatḥ*, VIII, p. 261, ult.
4. For extensive coverage of the Shuʿba-Anas connection, see *Muséon* (II), pp. 205-11.
5. For a special study, see *Festschrift Wagner*.
6. Salama, who is said to have lived from 47/667 until sometime between 121/739 and 123/741, is one of those—historical or fictitious?—transmitters whose alleged life span conveniently bridged the latter half of the first/seventh century. Curiously enough, there are not many transmitters in this time slot. Furthermore, he seems to have been particularly useful for later CLs because of his supposed 'contacts' with several *muʿammarūn*, to whom his purported spokesman Suwayd belonged, most of whom are downright fictitious, cf. *WZKM* (I), pp. 162 f, as well as some particularly longeval companions.

Arabic *luqaṭa*[1]. For a Kūfan tradition on this issue, see Khālid al-Ḥadhdhāʾ under no. 11013.

With a strand on the authority of al-Ḥakam b. ʿUtayba—Mujāhid—ʿAbd ar-Raḥmān b. Abī Laylā—Ubayy b. Kaʿb:

- "When the Prophet was at a pool of water of the Banū Ghifār, Jibrīl came to him and said: 'God orders you that your community must recite (v.l. God orders you to teach your community to recite) the Qurʾān according to only one wording[2].' The Prophet said: 'I ask God to protect and forgive me, my community is incapable of this.' Then Jibrīl came to him a second time and said: 'God orders you that your community must recite the Qurʾān in two readings.' He said: 'I ask God to protect and forgive me, my community is incapable of this' Then Jibrīl came to him a third time …, a forth time and said: 'God orders you that your community must recite the Qurʾān in seven readings: any reading (of these seven) they use for reciting the Qurʾān is a correct one'",

cf. Mz., I, no. **60** (*m*, I, pp. 562 f, *d*, *s*, confirmed in Ṭay., no. 558, IḤ., V, p. 127, 128, Ṭabarī, *Tafsīr*, ed. Shākir, I, p. 40[#]). With only two PCLs Shuʿba is at most the (S)CL of this tradition. In this poorly attested bundle a superimposed spider is discernible with Ismāʿīl b. Abī Khālid as key figure. For a more widely attested tradition of this tenor, see no. 9591 below and especially Mālik under no. 10591°. For an otherwise dubious tradition on just three different readings of the Qurʾān which are permissible attributed to Ḥammād b. Salama, see Ibn ʿAdī[3], II, p. 262.

With a strand on the authority of Ḥabīb b. Abī Thābit—Ibrāhīm b. Saʿd b. Abī Waqqāṣ—Usāma b. Zayd, who reported the Prophet's words after a preamble in which a plague in Kūfa is mentioned:

- "… This sickness is a punishment … with which the people of the past were chastised; if it breaks out in a region when you are actually in it, do not leave it and when you get news of a plague in a certain region, do not enter that region",

cf. Mz., I, no. **84** (*kh*, 76/30, *m*, IV, p. 1739, confirmed in Ṭay., no. 630, IḤ., V, pp. 206, 209, 210). Shuʿba is CL of this version which is part of a MC. For other versions, see Zuhrī under no. 9721, and Mālik under no. 92*. Moreover, this plague is also considered as a mercy from God, but this has not reached the canonical collections as such, but is found in IḤ., I, p. 196, and Ṭabarī, *Annales*, I, pp. 2519 f.

With a strand on the authority of Ziyād b. ʿIlāqa—Usāma b. Sharīk (after a preamble):

- "Some people asked the Prophet: 'May we use medicines?' He said: 'By all means, for God has not created an illness without creating also a medicine for it except in one case: old age'",

cf. Mz., I, no. **127** (*d*, *ʿAwn al-maʿbūd*, X, p. 239, *s*, *Kubrā*, IV, 368, confirmed in Ṭay., no. 1232, IḤ., IV, 278). Shuʿba may conceivably be its CL; he is flanked by among other SSs a Wāsiṭ SS through Abū ʿAwāna in *t* and he seems to have been copied by Sufyān b. ʿUyayna, cf. *q*, IASh., VII, p. 360, and Ḥum., no. 824.

With a strand on the authority of Qatāda—Abū 'l-Malīḥ—his father Usāma b. ʿUmayr, who related the Prophet's words:

- "God will not accept charitable gifts out of unlawfully acquired booty (*ghulūl*), and He will not accept a *ṣalāt* without ritual purification",

cf. Mz., I, no. **132** (*d*, *ʿAwn al-maʿbūd*, I, p. 58, *s*, V, pp. 56 f, *q*, confirmed in Ṭay., no. 1319, ʿAlī, p. 292, IASh., I, p. 5, IḤ., V, pp. 74 f, Ibn Ḥibbān, III, pp. 104 f, *Ḥilya*, VII, p. 176). There is another bundle in which Shuʿba, like in this one, is in key position, Mz., VI, no. 7457 (*m*, I, p. 204, *q*, confirmed in Ṭay., no. 1874, IḤ., II, pp. 20, 51, *Ḥilya*, VII, p. 176). Both bundles are made considerably more intricate by a Wāsiṭ SS through Abū ʿAwāna as well as various SSs through others (cf. also Mz., I, no. 852), but Shuʿba's is the best-attested key position so he may be the CL of this tradition. The maxim-like wording may conceivably suggest a somewhat later date of origin though, in which case Shuʿba is merely its SCL. But the matter seems clinched in favour of Shuʿba being its true CL because in *Ḥilya* he is directly identified with it (cf. also ʿUqaylī, II,

1. See for this legal issue, *EI* 2, s.v. *luḳaṭa* (Schacht). The correct vowelizing is problematic; one vocalizes also *luqṭa*. For a run-down of the different readings, see the footnote on pp. 1346 f of *m*, III.
2. Or 'reading', in Arabic *ḥarf*, pl. *aḥruf*. For this important concept, see *EI* 2, V, pp. 406-9 (Welch), and Mālik under no. 10591°.

p. 284, 9). Finally, ʿAzq., V, p. 244, has the tradition supported by a *mursal* strand of Ḥasan which is made *marfūʿ* by means of the companion Abū Bakra Nufayʿ in *q*, I, p. 100; this strand was identified by Ibn ʿAdī[3], III, p. 61, with the dubious al-Khalīl b. Zakariyyāʾ (d.?).

With a strand on the authority of Qatāda—Anas—Usayd b. Ḥuḍayr:

- "A man from the Anṣār was alone with the Prophet and asked him: 'Will you not employ me (as collector of the alms tax) as you employed so and so?' But the Prophet replied: 'After my death you (pl.) will witness misappropriation (of the ruler from the treasury of public funds), so be patient until you will meet me at the Basin'",

cf. Mz., I, no. **148** (*kh*, 63/8, *m*, III, p. 1474, *t*, *s*, confirmed in Ṭay., no. 1969[1], IASh., XI, p. 442, IḤ., IV, pp. 351-2). With his four convincing PCLs Shuʿba is the undeniable CL of this *faḍāʾil* tradition concerning the tribes forming the Anṣār. It is at the same time part of the *samʿ wa-ṭāʿa* cluster. The tradition is, however, especially important because of its reference to the Basin. That is the *ḥawḍ* at which, as it says in Muslim eschatology, Muḥammad will meet his followers on the Day of Resurrection, cf. *EI* 2, s.v. (Wensinck). In the Qurʾān there is no mention of the *ḥawḍ*, but there are scores of references to it in the ḥadīth. For possibly the oldest tradition in which the *ḥawḍ* is alluded to, see ʿAbd al-Malik b. ʿUmayr under no. 3265. Shuʿba's tradition mentioned above may be the second oldest. It is in any case the best-attested *ḥawḍ*-related tradition that was brought into circulation, in due course followed by a more elaborate *ḥawḍ* tradition, for which see Mālik's *tarjama* under no. 14086*. Traditions treating of (one or more characteristics of) the Basin, headed solely by SSs and some poorly attested spiders, formed into various MCs. The result of this was that there gradually arose confusion as to whether Muslim eschatology comprised in fact two Basins, the one constituting a meeting point, i.e. one of the stages in the believers' journey on the Day of Resurrection before he reaches the Bridge (*ṣirāṭ*[2]), and the other being a reference to a Basin *inside* Paradise singled out for the Prophet. This last one also found a place in *tafsīr* traditions around the Qurʾānic concept often cited in connection with the Basin, the Kawthar of CVIII: 1[3]. Beside the identification of the Kawthar with a Basin, this concept gave rise to two more interpretations in early *tafsīr*: (1) the name of a river in Paradise; (2) 'the abundant benefits', *al-khayr al-kathīr*, cf. Ṭabarī, *Tafsīr*, XXX, pp. 320-3. These three interpretations of CVIII: 1 are found in a late tradition, presumably dating to the early third/ninth century, cf. Mz., I, no. 1575 (*m*, I, p. 300, *d*, *s*, IASh., XI, p. 437 f, IḤ., III, p. 102). It is supported by a spidery bundle which, unfortunately, does not permit us to attribute its *matn* to a believable CL. Apart from the three exegetical remarks, this tradition comprises various elements from the *ḥawḍ* MCs as well: its vessels, jugs or jars are as numerous as the stars, several persons find themselves suddenly plucked away from the Basin, prompting the Prophet to intercede with God on their behalf but he is informed in a *ḥadīth qudsī*: 'You do not know what offences—such as apostasy—your community has committed after your demise!' This element emerges already in Mālik's *ḥawḍ* tradition and is found in numerous differently worded versions among the other embellishing elements in the various *ḥawḍ* MCs, see *m*, I, pp. 217 f, IV, pp. 1793-1802: its water is whiter than snow, milk or silver and sweeter than honey, its odour is more fragrant than musk; he who drinks from it will never be thirsty again; its size is likened to the distance between two cities, transmitted in a variety of pairs (e.g. between Ayla and Mecca); walking around it takes a month, its breadth and length are the same; it is filled from two paradisiacal spouts, one made of gold and one of silver. Among all these SS and spider-supported *ḥawḍ* traditions it is impossible to determine what CL may be held responsible for what element(s), cf. Ibn al-Mubārak, *Zuhd*, nos. 1608 ff, IASh., XI, p. 438. But one thing seems certain: when the first traditions mentioning a basin (or, in fact, *the* Basin) had been brought into circulation—and judging by ʿAbd al-Malik b. ʿUmayr's tradition referred to above, that may have been at the beginning of the second/eighth century—, it seems to have been gradually realized that this *ḥawḍ* was in need of traditions purporting to describe its characteristics in

1. Strangely enough, Ṭay. does not insert in his *isnād* after Anas the companion Usayd b. Ḥuḍayr, although he allegedly was an early convert to Islam and a man of considerable prestige according to Ibn Ḥj., *Iṣāba*, I, pp. 83 f.
2. For some traditions on the *ṣirāṭ*, see Dāwūd b. Abī Hind under no. 17617, and Ibrāhīm b. Saʿd under no. 14213.

3. In the words of IḤj., *Fatḥ*, XIV, p. 261: *wa 'ṣ-ṣaḥīḥu anna li 'n-nabiyyi* (*ṣ*) *ḥawḍayni, aḥaduhumā fī 'l-mawqifi qabla 'ṣ-ṣirāṭi wa 'l-ākharu dākhila 'l-jannati wa-kullu minhumā yusammā 'l-kawthar*.

some detail so as to facilitate, indeed urge, belief in it[1]. IḤj. goes to some length in surveying the numerous *isnād* strands which are found in support of *ḥawḍ* traditions, cf. *Fatḥ*, XIV, pp. 262-9.

With a strand on the authority of ʿAmr b. Murra—Abū Burda—al-Agharr b. Yasār, who related the Prophet's words:

- "People, ask God to forgive you; I myself ask His pardon one hundred times per day",

cf. Mz., I, no. **163** (*m*, IV, pp. 2075 f, confirmed in Ṭay., no. 1202, IASh., X, p. 298, IḤ., IV, p. 211, with two strands). If not its CL, Shuʿba is in any case the (S)CL of this bundle.

The following series of traditions are all supported by strands reportedly figuring Anas b. Mālik as the companion. See Anas' *tarjama* for the many problems concerning this allegedly longeval companion.

With a strand on the authority of Sayyār b. Wardān al-ʿAnazī[2]—Thābit al-Bunānī:

- "Anas b. Mālik passed by some youngsters and greeted them, saying: 'That is what the Prophet used to do'",

Mz., I, no. **438** (*kh*, 79/15, *m*, IV, p. 1708, *t*, *s*, confirmed in Bagh., I, p. 503, Dārimī, II, p. 358). Shuʿba is (S)CL. In *Fatḥ*, XIII, p. 270, IḤj., declares that this tradition is meant to emphasize good manners, even where minors are concerned. It conveys that haughtiness is to be avoided.

With a strand on the authority of Thābit al-Bunānī—Anas:

- "The Prophet passed by a woman who wept at the graveside of her child and said to her: 'Fear God and exercise patience.' 'What concern is my bereavement to you?', the woman asked. When he had gone, someone said to the woman: 'That is the Messenger of God!', whereupon she was struck by a deadly fright. She went to his house but did not find anyone guarding it. She called out: 'Messenger of God, I did not know that it was you.' The Prophet said: 'Exercise patience (even) at the first shock[3]'",

cf. Mz., I, no. **439** (*kh*, 23/31, *m*, II, pp. 637 f, *d*, *t*, *s*, confirmed in Ṭay., no. 2040, Bagh., I, p. 393, IASh., III, p. 388, IḤ., III, pp. 130, 143, 217). Shuʿba is the convincing CL in this bundle, but the occurrence of the saying as personal statements or as *mursalāt* (cf. ʿAzq., III, p. 551, IASh., ibidem) may indicate that he is just responsible for moulding it into a Prophetic ḥadīth, complete with a background story and an impeccable *isnād* strand, and that the actual message contained in the saying is of somewhat earlier origin.

With the same strand:

- "Nobody should wish to be dead because of a catastrophe that has happened to him, but if he cannot help longing for his death, he should say: 'God, keep me alive as long as life is best for me and take me unto You when death is best for me'",

cf. Mz., I, no. **441** (*kh*, 75/19, *m*, IV, p. 2064, confirmed in Bagh., I, p. 391, IḤ., III, pp. 195, 208), and with strands via ʿAbd al-ʿAzīz, ʿAlī b. Zayd b. Judʿān and Qatāda back to Anas, cf. Mz., I, nos. 1032, 1103, 1274 (*d*, *s*, Ṭay., nos. 2003, 2061, IḤ., III, pp. 171, 281). Shuʿba is the convincing CL of this tradition, which is part of a MC. Alongside several spiders supporting the same *matn*, there are bundles with other, younger CLs, Ibn ʿUlayya, cf. Mz., I, no. 991 (*kh*, 80/30, 3, *m*, *t*, *s*, IḤ., III, p. 101) and ʿAbd al-Wārith b. Saʿīd, cf. no. 1037 (*d*, *s*, *q*).

With the same strand:

- "I saw the Prophet raise his hands in prayer (*duʿāʾ*) (so high) that one could see the white of his armpits",

cf. Mz., I, no. **444** (*m*, II, p. 612, *s*, confirmed in Ṭay., no. 2047, Bagh., I, p. 394, IḤ., III, p. 209). For this on the whole badly attested bundle nobody seems to qualify as CL; Shuʿba is in any case its (S)CL. The *matn* is part of a MC on the controversial issue of whether or not it was prescribed, forbidden or allowed to raise the hands in the *ṣalāt* and other Islamic ritual. The best-attested CL in this MC is Saʿīd b. Abī ʿArūba, cf. his *tarjama* under no. 1168.

1. This seems reflected in al-Barbahārī's diatribe against the *ahl al-bidaʿ*, who allege that there is no *ḥawḍ*, cf. Ibn Abī Yaʿlā, *Ṭabaqāt al-Ḥanābila*, II, p. 30, -7, cf. also al-Ashʿarī, *Maqālāt*, II, p. 473.

2. Not to be confused with his namesake Sayyār b. Salāma.

3. S.v. *ṣadma* Lane specifies that, although patience (*ṣabr*) is recommended in the event of every calamity, it is especially meritorious when it is exercised at the first impact.

With the same strand:

- "The prayer which the Prophet uttered most often was: 'My God, confer a benefaction on me in this world and confer a benefaction on me in the hereafter. And guard me against the punishment of Hell-fire (= Q. II: 201)'",

cf. Mz., I, no. **445** (*m*, IV, p. 2071, *s*, confirmed in Ṭay., no. 2036, Bagh., I, p. 394, IḤ., III, pp. 208, 209, 277). Shuʿba is (S)CL. The *matn* was copied by several ḥadīth colleagues who provided a different *isnād* strand back to Anas, cf. Mz., I, no. 996 (*m*, *d*, *s*) featuring Ibn ʿUlayya and no. 1042 (*kh*, 65/2, 36, *d*) with ʿAbd al-Wārith b. Saʿīd.

With a strand on the authority of Thābit al-Bunānī:

- "Anas used to describe for us the Prophet's *ṣalāt*: when he performed a *ṣalāt*, he raised his head from the bow and he stood upright (for so long) that we thought he had forgotten",

cf. Mz., I, no. **446** (*kh*, 10/127, *Fatḥ*, II, p. 431, confirmed in Ṭay., no. 2039, Bagh., I, p. 391, IḤ., III, p. 172). Shuʿba is in any case the (S)CL of this tradition. Commentators present several explanations for what onlookers could have mistaken for the Prophet's 'forgetfulness'. This should, of course, not be taken literally: because he protracted his standing position for so long, it seemed to them as if he had 'forgotten' to bow down in order to perform the prostration, or that he was no longer aware that he was actually performing a *ṣalāt*. The intention of the tradition is to describe, not that he had forgotten anything in reality, but rather how he straightened his back, inserting periods of absolute immobility between the various constituent movements of the *ṣalāt* which were of a length approximately equal to the periods of immobility in which he sat, or bowed, or prostrated himself, cf. IḤj., *Fatḥ*, II, pp. 418 f.

With a strand on the authority of ʿAbd Allāh b. ʿAbd Allāh b. Jabr—Anas, who related the Prophet's words:

- "Love for the Anṣār is a sign of faith and hatred for the Anṣār is a sign of hypocrisy",

cf. Mz., I, no. **962** (*kh*, 2/10, *m*, I, p. 85, *s*, confirmed in Ṭay., no. 2101, IḤ., III, pp. 130, 134, 249). Shuʿba is the clear CL of this *faḍāʾil* tradition. Before the advent of Islam the Aws and the Khazraj, together forming the Anṣār, used to be called the Banū Qayla after the mother which the tribes had in common, cf. IḤj., *Fatḥ*, I, pp. 69 f.

With the same strand:

- "The Prophet used to perform the major ritual ablution with five *makkūk* (v.l. a *ṣāʿ*) of water and the *wuḍūʾ* with one *makkūk*",

cf. Mz., I, no. **963** (*m*, I, p. 257, *d*, *s*, confirmed in Ṭay., no. 2102, IḤ., III, pp. 112, 116, 259, 282, 290, Dārimī, I, p. 186). Shuʿba is CL, but this bundle is a particularly complex one. Alongside him we find Misʿar b. Kidām (d. 153 or 155/769-72), but he may be no more than the target of two diving strands of *kh* and *m*, for among those in IḤ. and the other sources there is no strand through Misʿar. Moreover, superimposed upon this bundle we find a spider centring in Sharīk b. ʿAbd Allāh (d. 177/793) with a diving strand through ʿAbd Allāh b. ʿĪsā b. ʿAbd ar-Raḥmān b. Abī Laylā (d. 130/748) down to Shuʿba's authority.

With a strand on the authority of ʿAbd al-ʿAzīz b. Ṣuhayb—Anas b. Mālik:

- "When the Prophet entered the latrine area[1], he used to say: 'My God, I seek refuge with You from filth and excreta[2]'",

cf. Mz., I, no. **1022** (*kh*, 4/9, *d*, *ʿAwn al-maʿbūd*, I, p. 13, *t*, confirmed in Ṭay., no. 679 with a different strand down from Qatāda, IḤ., III, pp. 99, 101, 282, IV, p. 369, Bagh., I, p. 407, II, p. 484). With a number of superimposed spiders figuring other key figures as recorded 'pupils', ʿAbd al-ʿAzīz is the artificial CL of this tradition, but his oldest recorded PCL, Shuʿba, is the most likely candidate for having brought this tradition into circulation.

With the same strand:

- "The *ṣalāt* was announced by means of the *iqāma* formula when the Prophet was engaged in conversation with a certain man. He did not cease talking to him until his companions had fallen asleep. Then

1. In Arabic *khalāʾ*; in olden days this was mostly tantamount to an open tract of country used especially for the purpose of satisfying a want of nature, cf. Lane, s.v.
2. Another, metaphorical, interpretation of these two terms, or the plurals *khubuth* and *khabāʾith* of *khabīth* and *khabītha* respectively, is that they refer to male and female devils, cf. IḤj., *Fatḥ*, I, p. 254.

he got up and performed the *ṣalāt*[1] with them”,

cf. Mz., I, no. **1023** (*kh*, 79/48, *m*, I, p. 284, confirmed in Bagh., I, p. 414, IḤ., III, p. 130). Shuʿba is the oldest recorded pupil of the artificial CL ʿAbd al-ʿAzīz b. Ṣuhayb in the same way as in the previous tradition. Two similar traditions with respectively Ibn ʿUlayya and ʿAbd al-Wārith b. Saʿīd as (S)CL are recorded in Mz., nos. 1003 (*m*, *s*) and 1035 (*kh*, *m*, *d*). Speculations as to whom the Prophet was allegedly talking to did not produce a clear-cut solution. Some thought it was perhaps an important personage who needed a bit of persuasion to embrace Islam, other speculations included even the possibility that it might have been an angel who was sent in order to bring the Prophet a revelation from God.

With a strand on the authority of ʿUbayd Allāh b. Abī Bakr b. Anas—his grandfather Anas b. Mālik:

- “The Prophet was once asked about the gravest sins. He said: ‘Attributing copartners to God (= *shirk*), disobedience to one’s parents, killing a human being and telling lies[2]’”,

cf. Mz., I, no. **1077** (*kh*, 52/10, *m*, I, p. 91, *t*, *s*, confirmed in Ṭay., no. 2075, IḤ., III, pp. 131, 134). With his believable PCLs, Shuʿba is the CL of this tradition, which is a version within a MC on the gravest sins, in Arabic *kabāʾir*. This extensive MC has generated a number of versions in which the sins are differently combined and emphasized. A variant of this tradition is supported by a bundle with Shuʿba in key position too, cf. Mz., VI, no. 8835 (*kh*, 83/16, *t*, *s*, Dārimī, II, p. 251). Shuʿba’s CL-ship is confirmed by *kh* himself who, in an added remark (= *taʿlīq*), uses the significant technical term *tābaʿahu*[3]. A more spidery bundle supporting the same text has Saʿīd b. Iyās al-Jurayrī as SCL, cf. Mz., IX, no. 11679 (*kh*, *m*, *t*).

With a strand on the authority of ʿAṭāʾ b. Abī Maymūna—Anas:

- “The Prophet used to enter the latrine area[4] with me and another boy carrying a small spear and a skin filled with water so that he could wipe his private parts (*istinjāʾ*)”,

cf. Mz., I, no. **1094** (*kh*, 4/15, *m*, I, p. 227, *s*, confirmed in Ṭay., no. 2134, Bagh., I, p. 364, IASh., I, p. 152, IḤ., III, pp. 182, 203, Dārimī, I, p. 182, Abū Yaʿlā, VI, pp. 334, 337). Shuʿba is the CL of this bundle with Ibn ʿUlayya copying him (*kh*, *m*) and one Wāsiṭ strand through Khālid al-Ḥadhdhāʾ (*m*, *d*). The performance of *istinjāʾ* with water or, when that is not available, with at least three stones is preferred to wiping with dung or animal bones. The spear is mentioned as serving various purposes, such as hanging one’s garment on it to protect one’s privacy, or as a warning to passers-by not to come near, or to chase away vermin, cf. IḤj., *Fatḥ*, I, p. 263. *Istinjāʾ* as technical term does not occur in Mālik’s *Muwaṭṭaʾ*, where the term *istiṭāba* is used instead for this practice.

With a strand on the authority of ʿAmr b. ʿĀmir al-Anṣārī:

- “… I asked Anas b. Mālik: ‘Did the Prophet perform a *wuḍūʾ* for every *ṣalāt*?’ ‘Yes,’ he said, ‘what about you?’ ‘We used to perform all the (obligatory) *ṣalāt*s on the basis of one *wuḍūʾ* … as long as we did not incur a state of minor ritual pollution[5]’”,

cf. Mz., I, no. **1110**. This tradition has a SCL, the nondescript ʿAmr b. ʿĀmir, who has three alleged PCLs, all equally well-attested: Shuʿba (*s*, I, p. 85, confirmed in Ṭay., no. 2117, IḤ., III, p. 260), Thawrī (*kh*, 4/54, *t*, IḤ., III, p. 132, Dārimī, I, p. 198) and Sharīk b. ʿAbd Allāh (*d*, *q*, IḤ., III, p. 154). Since Shuʿba is the oldest of the three, the tradition is listed here, but who the real CL is of this bundle, showing up a classical example of a probably fictitious SCL, cannot be established with certainty. However, Thawrī is the convincing CL in another bundle supporting a slightly more elaborate but similar *matn*, cf. his *tarjama* under no. 1928.

With a strand on the authority of ʿAmr b. ʿĀmir al-Anṣārī—Anas b. Mālik:

- “When the *muʾadhdhin* announced the (*maghrib*) *ṣalāt*, some noble companions of the Prophet would get up and hasten in the direction of the pillars[6] (of the mosque)

1. The *ṣalāt* referred to in this context is the *ʿishāʾ*.
2. In another interpretation: ‘bearing false witness’.
3. Cf. *ILS* (I), esp. pp. 315-22.
4. This is mostly described as an open tract of land exclusively used for that purpose.
5. This state is incurred by losing consciousness, by sleep, by defecating or by touching the skin of someone who is not a relative, in respect of whom there are no impediments to marriage, cf. Th.W. Juynboll, *Handbuch*, pp. 72 f, note 2.
6. Their purpose in racing for positions at the pillars was allegedly to shield themselves against persons passing by in front of them, cf. IḤj., *Fatḥ*, II, p. 247, penult.

in order to perform (two supererogatory *rakʿa*s) before the Prophet would come outside (to lead them in the three obligatory *rakʿa*s). Thus they were engaged (making haste) in the performance of these two (supererogatory) *rakʿa*s before the *maghrib ṣalāt*, inasmuch as there was hardly any time between the *adhān* and the *iqāma* (i.e. the *adhān* formulae announced one more time meant to mark the beginning of the *maghrib* proper)",

cf. Mz., I, no. **1112** (*kh*, 10/14, *s*, II, pp. 28 f, confirmed in IḤ., III, p. 280, Dārimī, I, p. 398). Shuʿba is the (S)CL of this tradition.

With a strand on the authority of Qatāda—Anas, who transmitted the Prophet's words:

- "While performing the prostration (*sujūd*) extend your arms but not (in the way) a dog stretches (its paws)",

cf. Mz., I, no. **1237** (*kh*, 10/141, *m*, I, pp. 355 f, *d*, *t*, *s*, confirmed in Ṭay., no. 1977, IASh., I, p. 259 (read Shuʿba for Saʿīd), IḤ., III, p. 115, 177, 179, 279, Dārimī, I, p. 348, Abū Yaʿlā, VI, p. 5). Shuʿba is the unmistakable CL of the wording of this doubtless early directive, which is also supported by a spider with Saʿīd b. Abī ʿArūba, cf. no. 1197. ʿAzq. lists a similar directive but with two obscure Jābir strands, cf. II, p. 171.

With a strand on the authority of Qatāda—Anas:

- "Once a sudden scare alarmed Medina, so the Prophet borrowed a horse belonging to Abū Ṭalḥa called Mandūb[1] and galloped away. When he returned, he said: 'We have not seen anything alarming but we found this horse to be an excellent[2] runner'",

cf. Mz., I, no. **1238** (*kh*, 51/33, *m*, IV, p. 1803, *d*, *t*, *s*, confirmed in Ṭay., no. 1979, IḤ., III, pp. 171, 180, 274, 291, Abū Yaʿlā, V, pp. 336, 340, 355, VI, p. 23, 17). This is Shuʿba's version of a tradition which may in due course have been copied by his younger fellow-Baṣran Ḥammād b. Zayd, cf. Mz., I, no. 289 (*kh*, 56/24, *m*, IV, p. 1802, *t*, *s*, *q*, confirmed in Ṭay., no. 2025). Ḥammād's version is slightly longer and more elaborate and contains the piquant detail that Abū Ṭalḥa's horse, before Muḥammad rode it, was notorious for its slowness.

With the same strand supporting the Prophet's statement:

- "No one is a true believer who does not prefer for his brother or his neighbour what he prefers for himself",

cf. Mz., I, no. **1239** (*kh*, 2/7, *m*, I, p. 67, *t*, *s*, *q*, confirmed in Ibn al-Mubārak, *Zuhd*, p. 236, no. 677, IḤ., III, pp. 176, 272, 278, Dārimī, II, p. 397, Abū Yaʿlā, V, pp. 327, 458, VI, p. 23). This bundle has a spider with Ḥusayn al-Muʿallim as SCL superimposed upon it, cf. I, no. 1153. Shuʿba is the CL of the main bundle supporting this saying which may be considered as an item from within a cluster of similar statements beginning with the topical phrase *lā yuʾminu aḥadukum ḥattā* …, i.e. no one believes until …, defining the properties of the true believer. For another version, see no. 1249 below. Ibn ʿUlayya is (S)CL in his own bundle supporting the same *matn*, cf. Mz., I, no. 993.

With the same strand supporting the Prophet's statement (after variously worded preambles):

- "Among the portents of the Hour of Judgement are the disappearance of knowledge, the emergence of ignorance, the spread of fornication, the drinking of wine; men will perish[3] and women will remain (numerous) so that for every fifty of them there will be only one man to command[4] them",

cf. Mz., I, no. **1240** (*kh*, 3/21, 2, *m*, IV, p. 2056, *t*, *s*, *q*, confirmed in IASh., XV, p. 65, IḤ., III, pp. 176, 202, 273, Abū Yaʿlā, V, pp. 456 f). If Shuʿba is to be considered as the CL of this bundle and not merely as its (S)CL, then this looks like a very early tradition on the portents of the Hour (*as-sāʿa*). The only pupil of Shuʿba who may be a believable PCL is Ghundar, recorded next to numerous pupils who only figure in SSs. So one might jump to the conclusion that Ghundar is the real CL of this bundle. But

1. This name means: 'commissioned to race', or 'scarred', cf. IḤj., *Fatḥ*, VI, p. 169.
2. This quality is expressed metaphorically by the word for 'sea', *baḥr*, cf. Ibn al-Athīr, I, p. 99, where it is stated that the horse 'covers wide distances' and is *wāsiʿ al-jary*, which is then interpreted by Lane, s.v. *wāsiʿ*, as 'taking wide steps'.
3. According to IḤj., I, *Fatḥ*, p. 189, as victims of numerous wars.
4. According to IḤj., ibidem, a clear reference to Q. IV: 34, where it says: 'Men will manage the affairs of women'.

in view of the fact that there are also dives directly to Qatāda, cf. Ṭay., no. 1984, ʿAzq., XI, p. 381, IḤ., III, pp. 213, 289, Ghundar's CL-ship is far from certain. In sum, this bundle leaves the impression of a number of late, anonymous spiders superimposed upon one another with Shuʿba as CL. Moreover, with a slightly different strand back to Anas (Mz., no. 1696, *kh*, 3/21/1, *m*, IV, p. 2056, *s*, IḤ., III, p. 151) there is a bundle with Shuʿba's fellow-traditionist ʿAbd al-Wārith b. Saʿīd (d. 180/797) as CL who is known to have copied Shuʿba's material on several occasions, a bundle which supports a similar *matn*. There is also a closely related tradition on the paucity of men which may be due to a later CL, cf. Abū Usāma Ḥammād b. Usāma under no. 9067.

With the same strand supporting the Prophet's statement:

- "There has never been a prophet who did not warn his community against[1] the One-Eyed, the Liar. He is verily the One-eyed, and he has *K F R*, that is *kāfir* (= unbeliever) written between his eyes, whilst your Lord is not one-eyed",

cf. Mz., I, no. **1241** (*kh*, 92/26/10, *m*, IV, p. 2248, *d*, *t*, confirmed in Ṭay., no. 1963, IḤ., III, pp. 103, 173, 276, 290, Abū Yaʿlā, V, pp. 369 f, VI, p. 27). Within the rich corpus of traditions on the eschatological figure of the Dajjāl, the Antichrist[2], this one can safely be ascribed to Shuʿba. Note that the appellative Dajjāl as such does not yet occur in this tradition, although it was already current in his days, cf. Yaḥyā b. Saʿīd al-Anṣārī under no. 17936.

For Shuʿba's position in no. **1242**, see below under no. 17491.

With the same strand supporting the Prophet's statement:

- "Align your rows, for the correct performance of the *ṣalāt* requires that",

cf. Mz., I, no. **1243** (*kh*, 10/74, *m*, I, p. 324, *d*, *q*, confirmed in Ṭay., no. 1982, Dārimī, I, p. 323, IASh., I, p. 351, IḤ., III, pp. 177, 179, 274, 279, 291, Abū Yaʿlā, V, pp. 354, 391, 437, 477). Shuʿba is the convincing CL of this tradition which is one of many versions within a MC, but it is surely not the earliest one, as the occurrence of various *mawqūfāt* to the same effect suggests (cf. Mālik, I, pp. 104, 158, IASh., I, p. 352). Shuʿba is also CL in an alternative bundle supporting a similar *matn* with a different strand down to the Prophet, cf. Mz., IX, no. 11619 (*kh*, 10/71, *m*, I, p. 324, Ṭay., no. 799).

With a strand on the authority of Qatāda—Anas:

- "The Prophet assembled the Anṣār and asked: 'Is there someone among you who is not one of yours?' 'No,' they answered, 'except a certain nephew.' Then the Prophet said: 'The son of a sister belongs also to the clan.' Thereupon he said: 'Only a short while ago, when the Quraysh were still living in the Jāhiliyya, they underwent an upheaval. That is why I should like to restore their well-being and appease them. Would you not be satisfied if they went home with some worldly goods, while you return home with the Messenger of God? Suppose these people walked in a riverbed, while the Anṣār walked along a mountain path, I would (choose to) walk along the mountain path of the Anṣār'",

cf. Mz., I, no. **1244** and with another strand to Anas no. 1697 (*kh*, 61/14, *m*, II, p. 735, *t*, *s*, confirmed in Bagh., I, p. 285, IḤ., III, pp. 169, 172, 249, 275, Abū Yaʿlā, V, pp. 356 f, 475, VI, pp. 11 f; furthermore Mz., X, no. 14388, *kh*, 63/2, *s*, Ṭay., no. 2484). Shuʿba is the key figure of these bundles. They are inundated by so many SSs that the conclusion seems inevitable that the tradition is his, but these SSs amount to hardly more than a few unconvincing spiders. That is why it is safer to consider him the (S)CL. An unmistakable CL is hard to discern. It is a version with numerous variants within a large MC which is meant to provide justification for a controversial decision Muḥammad allegedly made, when he let some of his former adversaries of the Quraysh have a seemingly disproportionate share in the booty amassed after his victory in the battle of Ḥunayn. The historical backdrop of this tradition is sketched in a *khabar* in the *Sīra*, IV, pp. 141-3, the last two sentences of which show up a few, probably topical, phrases that bear a striking textual resemblance to this tradition. The *isnād* strand from Ibn Isḥāq down to the eyewitness is however a different one. Compare also another of Shuʿba's traditions below no. 14388. His interest

1. This first sentence appears to be a topical one, since it precedes a large number of similar warning traditions which are otherwise quite different.
2. For a survey of these, see especially IASh., XV, pp. 128-62, ʿAzq., XI, pp. 386, 389-99; furthermore cf. *EI* 2, s.n. Da<u>dj</u>djāl (A. Abel).

in furthering the cause of the Anṣār in general by bringing various *faḍāʾil* into circulation was studied elsewhere[1].

With the same strand supporting the Prophet's words:

- "The Anṣār are my intimates and the depository of my secret[2]. The people will multiply, but the Anṣār will decrease in number, so accept their good deeds and forgive them their sins",

cf. Mz., I, no. **1245** (*kh*, 63/11, *m*, IV, p. 1949, *t*, *s*, confirmed in IḤ., III, pp. 176, 272, Abū Yaʿlā, V, pp. 351, 476, cf. also the SS with Shuʿba in Mz., I, no. 153; for other SSs, see IS, II 2, pp. 42 f). Shuʿba is in any case the (S)CL of this bundle, if not its CL. What speaks in favour of the latter solution is the observation that Shuʿba had apparently a predilection for *faḍāʾil* traditions praising the Anṣār, e.g. below no. 11189.

With the same strand supporting the Prophet's exclamation:

- "O God, there is no life but the Hereafter, so pardon the Anṣār and the Muhājirs",

cf. Mz., I, no. **1246** (*kh*, 63/9, *m*, III, p. 1431, *t*, *s*, confirmed in Bagh., I, pp. 283, 326, IḤ., III, p. 276, Abū Yaʿlā, V, pp. 358, 476). Moulded in quasi-*rajaz* verse, this battle cry was allegedly uttered when the Muslims were busily engaged in digging the Trench (*khandaq*) around Medina in order to defend it against the attack of the Meccans and the confederacy of tribes in the year 5/627. Although the few recorded PCLs of Shuʿba are not altogether convincing, he is probably its originator, for there are two more bundles supporting the same war cry in which he is also the CL, cf. Mz., I, no. 692 (*kh*, 56/110, 4, *s*, confirmed in Ibn Ḥibbān, VII, p. 517), and no. 1593 (*kh*, 63/9, *m*, III, p. 1431, *s*, confirmed in IḤ., III, p. 172). Moreover, in Ṭay., no. 2085, a variant of this what is in fact a work song is quoted: 'There is no good except the good of the Afterlife etc.', in whose *isnād* strand Shuʿba also figures. Besides, there are a number of SSs, sometimes forming spiders, that show up key figures who are all later than Shuʿba. All this evidence may be interpreted as pointing to Shuʿba being its originator. Finally, there is the additional consideration that it was he who may be held responsible for highlighting in his traditions the handling of poetry among the earliest Muslims, a poetry to which he himself may have contributed several verses[3]. For a survey of the many variants of this so-called *rajaz* verse, see Abū Yaʿlā, V, p. 359[4].

With the same strand:

- "Reciting Q. XCVIII: 1, the Prophet said to Ubayy b. Kaʿb: 'God has ordered me to teach you the Qurʾān.' 'Did God really mention my name to you?', Ubayy asked. 'Yes, He did,' the Prophet replied, and then Ubayy burst into tears",

cf. Mz., I, no. **1247** (*kh*, 65/98/1, *m*, I, p. 550, IV, p. 1915, *t*, *s*, confirmed in IS, III 2, p. 59, IḤ., III, pp. 130, 273, Abū Yaʿlā, V, p. 352, VI, p. 19, cf. Ṭay., no. 539 = Mz., I, no. 21, where Shuʿba figures in a different strand back to Ubayy supporting a similar wording). With his three believable PCLs Shuʿba is the CL of this tradition.

With the same strand:

- "In the lifetime of the Prophet four men collected the Qurʾān, all of them Anṣār: Muʿādh b. Jabal, Ubayy b. Kaʿb, Zayd b. Thābit and Abū Zayd. When asked who this Abū Zayd was, Anas answered: 'An uncle of mine'",

cf. Mz., I, no. **1248** (*kh*, 63/17, *m*, IV, p. 1914, *t*, *s*, confirmed in Ṭay., no. 2018, IḤ., III, p. 277, Abū Yaʿlā, V, p. 467, VI, p. 22). With his three believable PCLs, Shuʿba may be credited with this version of a tradition, which is one from a large MC. The identity of the fourth figure Abū Zayd has never been settled satisfactorily[5].

With the same strand supporting the Prophet's statement:

- "No one is a true believer until he loves me more than his son, his father or all the people together",

1. Cf. *Muséon* (II), pp. 211 f.
2. For other interpretations of the words *karishī wa-ʿaybatī*, see Lane, p. 2607, left column. In Abū ʿUbayd, I, p. 138, *karish* is simply said to mean 'group'.
3. See *Festschrift Wagner*, pp. 182-207.
4. The lines scan so poorly in fact that it is perhaps more appropriate to see it as a combat ditty or work song. In ʿAzq., XI, p. 62, provided with a *mursal* strand of Ṭāwūs, the verse is also listed but with two additional lines which read in translation: And curse the tribes of ʿAḍal and al-Qāra * For they have saddled us with carting boulders!
5. Most medieval experts agree that it was indeed an uncle of Anas but his name is not altogether certain; their speculations are summed up in Nawawī, XIV, p. 20, IḤj., *Fatḥ*, VIII, p. 128, Qasṭallānī, VI, p. 181.

cf. Mz., I, no. **1249** (*kh*, 2/8/2, *m*, I, p. 67, *s*, *q*, IḤ., III, pp. 177, 207, 275, 278, Abū Yaʿlā, V, p. 387, VI, p. 23). Shuʿba is the believable CL of this statement, see also no. 1239 above.

With a strand on the authority of Qatāda—Anas:

- "The Prophet sacrificed[1] two black and white[2] rams. I saw him slaughtering them with his own hand. I saw him place his foot on the side of their necks[3], then he said: 'In the name of God, the Compassionate, the Merciful, exalted is He'",

cf. Mz., I, no. **1250** (*kh*, 73/9, *m*, III, p. 1557, confirmed in Ṭay., no. 1968, IḤ., III, pp. 183, 222, 255, 272, 279, Abū Yaʿlā, V, p. 437, VI, pp. 19, 20). Shuʿba is without doubt the CL of this tradition which is otherwise supported by a deluge of SSs as well, some of which form into spiders. For a similar tradition also with Shuʿba as (S)CL, cf. Mz., I, no. 1030 (*kh*, 73/7, Bagh., I, p. 412, IḤ., III, p. 281). Cf. also Ayyūb as-Sakhtiyānī under no. 1455. Qutayba b. Saʿīd is CL in a late version, cf. Mz., I, no. 1427 (*kh*, *m*, *t*, *s*).

With the same strand supporting the Prophet's statement:

- "Spitting in the mosque is an offence which can be mended by burying the saliva",

cf. Mz., I, no. **1251** (*kh*, 8/37, *m*, I, p. 390, *d*, confirmed in Ṭay., no. 1988, Bagh., I, p. 285, IḤ., III, pp. 173, 232, 277, Dārimī, I, p. 377, Abū Yaʿlā, V, p. 410). This is one of Shuʿba's versions of a precept which developed into a MC. Abū ʿAwāna from Wāsiṭ is found in a dive to Shuʿba's alleged authority, cf. Mz., I, no. 1428 (*m*, *d*, *t*, *s*, Abū Yaʿlā, V, p. 237). Another version of this precept which may also be attributed to Shuʿba runs as follows:

- "When the believer performs a *ṣalāt*, he is communicating with his Lord, so he may not spit in front of him or to his right but only to his left and under his foot",

cf. Mz., I, nos. 1261, 1262 (*kh*, 8/35, 36, *m*, I, p. 390, confirmed in Ṭay., no. 1974, Bagh., I, p. 285, Abū Yaʿlā, V, p. 339, VI, p. 7). Shuʿba is, furthermore, the key figure in what appears to be a spider which supports yet another version, cf. Mz., X, no. 14669. For another (S)CL within this MC, see Zuhrī under no. 3997.

With the same strand supporting the Prophet's statement (in a paraphrase encompassing several slightly different wordings):

- "There is nobody who enters Paradise, enjoying its bliss, who would like to return to life to enjoy the world and what is in it, except he who died a martyr, for he does want to return to earth in order to be killed there once more (in a variant: ten times) just for the blessing he thinks martyrdom entails",

cf. Mz., I, no. **1252** (*kh*, 56/21, *m*, III, p. 1498, *t*, confirmed in Ibn al-Mubārak, *Jihād*, no. 28, Ṭay., no. 1964, IḤ., III, pp. 103, 173, 276, 278, Dārimī, II, p. 271, Abū Yaʿlā, V, pp. 371, 392, VI, pp. 8, 24, cf. Mz., I, no. 695, *m*, IASh., V, p. 289). With three PCLs Shuʿba may be considered the believable CL of this tradition.

With the same strand supporting the Prophet's statement:

- "When I received my divine call, the Hour of Judgment was already as near as my two (fingers) here (are to each other)",

cf. Mz., I, nos. **1253**, 556 and 1698 (*kh*, 81/39, *m*, IV, pp. 2268 f, *t*, confirmed in Ṭay., no. 1980, Bagh., I, p. 403, IḤ., III, pp. 124, 130, 131, 222, 274 f etc., Dārimī, II, p. 404, Abū Yaʿlā, V, pp. 303, 355, 443, VI, p. 27, Ṭabarī, *Annales*, I, pp. 11). With several well-established PCLs, Shuʿba may be assumed to be the CL of this tradition.

With the same strand:

- "Someone who had drunk wine was brought to the Prophet who had him flogged with about forty strokes from two stripped palm branches. Abū Bakr continued the same practice. When ʿUmar became caliph, he consulted the people. ʿAbd ar-Raḥmān (b. ʿAwf) said: '(Give the wine drinker) the lightest *ḥadd* punishment, namely eighty stripes'",

cf. Mz., I, no. **1254** (*kh*, 86/2, *m*, III, p. 1330, *t*, *s*, confirmed in Ṭay., no. 1970, IḤ., III, pp. 176, 272, Dārimī, II, p. 230, Abū Yaʿlā, V, p. 391, VI, p. 6).

1. The Arabic verb is *ḍaḥḥā* which implies that the slaughtering is carried out on the morning (*ḍuḥā*) of the Day of Sacrifice (*yawm al-aḍḥā*).
2. For an exact definition of this colour, see Lane s.v. *amlaḥ*.
3. Nawawī intimates in his commentary that this procedure is meant to prevent the animal from struggling and getting unduly hurt.

The *ḥadd* punishment for wine drinking had been referred to in the Qurʾān but not specified. The wording of this tradition, one out of many dealing with the necessary details concerning this punishment[1], is Shuʿba's contribution to the issue. His somewhat older contemporary Hishām ad-Dastuwāʾī copied him with a slightly more elaborate wording, e.g. that sandals were also used for meting out the punishment, cf. Mz., I, no. 1352 (*kh*, 86/2, *m*, III, p. 1331, *d*, *s*, *q*, IḤ., III, pp. 115, 180, Abū Yaʿlā, V, pp. 368, 434). Given the early date of origin of the discussion on the issue, it is conceivable that we may contribute the gist of it to someone older than Shuʿba.

With the same strand supporting the Prophet's statement:

- "He whose character comprises the following three features will taste the sweetness of faith: loving God and His Messenger more than anyone else, loving his fellowman only for God's sake, and preferring to be thrown into Hell rather than reverting to a state of unbelief from which God had previously saved him",

cf. Mz., I, no. **1255** (*kh*, 2/14, *m*, I, p. 66, *s*, confirmed in Ibn al-Mubārak, *Zuhd*, p. 285, Ṭay., no. 1959, IḤ., III, pp. 172, 248, 275, Abū Yaʿlā, V, pp. 355, 356, 440, VI, p. 23). With at least three believable PCLs, this is Shuʿba's version of a tradition which is also found supported by a bundle with a different Anas strand and with his younger contemporary ʿAbd al-Wahhāb b. ʿAbd al-Majīd ath-Thaqafī (d. 194/810) as (S)CL, cf. Mz., I, no. 946 (*kh*, *m*, *t*, *Ḥilya*, II, p. 288).

On the authority of Qatāda—Anas b. Mālik:

- "When the Prophet was about to write to the Byzantines, he was told: 'They do not read letters except when they are sealed.' So he had a ring of silver made. It is as if I still see its white (glimmer) on the Prophet's hand; it had an engraving that said: Muḥammad, the Messenger of God",

cf. Mz., I, no. **1256** (*kh*, 3/7/2, *m*, III, p. 1657, *s*, confirmed in IḤ., III, pp. 168, 181, 223, 275, Abū Yaʿlā, VI, p. 30). This is Shuʿba's version of a tradition from the large MC on signet rings. Other (S)CLs are Saʿīd b. Abī ʿArūba, cf. Mz., I, no. 1185 (*kh*, 77/50, *d*, IV, p. 88, Bagh., I, p. 283, IḤ., III, pp. 170, 198, Abū Yaʿlā, V, p. 445), and Hishām ad-Dastuwāʾī, cf. Mz., I, no. 1368 (*m*, III, p. 1657, *t*, Abū Yaʿlā, V, pp. 364, 403), to which constellation a spider may be added (Mz., I, no. 1163, *m*, *tm*). The various versions of the (S)CLs show up minor textual variants. Traditions on rings centre on the material of which they are made, gold, silver or other, and the issue ties in with the permissibility of gold and silver in general.

With the same strand:

- "I performed the *ṣalāt* behind the Prophet as well as behind Abū Bakr, ʿUmar and ʿUthmān and they all began (the recitation of the *Fātiḥa*) with the words: 'Praise be to God, the Lord of all beings' (i.e. Q. I: 2), and I heard none of them recite the *basmala* (i.e. Q. I: 1)",

cf. Mz., I, nos. **1257** (*kh*, 10/89, *m*, I, p. 299, *s*, confirmed in Ṭay., no. 1975, IASh., I, p. 411, IḤ., III, p. 179, Abū Yaʿlā, V, p. 360). Shuʿba is CL. He was copied by a number of younger contemporaries who all made dives for Qatāda. This may be Shuʿba's contribution to the controversial issue on how to begin the Qurʾān recitation in the *ṣalāt*. Some hold the view that reciting aloud the *basmala*—a practice that became known under the technical term *jahr*—should precede the *Fātiḥa* since the *basmala* is the first *āya* of that *sūra*; the majority maintain that, although it is indeed considered to be the first verse of the *Fātiḥa*, it should be recited by the *imām* under his breath (*isrār* or *ikhfāt*) after which the rest of the *Fātiḥa* is recited aloud (*jahr*) by *imām* and congregation, while yet another opinion says that the *basmala* should not feature in this recitation at all. What seems to speak for the attribution to Shuʿba is the mention of two or three of the Rāshidūn beside the Prophet, something which constitutes an on the whole relatively late, i.e mid-second/eighth century, topical addition to traditions of this sort. However, the debate on the issue must have started in very early days, as is evidenced in numerous *aqwāl* and *mawqūfāt* listed in the pre-canonical collections, epitomized in the *qawl* of Ibrāhīm an-Nakhaʿī: '*Jahr* of the *imām* constitutes a *bidʿa*' (ʿAzq., II, p. 88-93, IASh., I, pp. 410 ff, esp. 411, line 4). All the different aspects of this controversy are dealt with in extenso by Aḥmad M. Shākir in his edition of *t*, II, pp. 16-22.

With the same strand the Prophet's words (paraphrase):

1. A good survey of the various developments in the legal thinking about this issue is found in Ibn Ḥazm, *Muḥallā*, XI, pp. 364 ff.

- "A man may become old but two features of his character will remain vigorous: his crave for wealth and a long life",

cf. Mz., I, no. **1258** (*kh*, 81/5, *m*, II, pp. 724 f, *t*, *s*, *q*, confirmed in Ibn al-Mubārak, *Zuhd*, p. 87, Ṭay., no. 2005, IḤ., III, pp. 115, 119, 169, 275, Abū Yaʿlā, VI, p. 29). Shuʿba is the CL of this tradition. However, Ibn ʿAdī[3], I, p. 216, opts for identifying it with his alleged source Qatāda.

With the same strand supporting the Prophet's statement:

- "There is no contagion, no evil omen, but a good omen pleases me, (which may lie in) any good word",

cf. Mz., I, no. **1259** (*kh*, 76/54, *m*, IV, p. 1746, *q*, confirmed in Ṭay., no. 1961, IASh., IX, p. 41, IḤ., III, pp. 118, 130, 173, 251, 275, 277, Abū Yaʿlā, V, pp. 374, 476, 477). This *matn* requires some explanation. Contagion (*ʿadwā*) refers to the pre-Islamic conviction that diseases could be transmitted from one person to another[1] or from one mangy camel to a healthy one, a belief that Islam through this Prophetic saying is seen to redress. The statement 'there is no evil omen (*ṭiyara*)' refers to Islam's abolition of the pre-Islamic custom to derive bad omens from the movements of birds or land animals, the reasoning behind this abolition being that it is God and only He who determines what good or evil will befall His creatures. It is otherwise permissible to perceive a favourable omen (*faʾl*) in any good or pleasant word which one hears when embarking upon something, as the above-mentioned tradition specifies. The adage formed by *lā*, 'there is no ...', followed by a word in the ununated accusative constitutes a frequently occurring formula for forbidding or abolishing something which, with the advent of Islam, is thought to be no longer valid. *Lā ʿadwā wa-lā ṭiyara* are often found in combination with other, similar bans, thus forming composite *matn*s. A series of similar abolitions of pre-Islamic beliefs (*lā ṣafar*, *lā hāma*, *lā ghūl* and *lā nawʾ*) will be dealt with in the *tarjama* of Ibrāhīm b. Saʿd under no. 15189, where also another tradition of later origin, a sequel to *lā ʿadwā*, states that it is better to keep healthy and scabby camels apart, merely as a precaution. Eventually, a tradition that allowed seeing an evil omen (*shuʾm*) in a house, a horse or a woman partly abrogated the ban of *ṭiyara*, cf. the *tarjama* of Mālik under no. 6699*. Shuʿba may be seen as the CL of the abovementioned version. He was probably copied by Hishām ad-Dastuwāʾī who appears from a bundle (Mz., I, no. 1358, *kh*, 76/24, *d*, *t*, Ṭay.) to be also a (S)CL, diving for Shuʿba's alleged authority Qatāda.

With the same strand:

- "Someone asked the Prophet: 'When the People of the Book greet us saying *as-salām ʿalaykum*, peace be upon you, how do we return the greeting?' He said: 'Say: *wa-ʿalaykum*, and upon you'",

cf. Mz. I, no. **1260** (*m*, IV, pp. 1705 f, *d*, *s*, confirmed in Ṭay., no. 1971, Bagh., I, p. 284). This is Shuʿba's version of a tradition which gave rise to a MC in which the *matn*s can be divided into two groups: those that put the greeting *as-salām ʿalaykum* into the mouths of the People of the Book as in Shuʿba's version, and those that specify that they say *as-sām* (instead of *as-salām*) *ʿalaykum*, which boils down to saying: death be upon you, whereupon the Prophet suggests the same answer: and upon you. In the first group there are just two CLs, Shuʿba in due course copied by Hushaym (cf. Mz., I, no. 1081, *kh*, 79/22/3, *m*, IV, p. 1705, confirmed in IḤ., III, p. 99). In the other group there are several (S)CLs, ʿAzq. (no. 16630), Ibn ʿUyayna (no. 16437) and Ibrāhīm b. Saʿd (no. 16492) among whom it is difficult to establish who may have been the first to bring a version with *as-sām* into circulation. Shuʿba's Kūfan contemporary Thawrī is one of them, see his *tarjama* under Mz., V, no. 7151. Shuʿba is also (S)CL or SCL in a poorly established bundle supporting a version with *as-sām*, cf. Mz., I, no. 1638 (*kh*, 88/4, *s*, Ṭay., no. 2069, IḤ., III, p. 218). This version is found without *isnād* in Muqātil's *Tafsīr*, IV, p. 522, something which may be interpreted as the earliest reference to a time of origin: before 150/767.

For Shuʿba's role in nos. **1261** and **1262**, see no. 1251 above.

For no. **1263**, a very late spider in the MC on the Prophet's miraculous faculty to see what was going on behind his back, see Mālik b. Anas under no. 13821°.

With the same strand:

- "The Prophet allowed az-Zubayr and ʿAbd

1. A striking example of this awareness is found in an anecdote which described how ʿUmar carefully avoided drinking from the same spot of a water vessel from which a leprous person had taken a drink ... *firāran min an yadkhulahu shayʾ mina 'l-ʿadwā*, cf. IS, IV 1, p. 87. Another good example of this awareness is contained in an anecdote featuring Abū Rāfiʿ, a *mawlā* of the Prophet, cf. IS, IV 1, p. 52.

ar-Raḥmān b. ʿAwf to wear silk shirts while travelling because of an itch or a pain they suffered from",

cf. Mz., I, no. **1264** (*kh*, 56/91, *m*, III, p. 1646, confirmed in Ṭay., nos. 1972, IḤ., III, pp. 127, 180, 255, 273). Shuʿba is CL of this tradition, which is a *rukhṣa* within a large MC on clothing prescripts concerning silk. Next to him we find Saʿīd b. Abī ʿArūba and Hammām b. Yaḥyā copying Shuʿba, cf. nos. 1169 and 1394.

With the same strand:

- "ʿAbd ar-Raḥmān b. ʿAwf had married a woman for (a bridal gift of) a measure[1] of gold. Then the Prophet said: 'Give a wedding banquet, if only with one sheep'",

cf. Mz., I, no. **1265** (*kh*, 67/49, *m*, II, p. 1042, confirmed in Ṭay., no. 1978, Bagh., I, p. 286, IḤ., III, pp. 271, 274, 278). This is a short version of a tradition within a MC comprising various elements attached to a *khabar* on the fraternization of ʿAbd ar-Raḥmān b. ʿAwf with the Medinese Saʿd b. ar-Rabīʿ (cf. *Sīra*, II, p. 151, and IS, III 1, pp. 88 f). Shuʿba is the (S)CL in a number of spidery bundles with various transmitters between himself and Anas, all supporting versions within this MC; next to this one from Qatāda we find Ḥumayd, ʿAbd al-ʿAzīz b. Ṣuhayb and Abū Ḥamza ʿAbd ar-Raḥmān b. Abī ʿAbd Allāh. Of these three Ḥumayd is the best attested, but in spite of the dives of ʿAzq., VI, p. 178, and *kh*, cf. Mz., I, nos. 675 and 678, he is at most a SCL, not a (S)CL. Shuʿba is the target of a number of SSs and in any case the CL of this version. Moreover, his slightly younger fellow-Baṣran Ḥammād b. Zayd is the CL in a bundle supporting a very similar, be it somewhat embellished, *matn*, cf. Mz., I, no. 288 (*kh*, 67/56, *m*, I, p. 1042, *t*, *s*, *q*, confirmed in IḤ., III, p. 227, Dārimī, II, p. 192).

With the same strand (paraphrase):

- "In the lifetime of the Prophet the moon was split into two pieces, with one piece behind the mountain and another piece on this side (variant: above it), whereupon he said: 'Bear witness!'",

cf. Mz., I, no. **1266**, VI, no. 7390 with an Aʿmash / Mujāhid / Ibn ʿUmar strand, and VII, no. 9336 with various strands ending in Ibn Masʿūd (*kh*, 65/54/1, *m*, IV, p. 2159, *t*, *s*, confirmed in Ṭay., nos. 1891, 1960, IḤ., I, pp. 447, 456, III, p. 275#, Ibn Ḥibbān, VIII, p. 145). Shuʿba is CL in all three bundles listed here and may therefore be held responsible for the wording of this tradition, with Sufyān b. ʿUyayna copying him (no. 9336: *kh*, *m*, *t*, *s*, but NOT in Ḥum.). The analysis of these bundles is complicated by various spiders and diving SSs converging in Aʿmash, alongside Qatāda another alleged source of Shuʿba. But close scrutiny of these compels one to conclude that Aʿmash is no more than a little convincing SCL. The *matn* pertains to one of the recognized miracles ascribed to Muḥammad[2] of which there is, however, no trace in the *Sīra*, an observation that seems to tally neatly with Shuʿba's suggested authorship of the wording. It is surely unthinkable that the compiler of the *Sīra* Ibn Isḥāq, who died some ten years *before* Shuʿba, would neglect to record a miracle allegedly worked by Muḥammad, if he had heard of it. And it is conceivable that he could have, for a contemporary of his, the early exegete Muqātil b. Sulaymān (d.150/767) commenting on LIV:1 'The Hour is nigh, the moon is split', states that the verse refers to a confrontation of Muḥammad with the unbelievers who, just before the Hijra, challenged him to show them a miracle (IV, p. 177).

It is true that in the *Tafsīr* of Ṭabarī (cf. XXVII, p. 87) we find several reports explaining the background of this verse attributed to a Meccan exegete who died half a century earlier, Mujāhid (d. 100-4/718-22). On the face of it, these reports seem to suggest that this exegesis is in fact much older than Muqātil and Shuʿba, originating perhaps in the first/seventh century. However, there are two good reasons for not linking Mujāhid with it. Firstly, his *Tafsīr*, now separately available in two editions, does not corroborate the Mujāhid reports on this matter from Ṭabarī. In the edition of Muḥammad ʿAbd as-Salām Abū 'n-Nīl (Cairo 1989), Mujāhid's name is absent from the *isnād* strand supporting the crucial explanation (p. 633)[3]. And secondly, the two

1. In Arabic *nawāt*, equaling five dirham, i.e. 15,6 gram according to Hinz. ʿAbd ar-Raḥmān b. ʿAwf was believed to have been fairly wealthy.

2. Cf. Ibn Kathīr, *Shamāʾil ar-rasūl*, p. 141.

3. Its editor states on p. 176, lines 5-8, that this *Tafsīr Mujāhid* is not exclusively due to him but contains a fair number of reports whose strands are headed by other authorities, as is indeed the case with the *inshaqqat al-qamar* explanation which is listed as going back to one Muṭʿim b. ʿAdī b. Nawfal (for this noble but unbelieving Meccan, see IS, I 1, p. 142, and Mz., *Tahdhīb*, IV, pp. 507 f). ʿAzq. is SCL in a spider supporting the same story, cf. Mz., I, no. 1334.

Mujāhid SSs in Ṭabarī that allegedly do support an explanation of his in this vein are headed by two consecutive transmitters from Rayy who are generally held to be unreliable, Mihrān b. Abī ʿUmar and Muḥammad b. Ḥumayd, so identifying the said explanation with Mujāhid is to be rejected[1]. There is, of course, an episode shortly before the Hijra, duly described in the *Sīra* (II, pp. 63 ff), in the course of which Muḥammad suggests to the members of various tribes assembled there for the seasonal festivities to embrace his cause. This encounter may be seen as an appropriate backdrop for the miracle, but it is not mentioned in that context, and only hinted at in the above-mentioned tenuous reports in Ṭabarī. The story about the miracle of the splitting of the moon may therefore, with all due caution, be considered to have come into existence about halfway the second/eighth century, and it is obvious that it was meant to provide background information pertaining to a certain verse of the Qurʾān. In a late source the miracle is described as having been transmitted *mutawātir*, cf. Kattānī, p. 135. Strictly speaking, when the most stringent criteria underlying the concept *tawātur* are brought to bear, it falls far short of that qualification[2].

With a strand on the authority of Qatāda and Anas' grandson Hishām b. Zayd—Anas b. Mālik, who reported a story featuring his mother:

- "Umm Sulaym said to the Prophet: 'This is Anas who will be your servant; pray to God on his behalf.' He prayed: 'O God, give Anas great wealth and many children and bless him in that what You give him'",

cf. Mz., I, nos. **1267**, 1635 and XIII, no. 18322 (*kh*, 80/19/4, *m*, IV, p. 1804, *t*, confirmed in Ṭay., no. 1987, IḤ., VI, p. 430, Ibn Ḥibbān, IX, p. 155; see diagram further down). The year of Anas' death may not be entirely certain, but the date most commonly believed is 93/711-2. So if Anas' position in early Medinan society as a companion of the Prophet is postulated, background information on his youth was bound to emerge. Numerous *matn*s from within the MC dealing with Anas' age to underscore this contention were brought into circulation, all describing how Anas' mother Umm Sulaym presented her son to Muḥammad upon his arrival in Medina after the Hijra. The bundles supporting these *matn*s were snowed under by hordes of late spiders and SSs. Especially IḤ.'s *Musnad* is rich in these, immediately followed by *kh* and *m*. However, Shuʿba seems to be the CL of the bundles listed above, and it is he who may tentatively be thought of as the earliest authority to state that Anas' lifetime went indeed back to the lifetime of the Prophet. Another Baṣran *muḥaddith* who also contributed to this effort was Ibn ʿUlayya in Mz., I, no. 1000[3].

With a strand on the authority of Qatāda—Anas:

- "For a whole month the Prophet inserted certain periods of standing immobile (sc. in his *ṣalāt*s, *qunūt*) cursing (the men of) Riʿl, Dhakwān, (Liḥyān) and ʿUṣayya who had revolted against God and His Messenger",

cf. Mz., I, no. **1273** (*m*, I, p. 469, *s*, confirmed in Ṭay., no. 1989, IḤ., III, pp. 216, 278, Abū Yaʿlā, V, p. 374). Shuʿba is the believable CL of this version on the practice of *qunūt*, which is here associated with the cursing of the murderers of Muḥammad's emissaries to the Banū Sulaym who met their death at Biʾr Maʿūna in 4/625. Shuʿba's version, which derives extra corroboration from a spider (cf. no. 1615, *m*, IḤ., III, p. 259), is probably not the oldest one; for that and additional information on *qunūt* as well as the Biʾr Maʿūna episode, see the *tarjama* of Sulaymān b. Ṭarkhān at-Taymī under no. 1650. For later CLs in this MC, see Hishām ad-Dastuwāʾī under no. 1354, and Mālik under no. 208°.

With the same strand:

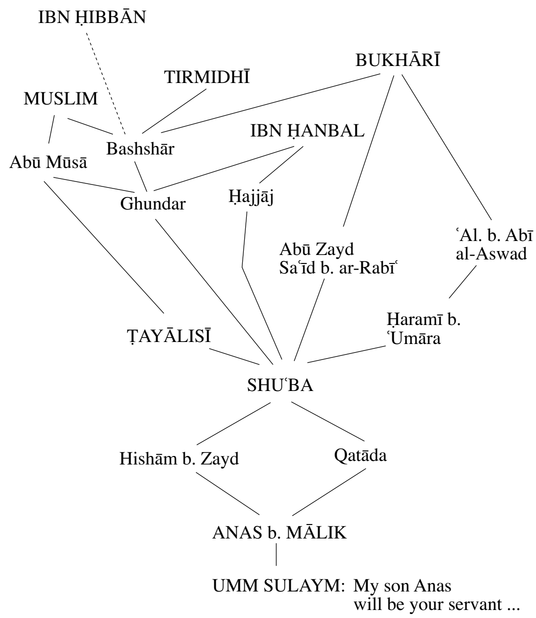
- "The Prophet saw how a man led a sacrificial animal. 'Mount it,' he said. 'But it is an animal bound to be sacrificed,' the man protested. 'Mount it,' the Prophet said, 'woe to you'",

cf. Mz., I, no. **1276** (*kh*, 25/103, *Fatḥ*, IV, pp. 285 f, confirmed in Ṭay., no. 1981, IḤ., III, pp. 202, 173, 275#, 276, 291, Bagh., I, pp. 283 f). Shuʿba is (S)CL. He has in Hishām ad-Dastuwāʾī an alternative (S)CL.

With a strand on the authority of Hishām b. Zayd b. Anas—his grandfather Anas b. Mālik:

- "When we passed by Marr aẓ-Ẓahrān[4] we startled a hare. The others ran after it

1. Cf. IḤj., *Tahdhīb*, X, pp. 327 f, and IX, pp. 127-31.
2. Cf. *ILS* (I), esp. pp. 322-41.
3. Cf. *Muséon* (II), CXI, 1998, esp. pp. 205-11.
4. Name of a certain spot at a day's journey from Mecca, cf. Yāqūt, *Buldān*, IV, p. 494.



but had to give up. Then I ran after it and caught it. I brought it to Abū Ṭalḥa (Zayd b. Sahl[1]) who slaughtered it. He sent me with its leg(s) to the Prophet who accepted the gift",

cf. Mz., I, no. **1629** (*kh*, 51/5, *m*, III, p. 1547, *t*, *s*, *q*, confirmed in Ṭay., no. 2066, IASh., VIII, p. 58, IḤ., III, pp. 118, 171, Dārimī, II, p. 127). Shuʿba is the convincing CL of this tradition.

With a strand on the authority of Hishām b. Zayd b. Anas:

- "Together with my grandfather Anas b. Mālik I entered the compound of al-Ḥakam b. Ayyūb[2] and found there some youths who had tied up a chicken in order to shoot arrows at it. Then Anas said: 'The Messenger of God has forbidden that live animals be restrained in order to kill them (while using them as target practice)'",

cf. Mz., I, no. **1630** (*kh*, 72/25, *m*, III, p. 1549, *d*, *s*, *q*, confirmed in Ṭay., no. 2070, IḤ., III, pp. 117, 171, 180). Shuʿba is the convincing CL of this tradition. It deals with *ṣabr*, literally 'patience', used here metaphorically in combination with some verb meaning 'to kill' or 'shoot' for the putting to death of animal victims, but it is also used for executing human beings. The issue gave rise to a MC whose texts are supported by bundles one of which has again Shuʿba as CL, cf. below no. 5559, another one displays a Wāsiṭ connection for which Abū ʿAwāna and Hushaym may have been responsible, cf. Mz., V, no. 7054. Killing an animal victim *ṣabran* was felt to be tantamount to torture or mutilation (*muthla*). An animal killed thus was considered not to have been slaughtered in a ritually acceptable manner and consumption of its meat was consequently not permitted.

With a strand on the authority of Hishām b. Zayd b. Anas—his grandfather Anas b. Mālik (paraphrase):

- "A Jew hit a slave girl with a stone and robbed her silver jewelry. On the point of death she was brought to the Prophet. She indicated with a nod the man who had done it, so the Prophet had him killed between two rocks",

cf. Mz., I, no. **1631** (*kh*, 87/5, *m*, III, p. 1299, *d*, *s*, *q*, confirmed in IḤ., III, pp. 171, 203). This is Shuʿba's version of an issue that gave rise to a MC. Another CL found in this MC is Hammām b. Yaḥyā, see his own *tarjama* under no. 1391. There are further-

1. He was the husband of Anas' mother Umm Sulaym, i.e. Anas' stepfather, known as a skilful hunter, cf. IḤj., *Iṣāba*, II, p. 607.
2. Al-Ḥakam b. Abī ʿAqīl Ayyūb was the cousin of the Iraqi governor Ḥajjāj b. Yūsuf ath-Thaqafī and his deputy over Baṣra. He is said to have resembled his cousin the governor in tyrannical behaviour, cf. IḤj., *Fatḥ*, XII, p. 63.

more two spiders, one with ʿAzq. as key figure (not traced in his *Muṣannaf*), cf. Mz., I, no. 950, the other with Saʿīd b. Abī ʿArūba, cf. no. 1188, as well as a few SSs. Shuʿba's version may be seen as an offshoot of the general discussion on whether, and under what circumstances, a man who has killed a woman should himself be killed for this. The issue is surely much older than Shuʿba and Hammām as may be gleaned from a variety of ancient *aqwāl* broaching the discussion attributed to first/seventh century *fuqahāʾ*, for which see ʿAzq., IX, pp. 450 f, and IASh., X, pp. 295 f.

With a strand on the authority of Hishām b. Zayd b. Anas—his grandfather Anas b. Mālik:

- "When Umm Sulaym (i.e. Anas' mother) had given birth to a son, they went with it to the Prophet in order that he might rub its palate with pre-chewed dates (a custom which is called *taḥnīk*[1]). We found him in his sheep-pen branding his sheep … in the ears",

cf. Mz., I, no. **1632** (*kh*, 72/35, *m*, III, p. 1674, *d*, *q*, confirmed in IḤ., III, pp. 171, 254, 259). This tradition, which is really a composite, consists of a few elements which show up in various combinations. These elements are: (1) the Prophet performed *taḥnīk* on a newly born, (2) he gave the baby a name, (3) when he was approached with the baby, he was branding his sheep or—in a variant—camels, and (4) he was wearing a particular garment. Shuʿba is the CL of this tradition which is an early combination of elements in which (2) and (4) are not yet included. Combinations of seemingly more recent date are supported by spiders or SSs: the spider at no. 325 (*m*, III, p. 1689, *d*, IḤ., III, pp. 175, 212, 287) has Ḥammād b. Salama as (S)CL and contains the elements (3), (1) and (2); the spider at no. 1459 (*kh*, 77/22, *m*, III, p. 1674, IḤ., III, p. 106) has Ibn Abī ʿAdī (d. 194/810) as (S)CL and contains the elements (1), (4) and (3); the spider at no. 176 (*kh*, 24/69, *m*) has al-Walīd b. Muslim (d. 194/810) as (S)CL and contains the elements (1) and (3); the spider at no. 233 (*kh*, 70/1/4, *m*, III, pp. 1689 f) has Yazīd b. Hārūn (d. 206/821) as (S)CL and contains the elements (1) and (2) preceded by a preamble with details on Umm Sulaym's former baby boy who had died; and the spider at no. 424 (*m*, IV, pp. 1909 f, IḤ, p. 196) supports a long narrative which contains all the elements except (4) but with the addition of numerous new features including a lengthy account about Umm Sulaym's previous baby boy; its (S)CL is Bahz b. Asad (d. 202/817). Finally, element (3) embodies a 'concession' in the debate on whether branding animals with a hot iron is forbidden or permissible, cf. Ibn Jurayj under no. 2816.

With the same strand:

- "A Jewish woman[2] brought the Prophet (a leg of) poisoned mutton and he ate from it. Eventually she was brought to the Prophet and he asked her about it. 'I wanted to kill you,' she said whereupon Muḥammad answered: 'God would never give you power over me[3].' Those present asked: 'Shall we kill her?' 'No,' he said. Anas said: 'I'll never forget (the marks left by the poison) on the Prophet's uvula'",

cf. Mz., I, no. **1633** (*kh*, 51/28,2, *m*, IV, p. 1721, *d*, IḤ., III, p. 218). Shuʿba seems the CL of this otherwise not very well-attested bundle and may conceivably be held responsible for its wording. Whether he has to be credited with the gist of the report as well is hard to decide. The poisoning attempt of a Jewish woman is otherwise recorded in the *Sīra* as an event which took place just after the conquest of Khaybar, but Ibn Isḥāq does not mention an *isnād* in support. Wāqidī does not add an *isnād* to his account of the event either but, curiously, in IS, II 1, p. 7, lines 20-6, he is recorded as having enumerated four (partly defective) strands[4] in one of which Shuʿba finds a place.

With the same strand:

- "An Anṣārī woman came to the Prophet with her little boy. He spent some time alone with her and then he said three times: 'By Him in whose hand lies my soul, you Anṣār are the people dearest to me'",

1. An act thought to bring the child special blessing when performed by a man of piety.

2. Ibn Isḥāq identifies her as Zaynab bint al-Ḥārith, the wife of Sallām b. Mishkam.

3. In Arabic: *mā kāna Allāhu li-yusalliṭaki ʿalā dhālik* (or *ʿalayyā*), a topical expression judging by its occurrence in other but similar contexts.

4. We may speak here of a so-called collective *isnād* for it is concluded by the remark *zāda baʿḍuhum ʿalā baʿḍin qālū* …

cf. Mz., I, no. **1634** (*kh*, 67/112, *m*, IV, pp. 1948 f, *s*, confirmed in Ṭay., no. 2067, IḤ., III, p. 129#). Shuʿba is CL of this *faḍāʾil* tradition which is an item in a range of similar reports.

With a strand on the authority of Abū 't-Tayyāḥ Yazīd b. Ḥumayd—Anas (a paraphrase of a composite in which the different elements are numbered):

- "The Prophet who had the most pleasant disposition of all people (1) used to mix with us (sc. in a familiar manner) (2). Thus he would say to my little brother: 'Hello, Abū ʿUmayr, what about your *nughayr*[1]? (3). When the time of the *ṣalāt* had come, he would order the carpet he stood on to be swept and water to be sprinkled over it and then he would take up a position on it and we would perform the *ṣalāt* behind him (4)",

cf. Mz., I, no. **1692** (*kh*, 78/81, 159, *m*, I, p. 457, *s*, *Kubrā*, VI, p. 91, confirmed in Ṭay., no. 2088, Bagh., I, p. 402, IASh., IX, p. 14, IḤ., III, pp. 119, 171, 270). Within this complex bundle two CLs are discernible: Shuʿba who is responsible for element (2) and (3) and a short version of (4), while ʿAbd al-Wārith b. Saʿīd, via a spider (*m*, I, p. 457, III, p. 1692, IV, p. 1805, IḤ., III, p. 270), may be held solely responsible for element (1), a copy of Shuʿba's element (3) and a longer version of (4). Not all elements are present in all the traditions as found in the collections listed above, but depending on the *fiqh* chapter the respective collectors chose to include it in, only one or two that were felt to be relevant.

With the same strand:

- "Before he built the mosque, the Prophet used to perform the *ṣalāt* in the sheep enclosure[2]",

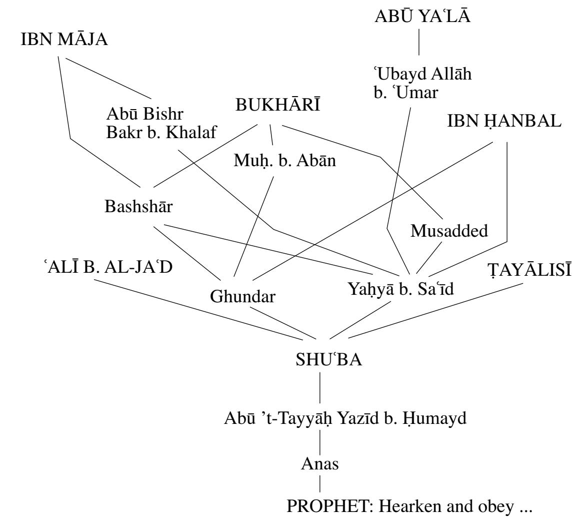
cf. Mz., I, no. **1693** (*kh*, 8/49, *m*, I, p. 374, *t*, confirmed in Ṭay., no. 2085, Bagh., I, p. 401, IASh., I, p. 385, IḤ., III, pp. 131, 194). Shuʿba is the clear CL of this tradition. Later its text seems to have been remodelled extensively by two Baṣran fellow-traditionists, Ḥammād b. Salama and ʿAbd al-Wārith b. Saʿīd, who are both (S)CLs in bundle no. 1691 which supports the long versions. In fact, the strands featuring Ḥammād may not amount to more than a spider (*d*, *q*, I, p. 245, IḤ., III, pp. 123, 244), but those listing ʿAbd al-Wārith form a bundle with him as (S)CL (*kh*, 8/48, *m*, I, p. 373, *d*, *s*, confirmed in Ṭay., no. 2085, IḤ., III, pp. 211 f). Their versions differ from Shuʿba's in that they are moulded into the form of a *khabar* describing how Muḥammad negotiated with the Banū Najjār for a site to erect the new mosque, how these refused payment and how they prepared and flattened the site by clearing it of debris, tombs, and palm trees[3]. The difference between Ḥammād's and ʿAbd al-Wārith's versions is simply the length, the latter being even wordier than the former, as compared with Shuʿba's proto-version of one line. Whether or not one may perform *ṣalāt*s in enclosures meant for domestic animals appears an ancient issue given the number of *aqwāl* and *mursalāt* discussing this in ʿAzq., I, pp. 407-11, and IASh., I, pp. 384 ff.

With the same strand on the authority of Anas, who related the Prophet's words:

- "Make things easy, not difficult, appease (var. bring glad tidings) and do not deter",

cf. Mz., I, no. **1694** (*kh*, 3/11, *m*, III, p. 1359, *s*, confirmed in Ṭay., no. 2086, Bagh., I, p. 401, IḤ., III, pp. 131, 209). Shuʿba is the unmistakable CL of this saying, the first part of which is modelled on the Qurʾānic prescription that ease = *yusr*, always has priority over difficulty = *ʿusr*, e.g. Q. II: 185. These words supposedly constitute a directive in a situation when Muslims try to persuade unbelievers to embrace the new religion by stressing that Islam entails comfort rather than hardship. Shuʿba is also the CL responsible for a similar tradition (supported by a different strand back to the Prophet via Saʿīd b. Abī Burda / his father Abū Burda b. Abī Mūsā / the latter's father Abū Mūsā al-Ashʿarī) in which, as described in a preamble, Muḥammad allegedly sent Abū Mūsā and Muʿādh b. Jabal to Yemen in order to call the people there to Islam. This second tradition, supported by the bundle in Mz., VI, no. 9086, shows up in a number of collec-

1. A sparrow-like bird with a red beak, see Lane s.v.
2. The text gives the plural of *marbiḍ*: *marābiḍ*, probably to be interpreted as conveying the idea that the enclosure encompassed the separate sheep pens of several individuals belonging to the clan of the Banū ʿAmr b. ʿAwf, a division of the Banū Aws, where it is alleged that Muḥammad, upon his arrival in Medina, settled first.
3. The main features of this *khabar* bear only a vague resemblance to the story about the building of the first mosque in Medina as told in the *Sīra*.



tions an all-important new element dealing with the ban on alcoholic beverages. For details, see below under that number.

He is CL in no. **1695**, a tradition on the excellence of horses, for which see below no. 9897.

With the same strand on the authority of Anas, who related the Prophet's words:

- "Hearken and obey even if the commander appointed over you is an Abyssinian (slave[1]) with a head like a raisin",

cf. Mz., I, no. **1699** (*kh*, 93/4, *q*, confirmed in Ṭay., no. 2087, Bagh., I, p. 403, IḤ., III, pp. 114, 171, Abū Yaʿlā, VII, p. 191; see diagram above). With his four believable PCLs Shuʿba is the clear CL of this version of a tradition which is part of the large *samʿ wa-ṭāʿa* cluster on the legitimacy of the authority of the ruling dynasty, the ʿAbbāsids[2]. For a CL in a bundle supporting perhaps the earliest tradition from this MC, namely Yaḥyā b. Saʿīd al-Anṣārī, see ʿUbāda b. al-Walīd under no. 5118. For other traditions from this MC for which Shuʿba may also be held responsible, see below nos. 11772, 11950, 15449 and 18311.

With a strand on the authority of ʿAlqama b. Marthad—Saʿd b. ʿUbayda—al-Barāʾ b. ʿĀzib, who related the Prophet's words:

- "The verse 'God will secure tightly those who believe through the confirmed word … (XIV: 27)' was revealed in respect of the punishment of the grave. (The buried) will be asked: 'Who is your Lord?', whereupon he will answer: 'My Lord is God and His[3] Prophet is Muḥammad' …",

cf. Mz., II, no. **1762** (the Six, *kh*, 23/86, *m*, IV, p. 2201, confirmed in Ṭay., no. 745, IḤ., IV, pp. 282, 291 f). With his three PCLs Shuʿba is the clear CL of this tradition. The punishment in the grave was a well-known controversial issue in early Islamic theology, Shuʿba hereby representing the point of view of the first sunnites.

With a strand on the authority of al-Ḥakam b. ʿUtayba—ʿAbd ar-Raḥmān b. Abī Laylā—al-Barāʾ b. ʿĀzib after a wordy preamble:

1. For a special study of this figure, cf. P. Crone in *BSOAS*, LVII, 1994, pp. 59-67. The 'Abyssinian slave' may be considered as something of a topical hyperbole of anonymity. Among the hordes of messengers whom God is recorded to have sent to the unbelievers there is also an Abyssinian slave who is otherwise left unidentified, cf. Ṭabarī, *Tafsīr*, XXIV, p. 87, 2, apud Q. XL: 78.
2. For more on this MC, see *Muséon* (I), pp. 178 f.
3. Literally it says: my Prophet is Muḥammad, to be interpreted as: the Prophet who delivered God's message to me is Muḥammad. The rendering of the text as it occurs in *m* is borne out by variants in the other collections where a simple *shahāda* is mentioned, while in IASh., III, p. 377, the angels of death ask the dead: 'Who is your Lord?' 'My Lord is God.' 'What is your religion?' 'My religion is Islam.' 'And who is your Prophet?' 'My Prophet is Muḥammad.'

- "In the *ṣalāt* of the Prophet, his bow (*rukūʿ*), the upright position after that, his prostration (*sujūd*) as well as the sitting position (*quʿūd*) between two prostrations were all more or less equal in length",

cf. Mz., II, no. **1781** (*kh*, 10/121, *m*, I, pp. 343 f, *d*, *t*, *s*, confirmed in IḤ., IV, pp. 280, 285, Dārimī, I, p. 352). Shuʿba is probably the CL of the wording of this tradition, but the subject matter is likely to be of first/seventh century Iraqi[1] origin. Through the nondescript transmitter Hilāl b. Abī Ḥumayd, Abū ʿAwāna (d. 175-6/791-2) made a dive to ʿAbd ar-Raḥmān b. Abī Laylā and brought a tradition into circulation similar to that of Shuʿba, cf. the same bundle (*m*, I, p. 343, *d*, *s*). The dialogue recorded in the preamble of Shuʿba's version between Ḥakam and Ibn Abī Laylā may reflect a stage in the ongoing discussion, which may have begun in early times, on how exactly the *ṣalāt* is to be performed. Regrettably, the pre-canonical collections do not seem to contain further references to this discussion, but for one *mursal* in ʿAzq., II, p. 154, which is only partly confirmed in IASh., I, p. 252.

With a strand on the authority of ʿAmr b. Murra—ʿAbd ar-Raḥmān b. Abī Laylā—al-Barāʾ b. ʿĀzib:

- "The Prophet used to insert a moment of silent prayer (*qunūt*[2]) in the morning and the early evening *ṣalāt*s",

cf. Mz., II, no. **1782** (*m*, I, p. 470, *d*, *t*, *s*, confirmed in Ṭay., no. 735, Bagh., I, p. 27, IASh., II, p. 318, IḤ., IV, pp. 280, 285, Dārimī, I, p. 454). Shuʿba is CL. In the same bundle there is also a spider showing up Thawrī as key figure; he either copied Shuʿba or came to be placed in that position as a result of various dives (*m*, *s*, ʿAzq., III, p. 113, IḤ., IV, pp. 299, 300).

With a strand on the authority of Ḥabīb b. Abī Thābit—Abū 'l-Minhāl ʿAbd ar-Raḥmān b. Muṭʿim—al-Barāʾ b. ʿĀzib (after a preamble):

- "The Prophet forbade the selling of silver for gold on credit",

cf. Mz., II, no. **1788** (*kh*, 34/80, *m*, III, pp. 1212 f, *s*, confirmed in Ṭay., no. 750, IḤ., IV, p. 289). In view of the spidery aspect of this bundle Shuʿba is no more than the (S)CL of this tradition. Selling goods without the people involved in the transaction handing these over directly, was thought to be tantamount to usury = *ribā*. A different version for which Sufyān b. ʿUyayna, possibly inspired by Shuʿba's version, seems responsible is dealt with in his *tarjama* under the same number.

With a strand on the authority of Sulaymān b. ʿAbd ar-Raḥmān—ʿUbayd b. Fayrūz—al-Barāʾ b. ʿĀzib[3] who after a preamble related the Prophet's directives in respect of bodily defects in animals which make them unfit for sacrifice:

- "'(Animals with the following) four (defects) are not allowed: animals which are noticeably blind in one eye, or likewise sick, lame or with a fractured leg (var. weak) without bone marrow.' I (i.e. al-Barāʾ) said: 'I disapprove of defects in horns and teeth', but the Prophet said: 'What you disapprove of you may leave well alone, but do not forbid others (to sacrifice such animals as you disapprove of)'",

cf. Mz., II, no. **1790** (*d*, *ʿAwn al-maʿbūd*, VII, pp. 357 f, *t*, *s*, *Kubrā*, III, pp. 53 f, *q*, confirmed in Ṭay., no. 749, Bagh., I, p. 263, IḤ., IV, pp. 284, 289, 300, Dārimī, II, p. 105). Making use of a strand with two very obscure transmitters down to al-Barāʾ, Shuʿba is the CL of this tradition. It appears in due time to have been copied by Mālik who supported his somewhat shorter version by means of a diving strand down to ʿUbayd b. Fayrūz (cf. Mālik°, II, p. 482, IḤ., IV, p. 301).

For a tradition about the Prophet's recitation of the Qurʾān while he was on a journey, which Shuʿba may have copied from someone else, see Yaḥyā b. Saʿīd al-Anṣārī under no. **1791**.

With a strand on the authority of ʿAdī b. Thābit—al-Barāʾ b. ʿĀzib, who related the Prophet's saying concerning the Anṣār:

- "No one loves them without being a believer and no one hates them except a hypocrite; God loves him who loves them and He hates him who hates them",

1. There does not seem to be a trace of this discussion in Mālik's *Muwaṭṭaʾ*.
2. For its diverse definitions, see *EI* 2, s.v. *ḳunūt* (Wensinck).
3. He was allegedly just as old as Ibn ʿUmar and in connection with his name we also find the well-known topical phrase that 'he was deemed too young to participate in the battle of Badr', cf. Zurqānī, III, p. 71.

cf. Mz. II, no. **1792** (*kh*, 63/4, *m*, I, p. 85, *t*, *s*, *q*, confirmed in Bagh., I, p. 166, IḤ., IV, pp. 283, 292). Shuʿba is once more the unmistakable CL of this Anṣār *faḍāʾil*.

With a strand on the authority of ʿAdī b. Thābit—al-Barāʾ b. ʿĀzib:

- "I saw Ḥasan the son of ʿAlī sitting on the shoulder of the Prophet who said: 'O God, love him, for I love him'",

cf. Mz., II, no. **1793** (*kh*, 62/22, 4, *m*, IV, p. 1883, *t*, *s*, confirmed in IḤ., IV, pp. 283 f, 292). Shuʿba is the unmistakable CL of this Ḥasan *faḍāʾil*.

With the same strand:

- "The Prophet said to Ḥassān (b. Thābit): 'Compose defamatory poems against them (sc. the unbelievers) and Jibrīl will be with you'",

cf. Mz., II, no. **1794** (*kh*, 78/91, 4, *m*, IV, p. 1933, *s*, confirmed in Ṭay., no. 730, IḤ., IV, pp. 299, 302). In this bundle, in which there is also a spider discernible converging in Abū Isḥāq ash-Shaybānī (confirmed in IḤ., IV, pp. 286, 303), Shuʿba is the (S)CL if not the real CL. In view of Shuʿba's predilection for poetry[1], the latter solution is perhaps the more appropriate.

With the same strand:

- "(In the course of the assault on Khaybar) we caught some (domesticated) donkeys, and as we were cooking them a messenger of the Prophet proclaimed: 'Empty the cooking pots!'",

cf. Mz., II, no. **1795** (*kh*, 64/38, 25-7, *m*, III, p. 1539, confirmed in Ṭay., no. 731, IḤ., IV, p. 291). In this—admittedly poorly—attested bundle Shuʿba is the (S)CL, but this position gains in credibility through a similar tradition supported by a spidery bundle with a strand via Abū Isḥāq as-Sabīʿī to al-Barāʾ in which Shuʿba is also (S)CL, cf. Mz., II, no. 1882 (*m*, III, p. 1539, confirmed in Ṭay., no. 706, IḤ., IV, p. 291, Abū Yaʿlā, III, p. 272). And he is one of four PCLs of Abū Isḥāq ash-Shaybānī, probably the earliest CL of a tradition forbidding the meat of domesticated donkeys, cf. his *tarjama* under no. 5163. This issue developed namely into a MC which, according to some early historical sources[2] as well as the canonical tradition collections, is mostly mentioned in connection with Muḥammad's raid on Khaybar. The different versions, each supported by its own bundle (cf. *m*, III, pp. 1537-40), are varied and contain various reasons prompting the prohibition, see Abū Isḥāq ash-Shaybānī under no. 5164.

With a strand on the authority of Abū Isḥāq as-Sabīʿī—al-Barāʾ b. ʿĀzib:

- "The Prophet was of medium height, he was broad-shouldered, with a full head of hair that reached down to his earlobes; when I saw him dressed in a red *ḥulla*[3], I never saw anything more comely",

cf. Mz., II, no. **1869** (*kh*, 61/23,10, *m*, IV, p. 1818, *d*, *t*, *s*, confirmed in Ṭay., no. 721, IḤ., IV, p. 281). This is Shuʿba's version of a description of the Prophet which together with other versions forms the so-called *ṣifat an-nabī* cluster, whose origin goes probably back to Abū Isḥāq as-Sabīʿī. Other transmitters from Abū Isḥāq are his grandson Isrāʾīl b. Yūnus (Mz., II, no. 1802) as well as with a twice removed strand Wakīʿ b. al-Jarrāḥ (Mz., II, no. 1847), while Abū Khaythama Zuhayr b. Muʿāwiya heads a bundle supporting a diverging variant (Mz., II, no. 1839); for a spider, see Mz., II, no. 1893, which features another of Abū Isḥāq's grandsons, Yūsuf b. Isḥāq. Yet another tradition in this MC shows up ʿAbd ar-Raḥmān b. Abī Zinād who is no more than its SCL[4].

With a strand on the authority of Abū Isḥāq as-Sabīʿī—al-Barāʾ b. ʿĀzib:

- "The last verse of the Qurʾān that was sent down was the verse concerning the *kalāla* and the last *sūra* revealed was *barāʾa*",

cf. Mz., II, no. **1870** (*kh*, 65/27, 2, *m*, III, p. 1236, *d*, *s*, confirmed in Abū Yaʿlā, III, pp. 267 f). Shuʿba is (S)CL in this bundle which is provided with two spiders (nos. 1765 and 1825) and several SSs. The

1. Cf. *Festschrift Wagner*.

2. E.g. *Sīra*, III, p. 345, Wāqidī, II, pp. 660 f.

3. A *ḥulla* consists of a garment wrapped round the waist (= *izār*) and one draped over the shoulders (= *ridāʾ*), cf. Lane, s.v.

4. With a strand on the authority of Hishām b. ʿUrwa / ʿUrwa b. az-Zubayr / ʿĀʾisha: "The Prophet's hair hung down beyond his earlobes to his shoulders", cf. Mz., XII, no. 17019 (*d*, *ʿAwn al-maʿbūd*, XI, p. 160, *t*, *q*, confirmed in IḤ., VI, pp. 108, 118). The tradition ended up as a separate element in a composite, for which see IḤ., VI, p. 118.

kalāla mentioned in Q. IV: 176 constitute a group of relatives, otherwise variously defined, who share in someone's inheritance[1]. *Sūrat barāʾa* is another name for *sūrat at-tawba* (= IX); *barāʾa* is in fact the first word of that *sūra*.

With the same strand:

- "On the day of Ḥudaybiya ʿAlī b. Abī Ṭālib recorded the peace agreement between the Prophet and the Meccans. He wrote: 'This is (the agreement that) Muḥammad the Messenger of God has recorded …', but they (interrupted and) said: 'Do not write 'Messenger of God', for if we had acknowledged that you are the Messenger of God, we would not have taken up arms against you.' The Prophet told ʿAlī to delete the words, but ʿAlī said: 'I could not bring myself to rub it out.' So the Prophet did it himself. Among other things they agreed that (the Muslims) were allowed to enter Mecca and to stay there for three days; they were not to carry their arms, only their scabbards and holsters[2]",

cf. Mz., II, no. **1871** (*kh*, 53/6, *m*, III, pp. 1409 f, *d*, confirmed in Ṭay., no. 713, IḤ., IV, pp. 289, 291). Shuʿba is CL with Thawrī as so often figuring in a dive launched by IḤ. and copied by *kh* (cf. IḤ., IV, p. 302, and Mz., II, no. 1853). The episode is also recorded in the *Sīra*, III, pp. 331 f, but with a different *isnād*.

With the same strand:

- "A certain man recited sūrat al-kahf (= XVIII). In the compound was a horse that suddenly began to rear up. He looked up and saw a cloud or a patch of mist that had enveloped him. When he had told the Prophet about this, the latter said: 'Recite, (do not let it bother you) my good man[3], for this is the divine restfulness (*sakīna*[4]) which descends when the Qurʾān is recited'",

cf. Mz., II, no. **1872** (*kh*, 61/25, 38, *m*, I, p. 548, *t*, confirmed in Ṭay., no. 714, IḤ., IV, pp. 281, 284). Shuʿba is the CL of this tradition. He was probably copied by a younger fellow-traditionist living in the Jazīra, Abū Khaythama Zuhayr b. Muʿāwiya, who was some twenty years his junior, cf. no. 1836 (*kh*, 66/11, *m*, I, p. 547, *s*, IḤ., IV, p. 293). By a dive through Shuʿba's alleged authority, Abū Isḥāq as-Sabīʿī, Abū Khaythama established a strand back to the Prophet but, curiously, although enjoying an almost impeccable reputation, he was solely censured for his alleged contacts with Abū Isḥāq who was thought to have been too old and too muddleheaded for his ḥadīths to have reached Abū Khaythama intact, cf. IḤj., *Tahdhīb*, III, p. 352. The story, albeit without the concept *sakīna*, emerges again in a probably somewhat later and embellished version supported by an undatable spider (cf. Mz., I, no. 149: *kh*, *s*, Mz., III, no. 4100: *m*, I, pp. 548 f). The reciting person, identified as Usayd b. Ḥuḍayr, observed some sort of canopy over his head decked out with what seemed lights; Muḥammad interpreted the phenomenon as angels who had come down from heaven to listen to his recitation.

On the authority of Abū Isḥāq as-Sabīʿī:

- "I heard a man from Qays ask al-Barāʾ: 'Did you flee away from the Prophet on the day (of the battle) of Ḥunayn?' Then al-Barāʾ said: 'But the Prophet did not flee[5].

1. For a number of interpretations of this term, see D. S. Powers, *Studies in Qurʾān and ḥadīth*: *the Formation of the Islamic Law of Inheritance*, University of California Press, Berkeley etc. 1986, p. 255 in the index s.v.
2. The Arabic has only one word, *julubbān*; this is a word for the leather case hanging on the saddle in which a rider puts his sword, whip and bow, cf. Lane, s.v.
3. The Arabic text has *fulān*, 'somebody'; IḤj., *Fatḥ*, X, p. 433, identifies him as Usayd b. Ḥudayr, an early convert.
4. This concept, derived from the Hebrew *shekhina*, accumulated in the first few centuries many different interpretations which Ṭabarī, *Tafsīr*, ed. Shākir, V, pp. 326-30, enumerates and IḤj. quotes from in his *Fatḥ*, X, p. 434: (1) a light breeze with a human face, (2) it is like the head of a cat and it has two wings (and a tail), (3) it is like the head of a dead cat, (4) a golden bowl from Paradise in which the hearts of prophets are purified, (5) the speaking spirit of God which enlightens in case of human controversy, (6) familiar, reassuring signs from God, (7) God's mercy, (8) dignity. Ṭabarī prefers among all those no. (6): a divine sign in the presence of which man feels restful (*sakana ilayhi*). For the original Hebrew concept, see Ephraim E. Urbach, *The Sages*, *their Concepts and Beliefs*, translated from the Hebrew by I. Abrahams, Jerusalem 1979, I, pp. 37-65.
5. In this version Barāʾ's answer is not recorded, but according to commentaries there is the hidden implication that he was indeed among those who abandoned the Prophet on that occasion.

The Hawāzin[1] fought that day with bow and arrow. When we attacked them, they drew back. And when we pounced on the booty (they had left behind), they suddenly faced up to us with (a barrage of) arrows. I saw the Prophet riding his white mule. While Abū Sufyān b. al-Ḥārith[2] took hold of his bridle, the Prophet recited:

'I'm the Prophet, that's no fib / the son of ʿAbd al-Muṭṭalib.'

(In a variant:) And then he lined up his men again",

cf. Mz., II, no. **1873** (*kh*, 56/52, *m*, III, p. 1401, *s*, confirmed in Ṭay., no. 707, IḤ., IV, p. 281, cf. IASh., XIV, pp. 521 f; in IS, II 1, p. 109, and Wāqidī, III, p. 902, the *isnād* is left unspecified). This *khabar*-like tradition with its *rajaz* lines is probably to be attributed to Shuʿba, the CL of this bundle. What speaks for his CL-ship is the fact that the *rajaz* lines do not yet occur in Ibn Isḥāq's *Sīra* in his treatment of the Ḥunayn battle[3]. The seeming CL of this bundle, Abū Isḥāq, is defined by IḤj. as the *madār* of this tradition (cf. *Fatḥ*, IX, p. 89), proof for the surmise that the technical term *madār*, in the usage of Muslim scholars, does not only stand for CL but also for SCL. In response to the Prophet's purported denial of being labelled a 'mere poet' by his ancient adversaries as well as to the poetry-hostile references in the Qurʾān (LXIX: 40-3), the commentators also grappled with this tradition in an attempt to undermine this at first sight unmistakable association of the Prophet with *rajaz* lines. In IḤj., *Fatḥ*, IX, pp. 91 f, and XIII, p. 158, lines 18 ff, it is suggested that the lines were not meant to scan but do so quite by chance, a phenomenon we find so often in the Qurʾān. Thus it is proposed to read *lā kadhiba* ('no fib' in the translation) instead of *lā kadhib*. This goes against the *rajaz* metre. But in all the sources in which the lines are listed they are given the distinct appearance of being metrical.

With a strand on the authority of Abū Isḥāq as-Sabīʿī—al-Barāʾ b. ʿĀzib:

- "When they went on the pilgrimage, the Anṣār, upon their return, were used to enter their houses only by way of the back. One day an Anṣārī returned and entered his house by the front door. When he was upbraided for that, the Qurʾānic verse was revealed: 'Piety is not that you enter your houses from the back (II: 189)'",

cf. Mz., II, no. **1874** (*kh*, 26/18, *m*, IV, p. 2319, *s*, confirmed in Ṭay., no. 717, Abū Yaʿlā, III, pp. 274 f). Shuʿba is the clear CL of this tradition which belongs to the genre of *asbāb an-nuzūl*, i.e. the reasons for, or occasions of, a verse to be sent down[4]. The bundle is decked out with two SSs, cf. Mz., II, nos. 1816 and 1866. The text requires elucidation which can be gleaned from the extensive explanatory notes IḤj. devotes to Bukhārī's version in his *ʿumra* chapter (*Fatḥ*, IV, pp. 370 ff) and from Fahd (*Divination*, pp. 125-30) where the pre-Islamic religious customs of the Ḥums are dealt with. The Ḥums (pl. of Aḥmas) is an appellative for people from a variety of tribes, among which the Quraysh and the Medinese Aws and Khazraj (i.e. the Anṣār), who observed certain rigorous religious rules. Among these was their custom not to enter their houses by the front door while in a state of *iḥrām*, for fear of breaking their vow not to have anything, such as the roof of their houses, to come between their person and the sky. The Qurʾānic verse was meant to put a stop to this custom, a remnant of the pagan past.

With the same strand:

- "On the day of the battle with the Confederates, *aḥzāb*[5], the Prophet was with us carrying earth away (from the ditch (*khandaq*) we were digging). With dust covering his white belly (var. armpits), he recited (in *rajaz*):

(1) 'My God, it's truly You Who are our guidance,
(2) Directing us to charity and prayer.

1. Hawāzin b. Manṣūr b. ʿIkrima b. Khaṣafa is the name of the tribe the Prophet and his men faced in that battle.
2. He was a cousin of Muḥammad. In IḤj., *Fatḥ*, IX, pp. 90 f, a number of others who stood firm are enumerated; God had sent down His *sakīna* upon them, cf. p. 90, -4.
3. For a diagram of this bundle and a comprehensive analysis, see *Festschrift Wagner*, pp. 203-7.
4. For more on this genre, see *EI* 2, V, p. 415, right column.
5. This appellative refers to the Meccans and their allies from among several tribes.

(3) Please send down Your tranquility[1] upon us
(4) And strengthen our stance when facing (enemies)[2].
(5) Those (Meccans) have refused us[3] (to respond, sc. to Islām).
or in a variant:
(5 a) The (Meccan) elders have refused us (to respond, sc. to Islām).
(6) When they want to cause strife, we will resist (it).
And with this (last word, sc. 'resist', *abaynā*[4]) the Prophet raised his voice",

cf. Mz., II, no. **1875** (*kh*, 56/34, *m*, III, pp. 1430 f, *s*, confirmed in Ṭay., no. 712, IḤ., IV, pp. 285, 291, Dārimī, II, p. 291). Shuʿba is the clear CL of the bundle, and if he cannot with a measure of certainty be considered the originator of these *rajaz* lines, he may be. In any case he is responsible for the description of the background against which they were allegedly recited. The verses with several variants occur also in Ibn Isḥāq's *Sīra*, III, p. 342 (= IḤ., III, p. 431), in a Khaybar-related *khabar* supported by a SS probably of his own making, where they are ascribed to ʿĀmir b. al-Akwaʿ. In two SSs, also ending in Abū Isḥāq / al-Barāʾ but in which Shuʿba's name is not included, they are said to have been ʿAbd Allāh b. Rawāḥa's, cf. *kh*, 64/29, 10, IḤ., IV, p. 282. For a detailed analysis of the variants, together with various scanning anomalies which only occur in the Shuʿba-supported version, see somewhere else[5]. For several different contexts in which the same lines are recited, see ʿAzq., IX, p. 412, IḤ., IV, pp. 47-52; the strands supporting these last traditions do not allow the drawing of inferences as to chronology and authorship, but are probably much later than Shuʿba. For a late and different version set against a Khaybar backdrop, decked out with narrative trimmings concerning the death on the battlefield of the brother of the companion Salama b. al-Akwaʿ, but containing the same verses, see ʿAbd Allāh b. Wahb under Mz., IV, no. 4532.

With the same strand:

- "The Prophet ordered a man from the Anṣār to utter the following words when going to bed: 'O God, I have surrendered myself to You, I have turned my face towards You, I have entrusted my affairs to You, I ask You to protect my back, out of desire (sc. for Your reward) and in awe (sc. of Your punishment); there is no refuge or security from You except with You; I believe in Your Book which You have revealed and in Your Messenger whom You have sent; if he[6] dies, he dies in (the profession of) the true religion (*fiṭra*[7])'",

cf. Mz., II, no. **1876** (*kh*, 80/7, *m*, IV, p. 2082, *s*, confirmed in Ṭay., no. 708, Bagh., I, p. 151, IḤ., IV, pp. 285, 300, Dārimī, II, p. 376). Shuʿba is the CL of this version from a large MC dealing with prayer formulae. The formulae have been extensively embellished with numerous textual frills at the hands of relatively late CLs who formed with their strands several spider-like formations superimposed upon this straightforward bundle. The textual variants in the other versions are too numerous to enumerate; for the spiders, see Mz., II, nos. 1763, 1846, 1852, 1860, 1892, 1913, 1917, 1919 and 1925.

With the same strand:

- "When the verse was revealed: 'Those believers who stay at home are not equal (sc. in the reward they may expect) to those who fight in God's path', the Prophet ordered Zayd (b. Thābit) to bring a shoulder blade to write the verse down. But (ʿAmr or ʿAbd Allāh) Ibn Umm Maktūm complained to the Prophet about his blindness, whereupon the (same) verse (sc. with a certain addition) was revealed: 'Those believ-

1. This is again the momentous word *sakīna* derived from the Hebrew *shekhina*.
2. This line does not occur in *m*'s version and was taken from Ṭayālisī.
3. *Abaw ʿalaynā*; in a variant in Ṭay. we find *baghaw ʿalaynā*, i.e. they have sought to hurt us.
4. Cf. the Ṭay. version.
5. Cf. the lines 5 and 5a above which in the present translation do not conform on purpose with the rhythm underlying the translation of the other lines, cf. *Festschrift Wagner*, pp. 193-8. The assertion there (p. 197, -2 f) that Shuʿba is responsible for attributing these lines to Ibn Rawāḥa is erroneous and is to be deleted.
6. From other versions it becomes clear that 'he' refers to the person who utters suchlike prayers rather than to the Messenger, as this particular context seems to convey.
7. Lane s.v.: the faculty of knowing God, with which He has created mankind: the natural constitution with which a child is created in his mother's womb, whereby he is capable of accepting the religion of truth; cf. Lane for more definitions of this concept.

ers who stay at home *with the exception of those who have a handicap* are not equal (IV: 95) …'",

cf. Mz., II, no. **1877** (*kh*, 56/31, *m*, III, p. 1508, confirmed in Ṭay., no. 705, IḤ., IV, pp. 282, 284, 299, Dārimī, II, p. 276). Shuʿba is the convincing CL of this bundle which otherwise displays a number of spiders and SSs which bypass Shuʿba. For a convenient survey of these, see Ṭabarī, *Tafsīr*, ed. Shākir, IX, pp. 86-88, and also Mz., II, nos. 1854, 1889, III, nos. 3708, 3709. Ibrāhīm b. Saʿd b. Ibrāhīm is CL in a bundle supporting a similar tradition. Ibn Umm Maktūm's protestation that the suggested inequality would be unfair in his case because of his blindness is, strangely enough, not confirmed in so many words in his *tarjama* in IḤj.'s *Iṣaba* (IV, pp. 600 ff), where he is, however, described as the Prophet's permanent stand-in to lead those people in their *ṣalāt* who were left behind in Medina during Muḥammad's campaigns.

For Shuʿba's position in a *faḍāʾil* tradition praising Saʿd b. Muʿādh, see Abū Isḥāq as-Sabīʿī under no. **1878**.

With the same strand:

- "The first companions who came to us (in the Hijra from Mecca) were Muṣʿab b. ʿUmayr and Ibn Umm Maktūm. Then ʿAmmār b. Yāsir, Saʿd b. Abī Waqqāṣ and Bilāl arrived, then ʿUmar (var. ʿUthmān) in the midst of twenty men. After that the Prophet came to us and we have never seen the people of Medina as elated as when he came. Shortly thereafter the verse was revealed: 'Glorify the name of your Lord the most high (LXXXVII: 1)' and a *sūra* from the (portion of the Qurʾān called) al-Mufaṣṣal[1]",

cf. Mz., II, no. **1879** (*kh*, 65/87,1, *s*, *Kubrā*, VI, 513, confirmed in Ṭay., no. 704, IASh., XIV, pp. 82, 330, IḤ., IV, pp. 284, 291). Although this bundle is not very well attested, Shuʿba may be considered its CL. The first immigrants to arrive in Medina mentioned in Ibn Isḥāq's *Sīra* are otherwise quite different people, see there II, pp.112 ff.

With a strand on the authority of Ashʿath b. Abī 'sh-Shaʿthāʾ—Muʿāwiya b. Suwayd b. Muqarrin—al-Barāʾ b. ʿĀzib:

- "The Prophet prescribed us seven things and he forbade us seven things: he ordered us to visit the sick, to follow funeral processions, to call down God's blessing upon someone sneezing, to keep an oath (var. to vet the one who swears an oath, or: to search for stray camels), to help the oppressed, to accept an invitation (e.g. to a banquet) and to spread security (var. to return a greeting); he forbade us to wear golden (signet) rings, to drink from silver vessels, to (ride on) saddle pillows made of silk, to wear Egyptian fabrics of silk, and (other) silken fabrics or those interwoven with silk, or silken brocades[2]",

cf. Mz., II, no. **1916** (*kh*, 77/45, *m*, III, pp. 1635 f, *t*, *s*, *q*, confirmed in Ṭay., no. 746). This is a bundle consisting of a number of superimposed bundles, late spiders and SSs in which Ashʿath, who allegedly died in 125/743, is presented as the key figure par excellence but he is not the CL, only its spectacular SCL. This conclusion is suggested by the *matn* which is a composite of such sophistication and complexity—only found in the later stages of ḥadīth evolution—that Ashʿath cannot have been responsible for the wording. Among Ashʿath's alleged pupils Shuʿba is one of the earliest- and best-attested ones, so that is why this tradition is ascribed to him, be it tentatively. Others may have copied him through various dives.

With a strand on the authority of ʿAdī b. Thābit—Zayd b. Wahb—Thābit b. Yazīd b. Wadīʿa, and a strand from al-Ḥakam—Zayd b. Wahb—al-Barāʾ b. ʿĀzib—Thābit b. Yazīd:

- "A man brought a lizard which he had caught[3] to the Prophet; he took a look at it and turning it over he said: 'A certain nation was transformed, no one knows what they had done, and I do not know, perhaps this is one of them; God knows best'",

cf. Mz., II, no. **2069** (*s*, VII, p. 200, and *Kubrā*, IV, p. 152, confirmed in Ṭay., nos. 1220, 1222, IASh., VIII, p. 79, IḤ., IV, p. 220). Although this version from the large MC on the permissibility of lizard

1. This is the name of a series of consecutive *sūra*s from one particular one, which varies per definition, to the end of the Book. For these definitions, see Lane, s.v.

2. For descriptions of all these fabrics made of silk or interwoven with it, cf. Lane, s.n. *qassī*, *ḥarīr*, *istabraq*, and *dībāj*.

3. For the methods used, see the detailed definition in Lane of *ḥarasha* = *iḥtarasha*.

meat seems not very well attested, Shuʿba has no less than three believable PCLs, so he may be the CL of its bundle. A much more elaborate *matn*, in which the transformed people are identified as a tribe of the Israelites, is supported by some strands which have Ḥuṣayn b. ʿAbd ar-Raḥmān as SCL, cf. the same number (*d*, *s*, VII, p. 199, *q*). These strands do not add up to more than a spider, and to ascribe it to Ḥuṣayn is therefore not appropriate. That a people were allegedly transformed into lizards emerges in several versions from the lizard MC as a possible reason for the Prophet to abhor its meat. For traditions describing Muḥammad's dislike in general we also have to credit Shuʿba, see the nos. 5448 and 7111 below, and Mālik, cf. no. 3504°.

With a strand on the authority of Simāk b. Ḥarb—Jābir b. Samura:

- "The Prophet used to perform the *ẓuhr ṣalāt* when the sun had started on its downward course",

cf. Mz., II, no. **2179** (*m*, I, 432, *d*, *s*, *q*, confirmed in IḤ., V, p. 106). Shuʿba is CL.

With the same strand:

- "The Messenger of God performed the (funeral) prayer over (Thābit) b. ad-Daḥdāḥ. Then he was brought an unsaddled horse which someone restrained for him that he might mount it. He bounded away on it while we followed, running after him. Then someone said that the Prophet had said: 'How many racemes of dates are hanging in Paradise for Ibn Daḥdāḥ to pick!'",

cf. Mz., II, no. **2180** (*m*, II, p. 665, *d*, *t*, confirmed in IASh., III, p. 279, IḤ., V, pp. 90, 95, 98 f). Shuʿba is CL. Muḥammad's final promise to Ibn ad-Daḥdāh is also recorded in Wāqidī, pp. 281, 505, where he is described as one of the Muslim martyrs at Uḥud. Ibn ad-Daḥdāḥ (or ad-Daḥdāḥa), originally from the tribe of Balī, had become a confederate of the Anṣār. When the Quraysh engaged the Muslims at Uḥud, Ibn ad-Daḥdāḥ urged his fellow-Anṣārīs to fight with their Prophet for their religion. Cf. no. 2194, for a spider without Shuʿba supporting a similar tradition.

With the same strand:

- "A man who had (confessed that he had) fornicated was brought before the Prophet. He was short, dishevelled and muscular, only wearing a loincloth. The Prophet waved him away twice (var. four times, but the man kept coming back, sc. wanting to be purified). Then Muḥammad ordered him to be stoned and spoke: 'Every time we leave for a campaign in the path of God, someone left behind will bleat like a salacious billy goat and will make one of the women a paltry gift (sc. a small quantity of milk in exchange for sex with him). Verily, God does not enable me to punish anyone of you but for the sake of setting a warning example'",

cf. Mz., II, no. **2181** (*m*, III, pp. 1319 f, *d*, *s*, confirmed in IḤ., V, p. 103). Shuʿba is (S)CL of this not very well-attested bundle. The man who had allegedly insisted that he be punished for his offence is identified as Māʿiz b. Mālik. The tradition is in fact one of a MC on voluntary confessions to fornication. It is hard to decide whether he is a historical figure[1]. In any case, he does not play a role in the earliest historical sources, the *Sīra* or Wāqidī; only in Ibn Saʿd does he receive a brief mention, cf. IV 2, 48 (20), 51 f. He does figure in a report of the *awāʾil* genre as the first person who was allegedly stoned for fornication in Islam[2]. Around this Māʿiz a range of *matn*s came into being, one supported by a bundle with Dāwūd b. Abī Hind as (S)CL (Mz., III, no. 4313, *m*, III, pp. 1320 f, *d*, *s*), another with Wahb b. Jarīr b. Ḥāzim as (S)CL (Mz., V, no. 6276, *kh*, *d*, *ʿAwn al-maʿbūd*, XII, p. 71, *s*), another one with Yaḥyā b. Yaʿlā b. al-Ḥārith as (S)CL (Mz., II, no. 1934), and furthermore some spiders (e.g. nos. 2196, *m*, *d*, and 2231, *d*, *s*) and SSs, telling more or less the same story. In the canonical collections Shuʿba is the oldest of all the CLs in the bundles supporting the various versions constituting the MC. It is indeed tempting to surmise that the cluster of narratives around the anonymous fornicator / Māʿiz came into being also in order to function as 'historical' backdrop for the discussion on whether or not the stoning verse was an original part of the Qurʾānic revelations. An early Medinese *mursal* version may have Yaḥyā b. Saʿīd al-Anṣārī as (S)CL, see there under Mz., XIII, no. 18750. This may eventually have been copied by Layth, cf. Mz., X, no. 13208 (*kh*, 93/19, *m*, *s*). For an elaborate ver-

1. The woman in question is identified as one Fāṭima, a slave girl of Hazzāl b. Yazīd al-Aslamī who had at one time hired the services of Māʿiz, the fornicator; cf IḤ., V, p. 217.

2. Abū Hilāl al-ʿAskarī, *Awāʾil*, ed. M. al-Miṣrī & W. Qaṣṣāb, Damascus 1975, I, p. 331.

sion with Zuhrī as SCL and ʿAzq. as CL, see Mz., II, no. 3149, X, no. 13148.

With a strand on the authority of ʿAmr b. Murra—Sālim b. Abī ʼl-Jaʿd (paraphrase of several different wordings):

- "I asked Jābir b. ʿAbd Allāh how many people were present at the agreement reached between the Meccans and the Prophet and his followers under the gum-acacia tree at Ḥudaybiya. When they were suffering from thirst, they went to the Prophet who was performing his ablutions from a small water vessel. The water in it was then miraculously increased so as to quench everybody's thirst. Jābir said: 'If we had been with one hundred thousand, the water would have sufficed us, but we were with fifteen (v.l. fourteen) hundred'",

cf. Mz., II, no. **2242** (*m*, III, p. 1484, *s*, confirmed in Ṭay., no. 1729, Bagh., I, p. 33, IS, II 1, p. 71). Shuʿba is (S)CL of this tradition, which is part of the Ḥudaybiya MC centring in Jābir b. ʿAbd Allāh. For more on this MC, see Sufyān b. ʿUyayna under no. 2528. There are other key figures discernible in this number 2242, to wit Aʿmash and Ḥuṣayn b. ʿAbd ar-Raḥmān, the latter's wording with the detail (cf. *kh*, *Fatḥ*, VIII, p. 447) that the Prophet was performing his ablutions from a small, leather drinking vessel (*rakwa*), when his companions came to him.

With a strand on the authority of Sayyār Abū ʼl-Ḥakam—Shaʿbī—Jābir b. ʿAbd Allāh, who reported the Prophet's words:

- "When someone comes home at night to his wife, who has been left alone for a time, he should not immediately insist on intercourse with her (but let her have some time), so that she can shave her pubes and comb her hair",

cf. Mz., II, no. **2342** (*kh*, 67/121, *m*, III, p. 1527, *s*, confirmed in Ṭay., no. 1786, Bagh., I, p. 503, IḤ., III, p. 355). Shuʿba is CL of this tradition. For a shorter version, see below under no. 2577. Other versions with different CLs are somewhat longer and add several elements, cf. the *tarjama* of Hushaym, also under no. 2342.

With a strand on the authority of ʿĀṣim al-Aḥwal—Shaʿbī—Jābir b. ʿAbd Allāh:

- "When someone has been absent for a long time and comes home in the night, he should not insist on having intercourse immediately upon arrival",

cf. Mz., II, no. **2343** (*kh*, 67/121,2, *m*, III, p. 1528, *s*). This tradition, which is a variant of the preceding one, is likewise due to Shuʿba.

With a strand on the authority of Muḥārib b. Dithār—Jābir b. ʿAbd Allāh:

- "The Prophet disapproved of (var. prohibited) men's insistence on intercourse when they arrive home late at night",

cf. Mz., II, no. **2577** (*kh*, 67/120, *m*, III, p. 1528, *d*, *s*, confirmed in Ṭay., no. 1724, Bagh., I, p. 228, IḤ., III, p. 299). Shuʿba is CL of this tradition which is a concisely worded version of no. 2342. A superimposed bundle or spider with Thawrī as key figure is found in *m*, IASh., XII, p. 523, IḤ., III, p. 302. Its *matn* features the additional remark that the home comer is not to burst in on his wife and family out of suspicion or trying to uncover their secrets.

For Shuʿba's position in no. **2578**, see the *tarjama* of Misʿar b. Kidām under that number.

With the same strand:

- "I had just married. The Prophet asked me: 'Are you married?' 'Yes', I said. 'To a virgin or a mature woman?' 'To a mature woman,' I answered, whereupon he asked: 'What do you think of virgins[1] and playing with them?'",

cf. Mz., II, no. **2580** (*kh*, 67/10, *m*, II, p. 1087, confirmed in Ṭay., no. 1726). This version is attributable to Shuʿba and is part of a MC. Other CLs have dressed it up in a *khabar*-like story, cf. the *tarjama* of Ḥammād b. Zayd under no. 2512.

With a strand on the authority of Saʿd b. Ibrāhīm—Muḥammad b. ʿAmr b. al-Ḥasan b. ʿAlī b. Abī Ṭālib:

- "When al-Ḥajjāj had come to Medina[2], he ordered the *ṣalāt* to be performed later than their appointed times, so we asked Jābir b.

1. The implication seems to be that Jābir, who was still a very young man when this conversation is supposed to have taken place, should have opted for a virgin rather than for a mature woman.
2. After he had killed ʿAbd Allāh b. az-Zubayr in Mecca, Ḥajjāj was appointed *amīr* over Medina by ʿAbd al-Malik b. Marwān. This happened in the year 74/693-4.

ʿAbd Allāh about them. Jābir said: 'The Prophet used to perform the *ẓuhr* when the sun begins on its downward trend, the *ʿaṣr* while the sun is (still) bright[1] and the *maghrib* when the sun has started to set; he performed the *ʿishāʾ ṣalāt* sometimes a little later than the appointed moment, at other times immediately after the appointed moment had come: when he saw that the people had assembled in numbers, he would start immediately, and when he saw that they were late arriving, he would postpone it somewhat. The *ṣubḥ ṣalāt* he would perform when the light of dawn becomes visible on the horizon'",

cf. Mz., II, no. **2644** (*kh*, 9/21, *m*, I, pp. 446 f, *d*, *s*, confirmed in Ṭay., no. 1722, IASh., I, p. 318, IḤ., III, p. 369). This is Shuʿba's version of the list of *mawāqīt*, the exact times when the performance of the five *ṣalāt*s becomes obligatory. The *mawāqīt* chapters in the collections show up a number of different versions, all more or less similar but each supported by its own bundle with its own CL.

With a strand on the authority of Muḥammad b. ʿAbd ar-Raḥmān b. Saʿd b. Zurāra—Muḥammad b. ʿAmr b. al-Ḥasan b. ʿAlī b. Abī Ṭālib—Jābir b. ʿAbd Allāh:

- "One day when the Prophet was on a journey, he saw people milling around a man who had a sun shade over his head. He asked: 'What is the matter with him?' The people answered: 'He is observing a fast.' Then the Prophet said: 'Fasting on a journey does not constitute piety (*birr*)'",

cf. Mz., II, no. **2645** (*kh*, 30/36, *m*, II, p. 786, *d*, *s*, confirmed in Ṭay., 1721, IḤ., III, pp. 299, 319, 399, Dārimī, II, p. 16). Although Shuʿba is the undeniable CL of this tradition, the dictum which concludes it is apparently much older and constitutes an early, probably first/seventh century stance on this matter which was subject of some discussion. For an earlier CL, see Zuhrī under no. 5843.

With a strand on the authority of Muḥammad b. al-Munkadir—Jābir b. ʿAbd Allāh:

- "I went to the Prophet (on the matter of a debt left by my father) and asked to be let in, so he called out: 'Who is that?' 'It is I', I answered, whereupon he came outside and said: 'I, I?!'",

cf. Mz., II, no. **3042** (the Six, *kh*, 79/17, *m*, III, p. 1697, confirmed in Ṭay., no. 1710, Bagh., I, pp. 484 f, IASh., III, p. 459, IḤ., III, p. 320). The implication appears to be that Jābir should have replied: Jābir!, rather than: I! Shuʿba is CL. Moreover he is identified with this tradition in *Ḥilya*, VII, p. 158.

For the numbers **3043** and **3044** in which Shuʿba is a clear PCL, if not the CL see the *tarjama* of Muḥammad b. al-Munkadir under these numbers.

With a strand on the authority of Abū Qazaʿa Suwayd b. Ḥujayr—Muhājir b. ʿIkrima:

- "Jābir b. ʿAbd Allāh was asked about someone raising his hands when he sets eyes on the Kaʿba. 'I have never seen anyone do that except Jews,' he answered, 'we went on the pilgrimage with the Prophet and we did not do it'",

cf. Mz., II, no. **3116** (*d*, *ʿAwn al-maʿbūd*, V, p. 226, *t*, *s*, confirmed in Ṭay., no. 1770, Dārimī, II, p. 95). Curiously, in the *matn* in Ṭay. and *t*, III, p. 210, it is stated that the Prophet did raise his hands and the reference to Jews is missing from *t*. The text of this tradition was obviously in some sort of a mess and showed up a clear contradiction in Ṭay. and *t* which *d*, *s* and Dārimī rectified by having the Prophet leave out the practice. This otherwise poorly attested tradition has Shuʿba as (S)CL.

With a strand on the authority of Ziyād b. ʿIlāqa[2]—Jarīr b. ʿAbd Allāh:

1. The Arabic word used is *naqī*, i.e. pure, unadulterated, sc. by the colour yellow.

2. Ziyād b. ʿIlāqa is an obscure, probably fictitious successor who is said to have died in 135/753 at the age of almost one hundred years, or even that he hailed from the Jāhiliyya, although he is not mentioned in Dhahabī's *Ahl al-miʾa*, the *rijāl* lexicon of centenarians. In Dhahabī's *Siyar*, V, p. 215, his year of death is given as 125/743. He occurs in strands sometimes ending in equally obscure companions. These strands form occasionally quite stunning key positions for Ziyād, but in view of his overall obscurity it is perhaps safer to consider him an artificial CL rather than anything else. The real CL or (S)CL in bundles in which he occurs is hard to determine: it may be Shuʿba or Sufyān b. ʿUyayna or Abū ʿAwāna or Misʿar or Thawrī. His year of death and the convenient (although contested) rumour about his early birth qualify him as *muʿammar*; in view of the fact that it is Shuʿba who occurs most frequently as CL among his alleged 'pupils', it is tempting to consider him as Shuʿba's otherwise not entirely successful attempt to launch him as his 'own'

- "I pledged allegiance to the Prophet that I would give every Muslim good counsel",

cf. Mz., II, no. **3210** (Ṭay., no. 660, IḤ., IV, p. 361, cf. *kh*, 2/42, 2, *m*, I, p. 75, *s*, confirmed in Ḥum., no. 794, 366, IḤ., IV, pp. 357, 366). Listing this tradition in Shuʿba's *tarjama* was done for convenience's sake. Ziyād has several seeming PCLs among whom Shuʿba is the oldest. In view of his widely attested predilection for *samʿ wa-ṭāʿa* traditions[1], this one may be his too. See also IḤ. I, p. 361, where he is listed as pupil of Ismāʿīl b. Abī Khālid who is CL in a bundle supporting a similar tradition, cf. Ismāʿīl's *tarjama* under no. 3226.

With a strand on the authority of ʿAwn b. Abī Juḥayfa—al-Mundhir b. Jarīr—his father Jarīr b. ʿAbd Allāh (paraphrase):

- "We were once in the company of the Prophet, when a group of bedraggled, barefoot Bedouins arrived. Seeing their poverty the Prophet addressed the congregation and urged them to practise charity … 'even if with half a date.' When two piles of clothes and food had been amassed, I saw the face of the Prophet radiate with pleasure and he said: 'He who introduces into Islam a good custom/norm will be given its merit as well as the merit accumulated by all those who practise it after him[2] without these missing out on any merit themselves; but he who introduces into Islam a bad custom/norm, has to bear its burden as well as the burden of all those who practise it after him without these avoiding any of that burden'",

cf. Mz., II, no. **3232** (*m*, II, pp. 704 f, *s*, confirmed in Ṭay., no. 670, Bagh., I, pp. 176 f, IASh., III, p. 109, IḤ., IV, pp. 357, 358, Ibn Ḥibbān, V, p. 130, Bay., IV, p. 175, Lālakāʾī, *Sharḥ uṣūl iʿtiqād ahl as-sunna wa 'l-jamāʿa* … I, pp. 50-1#; see diagram below). Shuʿba is CL and identified as such by Abū Nuʿaym in his *Ḥilya*, VII, pp. 171 f, where only the first part is quoted. Abū ʿAwāna is seen to copy Shuʿba, cf. *m*, *q*, IḤ. and Bay. Furthermore, IḤ. lists several single strands, cf. IV, pp. 359-61. The final statement in the *matn* may be considered crucial in the theorizing of the first sunnites, the earliest adherents of the *sunna* party[3]. From this tradition Shuʿba's commitment in this matter becomes clear and it allows the tentative conclusion that he may have been a key figure among the first *ahl as-sunna*. For a variant reading of this tradition supported by a SS without Shuʿba, cf. Ibn al-Mubārak, *Zuhd*, pp. 513 f. A late bundle ending in Abū Hurayra with Ismāʿīl b. Jaʿfar as (S)CL and supporting a similar *matn* with the term *hudā* replacing *sunna* is found in Mz., X, no. 13976 (*m*, IV, p. 2060, *d*, *t*, Ibn Ḥujr, p. 319, IḤ., II, p. 397, Abū Yaʿlā, XI, p. 373, Dārimī, I, p. 141, Lālakāʾī, I, p. 52).

With a strand on the authority of ʿAlī b. Mudrik—Abū Zurʿa b. ʿAmr b. Jarīr—his grandfather Jarīr b. ʿAbd Allāh:

- "The Prophet said to me on the farewell pilgrimage: 'Ask the people to pay attention to my words.' Then he spoke: 'Don't slide back into unbelief after my death whereby one person smites the necks of others'",

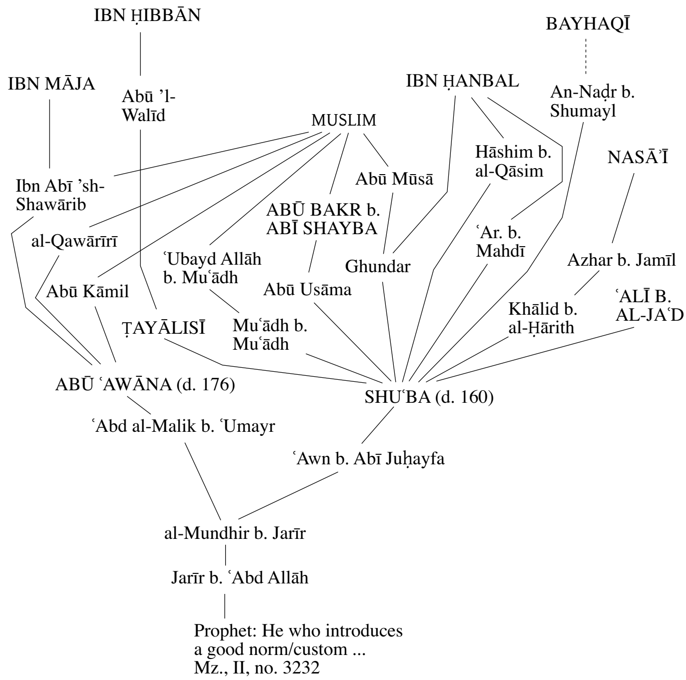
cf. Mz., II, no. **3236** (*kh*, 3/43, *m*, I, p. 81, *s*, *q*, confirmed in Ṭay., no. 664, IASh., XV, p. 30, IḤ., IV, pp. 358, 363, Dārimī, II, p. 95). Shuʿba is the clear CL of this bundle and he is also CL in another bundle supporting the same *matn*. This one has a different strand back to the Prophet: Wāqid b. Muḥammad b. Zayd / his father / Ibn ʿUmar, cf. Mz., VI, no. 7418 (*kh*, 86/2, 2, *m*, *d*, *s*, confirmed in IASh., XV, p. 30, IḤ., II, pp. 85, 87, 104). Most of Shuʿba's PCLs are the same persons in both bundles. The Prophetic saying emerges occasionally in other, spider-supported traditions where it turns out

muʿammar. For more on this phenomenon, cf. *WZKM* (I), p. 167.

1. In a preamble with Abū ʿAwāna as alleged pupil of Ziyād the reference to those in power is especially emphasized, cf. IḤj., *Fatḥ*, I, pp. 147 f.

2. This last phrase also turns up in a Shīʿite context, cf. Majlisī, *Biḥār al-anwār*, 2nd impression, Beirut 1983, LXXXIX, p. 34.

3. IḤj., *Fatḥ*, X, p. 386, ult., mentions as prime example of a man who gathered the prestige of having initiated something meritorious the caliph Abū Bakr, when he gave the order to have the scattered Qurʾānic fragments collected, for which see Zuhrī under no. 3729. Another example of a novel idea introduced in Islam, which was at first considered a *bidʿa* and thus frowned upon, but which some time later became a generally observed *sunna*, is the *mawlid*, or birthday festivities, of the Prophet. In Ibn Ḥajar al-Haythamī, *Kitāb al-mawlid ash-sharīf al-muʿaẓẓam*, Ms Leiden Codex Orientalis 14184, fol. 3b, we read that celebrating the *mawlid* was seen to be a *bidʿa ḥasana* because of, among other things, the deluge of almsgiving it prompted. We owe this reference to A. Giladi.



to be an insert used for extra emphasis, cf. Mz., nos. 6185, 7418, 11700.

There are in all ten different interpretations of these words collected by IḤj. in his *Fatḥ*, XV, p. 211, and XVI, p. 134:

(1) the Khārijites take this literally;

(2) it refers to the *mustaḥillūn* = those who declare the killing of women and children in war to be lawful;

(3) it refers to those who reject the inviolability of blood and of Muslims and the divine ordinances of the religion;

(4) it refers to unbelievers who habitually kill one another;

(5) it refers to carrying weapons under one's clothing;

(6) unbelief in God's grace;

(7) it is meant to prevent people resorting to acts of unbelief whereby the exact wording is not to be taken literally;

(8) it refers to people declaring each other to be unbelievers;

(9) concealing or covering the holy obligation: a Muslim is entitled to help and succour from his fellow-Muslim but when the one fights the other, he 'covers' as it were the holy obligation in respect of his brother;

(10) a habitual smiting of the necks of sinners against the true religion may lead in the end to unbelief also on the part of those who smite.

With a strand on the authority of al-Aswad b. Qays—Jundab b. (ʿAbd Allāh b.) Sufyān al-Bajalī:

- "Jibrīl had held back from the Prophet for some time and the unbelievers said: 'Muḥammad has been forsaken.' (Variant wording:) The Prophet did not feel well and during two or three nights he had not performed prayers. A woman came to him and said: 'Muḥammad, I hope (v.l. see) that your familiar (*shayṭān*) has forsaken you, I did not see it approach you for two or three nights.' Thereupon God revealed the verses: 'By the dawn and by the night when it becomes still, your Lord has not forsaken you, nor does he hate you (XCIII: 1-3)'",

cf. Mz., II, no. **3249** (*kh*, 65/93, 2, *m*, III, pp. 1421 f, *s*, confirmed in Ṭay., no. 935, IḤ., IV, p. 312, Ṭabarī, *Tafsīr*, XXX, p. 231). At first sight this bundle shows up a plausible CL, with four seemingly irrefutable PCLs, Shuʿba, Thawrī, Abū Khaythama Zuhayr b. Muʿāwiya and Sufyān b. ʿUyayna, coming together in one man. But this man, al-Aswad b. Qays, is such an obscure figure that a judicious effort to determine a more likely CL from among his alleged 'pupils' is called for. Although these transmitters' lifetimes show a considerable overlap, the safest way to proceed is to opt in the first

instance for the oldest among these, i.e. Shuʿba. This choice is then corroborated, or rather prompted, by the observation that, after a detailed comparison of the various *matn*s, Shuʿba's *matn* turns out to be the shortest and starkest of the four, the other three revealing clear signs of having been padded with narrative embellishments. The commentators sorted out the textual divergency by suggesting that Jundab b. Sufyān, the companion[1] of the *isnād*, must have told the tradition to his 'pupil' al-Aswad in two versions. The woman who addressed the Prophet is identified as an aunt of his, namely Abū Lahab's wife Umm Jamīl al-ʿAwrāʾ, the sister of Abū Sufyān b. Ḥarb, cf. IḤj., *Fatḥ*, III, pp. 250 f.

With the same strand:

- "On his way to perform a *ṣalāt* (v.l. when making his way through a cave), the Prophet hurt his toe which bled. Then he recited (*rajaz*): 'Are you then other than a bleeding toe?—It's in the path of God you meet your foe!'",

cf. Mz., II, no. **3250** (IḤj., *Fatḥ*, XIII, p. 157, 18, *tm*, confirmed in Ṭay., no. 937, IḤ., IV, p. 312#). Like in the previous bundle, al-Aswad b. Qays is no more than a SCL and it is among his alleged transmitters that the CL must be sought. As may have been demonstrated elsewhere[2], Shuʿba is the most likely person to have composed these lines. Ibn ʿUyayna probably copied him by means of a dive (*m*, III, p. 1421, *t*, Ḥum., no. 776). But this analysis remains tentative.

With the same strand

- "On the Day of Immolation the Prophet performed with us the *ṣalāt*. He delivered a sermon and said: 'He who sacrificed before the *ṣalāt* must slaughter another animal and he who had not slaughtered an animal must now sacrifice, uttering God's name over it'",

cf. Mz., II, no. **3251** (*kh*, 13/23, 3, *m*, III, p. 1552, confirmed in Ṭay., No. 936, Bagh., I, p. 255, IḤ., IV, pp. 312, 313#). In this bundle the seemingly undeniable CL is al-Aswad, but since that man is totally obscure as mentioned before, his best-attested PCL, Shuʿba, was opted for. Shuʿba may have been copied by a few younger transmitters, Ibn ʿUyayna, Abū ʿAwāna from Wāsiṭ, and Abū 'l-Aḥwaṣ Sallām b. Sulaym.

With a strand on the authority of Maʿbad b. Khālid—Ḥāritha b. Wahb who heard the Prophet say:

- "Shall I tell you about the people in Paradise? … Every weak person who is despised (var. humble); when he swears an oath, God will fulfil it. Shall I tell you about the people in Hell? … Everyone who is coarse, stingy[3] or arrogant",

cf. Mz., III, no. **3285** (*kh*, 83/9, 4, *m*, IV, p. 2190, confirmed in Ṭay., no. 1238). Shuʿba is the (S)CL and possibly the CL of this tradition. He seems to have been copied by Thawrī (*kh*, *m*, *d*, *t*, *q*, confirmed in IASh., VIII, p. 328, IḤ., IV, p. 306). But *janna* and *nār* traditions are on the whole relatively late and the *isnād* constellation presented at this number may conceivably be no more than a couple of late SSs forming into spiders which look very much like a bundle with two CLs. The analysis offered here is no more than tentative.

With the same strand relating the Prophet's words:

- "Practise charity for it will soon come to pass that someone brings along his alms whereupon someone else whom he intended to give it tells him: 'If you had brought it yesterday, I would have accepted it, but today I have no need for it.' So in the end that man finds no one who accepts it",

cf. Mz., III, no. **3286** (*kh*, 24/9, *m*, II, p. 700, *s*, confirmed in Ṭay., no. 1239, Bagh., I, pp. 207 f, IASh., III, p. 111, IḤ., IV, p. 306). Shuʿba is the believable CL.

With a strand on the authority of ʿAbd al-Malik b. ʿUmayr—Ribʿī b. Ḥirāsh—Ḥudhayfa b. al-Yamān, who related the Prophet's words:

- "A certain man died and entered Paradise. He was asked[4]: 'What sort of profession

1. His having been a genuine companion seems to have been a matter of dispute, cf. Fasawī, III, p. 206.
2. *Festschrift Wagner*, pp. 199 f.

3. The two first adjectives used to depict the inhabitants of Hell have more than one connotation: the coarse man may be a voracious eater who refuses to share his food; the stingy man is also described as short and fat with a haughty gait.
4. Most variant versions of this tradition are moulded in the form of a *ḥadīth qudsī*, in which the man is addressed by God Himself who is the subject of active verbs: He spoke … etc. The passive used here is generally an older way of expression in suchlike traditions, in which souls

have you had?' He said: 'I was a merchant and (when someone owed me money), I would grant him a certain delay (to pay me back) if he was in difficult circumstances and I would accept minted coins[1] (instead of silver dirhams properly weighed).' Then the man was pardoned",

cf. Mz., III, no. **3310** (*kh*, 43/5, *m*, III, p. 1195, *q*, confirmed in IḤ., V, p. 399). Shuʿba could be viewed as the SCL of this bundle, but it is buried under so many SSs and spidery formations, showing up various key figures, that any conclusion as to the originator of this tradition should be voiced with caution. A similar tradition with a strand via Aʿmash / Abū Wāʾil Shaqīq b. Salama / Abū Masʿūd ʿUqba b. ʿAmr / Prophet has Abū Muʿāwiya as SCL, cf. Mz., VII, no. 9992 (*m*, III, pp. 1195 f, *t*, IASh., VII, pp. 249 f, IḤ., IV, p. 120).

With a strand on the authority of Abū Isḥāq as-Sabīʿī—Abū 'l-ʿAlāʾ Ṣila b. Zufar—Ḥudhayfa:

- "People of Najrān[2] came to the Prophet and said: 'Messenger of God, send us your trustee.' He said: 'I shall certainly send you a truly reliable trustee.' Full of expectation[3] the companions who were present there raised their eyes. Then he dispatched Abū ʿUbayda b. al-Jarrāḥ",

cf. Mz., III, no. **3350** (*kh*, 64/72, 2, *m*, IV, 1882, *s*, *q*, confirmed in Ṭay., no. 412, IḤ., V, p. 400, *Ḥilya*, VII, p. 175). Among the transmitters from SCL Abū Isḥāq, Shuʿba and Thawrī, it is the former who is the best attested. In view of the many other clear *faḍāʾil* traditions for which Shuʿba may be held responsible, it is in his *tarjama* that the present one is included. In due course he may have been copied by Thawrī. But we cannot be sure.

With a strand on the authority of al-Ḥakam b. ʿUtayba—ʿAbd ar-Raḥmān b. Abī Laylā (paraphrase incorporating several variants):

- "I was present at (the conquest of) al-Madāʾin when (a commander of the Arabs) Ḥudhayfa b. al-Yamān asked for something to drink. A Persian nobleman (*dihqān*) brought him some water in a silver vessel, but Ḥudhayfa threw it down saying: 'I did that for I heard the Prophet saying one day: 'Do not drink from golden or silver vessels and do not dress up in brocade or silk. In this world the Persians (i.e. those that will be vanquished) will enjoy those, but you yourselves will enjoy them in the Hereafter as from the Day of Judgement'",

cf. Mz., III, no. **3373** (*kh*, 77/25, 4, *m*, III, p. 1637, *d*, *t*, *q*, confirmed in Ṭay., no. 429, IASh., VIII, p. 160, IḤ., V, pp. 396, 400). In an alternative bundle supporting the same text the strand back to the Prophet presents also other figures, cf. Mz., no. 3368. In this complex there are several key figures in bundles and spiders superimposed by Mz. upon one another. Shuʿba appears the oldest and the best attested, and the tradition is therefore attributed to him as (S)CL. The saying constitutes one from the genre of miraculous predictions ascribed to the Prophet.

With a strand on the authority of ʿAwn b. Abī Juḥayfa—his father Abū Juḥayfa Wahb b. ʿAbd Allāh—al-Barāʾ b. ʿĀzib—Abū Ayyūb Khālid b. Zayd:

- "When the Prophet went outside one evening after sunset, he heard a voice calling out: 'Jews will be punished in their graves'",

cf. Mz., III, no. **3454** (*kh*, 23/87, *m*, IV, p. 2200, *s*, confirmed in Ṭay., no. 588, IḤ., V, pp. 417, 419). With his three PCLs, Ghundar, Yaḥyā b. Saʿīd al-Qaṭṭān, and Ṭay., Shuʿba is the CL.

With a strand on the authority of Simāk b. Ḥarb—Jābir b. Samura—Abū Ayyūb Khālid b. Zayd:

- "When the Prophet was brought food, he would eat from it and he would send the leftovers to me. However, one day he sent me some food from which he obviously had not eaten for there was garlic in it. So I asked him: 'Is garlic actually forbidden?' 'No,' he answered, 'but I do not like it because of its odour.' 'I detest what you detest', I added",

of dead persons in Paradise are questioned, with the interrogator left unspecified through the use of passive verbs.

1. The terms used are *sikka* and *naqd*.
2. Two chiefs, in Arabic: the Sayyid and the ʿĀqib, of this South Arabian Christian tribe are mentioned in IḤj., *Iṣāba*, III, pp. 236 f: Ayham and ʿAbd al-Masīḥ.
3. As IḤj., *Fatḥ*, VIII, p. 95, asserts, desirous to be selected as the Prophet's trustee, not in eagerness to be appointed governor.

cf. Mz., III, no. **3455** (*m*, III, p. 1623, *s*, confirmed in Ṭay., no. 589, IḤ., V, pp. 416, 417). Although this bundle is not particularly well attested, Shuʿba seems its CL. The story has a parallel in the *Sīra* (II, p. 144) but with a different strand ending up in Abū Ayyūb. Shuʿba is here merely the chronicler of a *khabar* whose origins may be much older, if it can be proved to be historical.

With a strand on the authority of Muḥammad b. ʿAbd ar-Raḥmān b. Abī Laylā—his brother ʿĪsā b. ʿAbd ar-Raḥmān—his father ʿAbd ar-Raḥmān b. Abī Laylā—Abū Ayyūb Khālid b. Zayd, who related the Prophet's words:

- "When someone sneezes, he must say no matter under what circumstances: 'Praise God' and then people should say in reply: 'May God pardon you', whereupon the first man says: 'May God guide you all and improve your state'",

cf. Mz., no. **3472** (*t*, V, p. 83, *s*, confirmed in Ṭay., no. 591, Bagh., I, p. 218, IḤ., V, pp. 419, 422). In this not very well-attested bundle Shuʿba is the CL. What strengthens his position is the fact that Abū Nuʿaym, *Ḥilya*, VII, p. 163, seems to identify him with this tradition.

With a strand on the authority of Muḥammad[1] b. ʿUthmān b. ʿAbd Allāh or Abū ʿUthmān b. ʿAbd Allāh—Mūsā b. Ṭalḥa—Abū Ayyūb Khālid b. Zayd:

- "While on a journey, a nomad came to the Prophet and asked: 'Tell me about something I should do that would secure my entrance into Paradise.' … The Prophet answered: 'Worship God, do not associate with Him anything else, perform the *ṣalāt*, submit alms, preserve good relations with your kin and let go of my camel[2]'",

cf. Mz., III, no. **3491** (*kh*, 78/10, *m*, I, p. 43, *s*, confirmed in IḤ., V, p. 418, *Ḥilya*, VII, p. 164). In this bundle Shuʿba is the (S)CL. There are some SSs superimposed upon this bundle supporting slightly more elaborate *matn*s.

With a strand on the authority of Jāmiʿ b. Shaddād[3]—ʿAbd Allāh b. Yasār:

- "I was sitting with Sulaymān b. Ṣurad and Khālid b. ʿUrfuṭa, when they mentioned that a certain man had died from (an ailment in) his belly and they regretted not to have been present at his funeral. Then the one said to the other: 'Did the Prophet not say that he whose belly kills him[4] will not be tormented in his grave?' 'You are right,' said the other",

cf. Mz., III, no. **3503** (*s*, IV, p. 98, confirmed in Ṭay., no. 1288, IḤ., IV, p. 282, V, p. 292). In this poorly attested bundle Shuʿba seems the CL.

With a strand on the authority of Jāmiʿ b. Shaddād—ʿĀmir b. ʿAbd Allāh b. az-Zubayr, who related that his father ʿAbd Allāh b. az-Zubayr asked his father az-Zubayr b. al-ʿAwwām:

- "'What prevents you from transmitting traditions from the Prophet as (ʿAbd Allāh) b. Masʿūd and several other people do?' Az-Zubayr replied: 'By God, I never left his side since I embraced Islam, but I heard him say: 'He who [deliberately] puts lies into my mouth will have to prepare for himself a seat in Hell'",

cf. Mz., III, no. **3623** (*kh*, 3/38, 2, *s*, *Kubrā*, III, p. 457, *q*, confirmed in Ṭay., no. 191, IS, III 1, pp. 74 f, IASh., VIII, p. 572, IḤ., I, 165, 166 f, Abū Yaʿlā, II, p. 30). This most famous of all traditions which medieval Muslim scholars generally agree on declaring *mutawātir*, i.e. authenticated by so many multiple *isnād* strands that wholesale forgery is deemed to be out of the question[5], is here found supported by a bundle in which Shuʿba is the CL (for a diagram of this bundle, see further down).

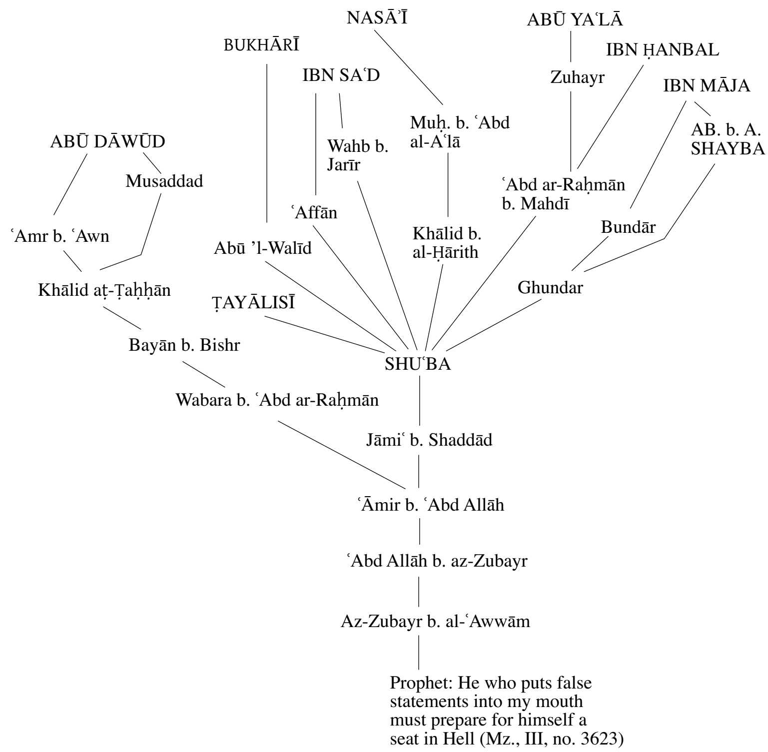
1. *kh* mentions as some sort of afterthought that the name Muḥammad should be replaced by ʿAmr. Cf. also IḤj., *Tahdhīb*, IX, p. 338.
2. In a variant the man had forced the Prophet to stand still by grabbing the halter of his camel.
3. An obscure transmitter for whose year of death three dates are given: 118/736, 127/745, or 128/746.
4. This is a metaphor for a lethal disease in someone's abdomen; Suyūṭī's commentary on *s* makes clear that either dropsy or diarrhoea is meant. Since both illnesses, unlike a number of other ailments, allow a patient to remain conscious, enabling him to remember God until the very end, attending his funeral is a particularly meritorious thing to do.
5. Cf. *EI* 2, s.v. *mutawātir* (Wensinck/Heinrichs); in addition to this, ibidem, our lemma *tawātur*, and *ILS* (I), pp. 326 ff.

This constitutes the best-known version from a huge MC on mendacity (*kadhib*) in ḥadīth transmission. Shuʿba's position as CL is established through at least four believable PCLs, ʿAbd ar-Raḥmān b. Mahdī, Abū Dāwūd aṭ-Ṭayālisī, Abū 'l-Walīd Hishām b. ʿAbd al-Malik aṭ-Ṭayālisī and Ghundar. The bundle also sports a SS with Khālid b. ʿAbd Allāh aṭ-Ṭaḥḥān / Bayān b. Bishr, thus pointing to a Wāsiṭ connection[1], a version which is preserved in *d*, *ʿAwn al-maʿbūd*, X, pp. 59 f. This Wāsiṭ version contains the crucial adverb 'deliberately', but not all versions do. The insertion of this adverb (*mutaʿammidan*) has always been a matter of dispute and, in his commentary on IḤ., cf. III, pp. 8 f, A.M. Shākir presents a neat survey of the lines along which this dispute developed and concludes that its insertion as well as its deletion is due to one or more of Shuʿba's alleged pupils. Under rare circumstances lying was allowed, constituting some sort of 'concession'. For example, attempting to make peace between two quarrelling parties might involve saying things which are untrue, but which are then not put on a par with deliberate lying; or, making false statements in order to mislead an enemy in a war situation (cf. *ʿAwn al-maʿbūd*, XIII, pp. 178 f).

Kadhib had become a much-debated issue[2]. Still in the form of a private statement, Ibn Isḥāq, a contemporary of Shuʿba, armed himself against accusations of mendacity in his reporting: in *Sīra*, II, p. 150, Ibn Isḥāq says: *wa-naʿūdhu bi 'llāhi an naqūla ʿalayhi mā lam yaqul*[3] (i.e. we seek refuge with God from imputing things to him (i.e. the Prophet) which he did not say). In *Fatḥ*, I, p. 210, IḤj. comments on this MC. He states that those imbeciles who fabricate traditions of the *targhīb wa-tarhīb* genre[4], convinced as they are that that does not constitute mendacity because it is done in order to lend strength to the *sharīʿa*, are totally misguided. They impute words to the Prophet which he has not said, and that is tantamount to lying against God. And ibidem, p. 211 ff, IḤj. gives the exact definition of *kadhib*: unwittingly or deliberately imparting false information, and he adds that one has to be aware of *ikthār*. This word developed into technical ḥadīth term: it conveys the notion that a person is recorded to have transmitted so many traditions that he runs the risk of guilelessly making mistakes which, in fact, equals *kadhib*[5].

The concept *kadhib* in ḥadīth transmission may not have originated with Shuʿba, but is already found in a *matn* attributable to Aʿmash, see there under no. 10121. Shuʿba's version mentioned above with the threat of Hell as punishment for anyone mendacious turns out to be the *oldest*- and *best-attested* one among surprisingly few veritable *isnād* bundles that support this famous saying[6]. Judging by that small number the tradition must have rather acquired the qualification *mutawātir* through the dozens and dozens of SSs as well as some spiders supporting it and found in all the collections, pre-canonical—especially IḤ.'s *Musnad*—as well as canonical (*kh*, *t*, *q*) as well as post-canonical. Of these SSs, allegedly ending in sixty-one different companions, Ibn al-Jawzī gives a seemingly complete list in the introductory part of his *Kitāb al-mawḍūʿāt*[7]. All those SSs originated long after Shuʿba. Shuʿba is, furthermore, also CL in other bundles, supporting slightly different versions; see below under no. 4627, where two more *kadhib*

1. For this phenomenon, see *Muséon* (II), pp. 225 f.
2. An otherwise undatable early report of the *awāʾil* genre has it that, according to Shaʿbī, ʿAbd Allāh b. Sabaʾ was the first who put lies into the Prophet's mouth, Suyūṭī, *Al-wasāʾil ilā maʿrifat al-awāʾil*, ed. Ibrāhīm al-ʿAdwī, Cairo [1980], p. 114. For this controversial figure, see *EI* 2, s.n. (Hodgson), and van Ess, *TG*, I, pp. 416 f.
3. In Ṭabarī, *Annales*, I, p. 2712, supported by an *isnād* strand through Sayf b. ʿUmar, Shuʿba's younger contemporary, there is a reference to *kadhib* but not in a ḥadīth context where it is alleged that ʿUmar said that it may lead to Hell.
4. A genre of traditions that 'makes covetous and inspires awe'. It is a genre that does not necessarily emerge in legal perspectives.
5. The classic example of a transmitter with whom the concept of *ikthār* is indelibly associated is the companion Abū Hurayra. However this companion can *in no way* be held responsible for any tradition later ḥadīth transmitters chose to project back onto the Prophet Muḥammad by attaching *isnād* strands ending in his name. Cf. his *tarjama* above.
6. In Ṭabarī, *Annales*, I, p. 2712, supported by an *isnād* strand through Sayf b. ʿUmar, Shuʿba's younger contemporary, there is a reference to *kadhib* but not in a ḥadīth context where it is alleged that ʿUmar asserted that it may lead to Hell.
7. Ed. ʿAbd ar-Raḥmān Muḥammad ʿUthmān, I, pp. 55-92. Besides, the traditionist Sulaymān b. Aḥmad aṭ-Ṭabarānī (d. 360/971) devoted a monograph to this tradition in which he collected all its *isnād* strands, cf. *GAS*, I, p. 197, 4. This text does not yet seem to have been edited. For a survey of a fair number of SS and spider-supported *man kadhaba* versions, see Ibn ʿAdī[3], I, pp. 3-15; there we also find references to the post-canonical sources in which these are found, such as Ṭabarānī, Haythamī and Suyūṭī.



bundles nos. 10087 and 11531, are dealt with. See also no. 6586 below. Moreover, he is found as key figure in a spider where he heads a strand down to the Prophet which is not found in collections other than IḤ.'s (III, pp. 203, 278), although the number of people from Shuʿba down is conveniently short: Shuʿba / Ḥammād b. Abī Sulaymān (and Qatāda & Sulaymān b. Ṭarkhān) / Anas.

With a strand on the authority of ʿAmr b. Murra—Abū Ḥamza Ṭalḥa b. Yazīd—Zayd b. Arqam[1]:

- "The first to embrace Islam (var. to perform the *ṣalāt* with the Prophet) was ʿAlī b. Abī Ṭālib",

cf. Mz., III, no. **3664** (*t*, V, p. 642, *s*, *Kubrā*, V, pp. 43 f, confirmed in Ṭay., no. 678, Bagh., I, p. 34, IASh., XII, p, 74, XIII, p. 47, XIV, pp. 313 f, IḤ., IV, pp. 368, 371). Shuʿba looks like the CL of this *faḍāʾil* ʿAlī tradition. Several of his believable PCLs present the additional remark that it was not ʿAlī but Abū Bakr who was the first. It is impossible to determine who is responsible for the addition, but the proto-version with solely ʿAlī's name mentioned looks like Shuʿba's handiwork.

With a strand on the authority of ʿAmr b. Murra—ʿAbd ar-Raḥmān b. Abī Laylā:

- "Zayd b. Arqam used to say 'God is great' four times at our funerals. (One day however) he did it five times, so I asked him about this. 'The Prophet used to do this', he said",

cf. Mz., III, no. **3671** (*m*, II, p. 659, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 674, Bagh., I, p. 25, IASh., III, p. 302 f, IḤ., IV, pp. 367, 372). Shuʿba is the convincing CL of this tradition which is part of a cluster on the number of *takbīr*s at funerals.

With the same strand:

- "We asked Zayd b. Arqam: 'Tell us some traditions from the Prophet.' But he said: 'We have grown old and we have forgotten; transmitting traditions of the Prophet is a serious matter (i.e. I should not take it lightly)",

1. He is one of those companions in whose biography the well-known topos has found a place that, upon presenting himself to the Prophet on the day of Uḥud, he was found to be too young to participate in the battle, cf. IḤj., *Iṣāba*, II, p. 590.

cf. Mz., III, no. **3674** (*q*, I, p. 11, confirmed in Ṭay., no. 676, Bagh., I, p. 25, IḤ., IV, pp. 370-372). It is just about conceivable that Shuʿba is the CL.

With a strand on the authority of Abū Isḥāq as-Sabīʿī (after a preamble):

- "I asked Zayd b. Arqam in how many campaigns the Prophet participated. 'Nineteen,' he answered. 'And in how many were you yourself present?' 'Seventeen,' was the answer. Then I asked: 'Which one was the Prophet's first campaign?' 'The one of al-ʿUsayr or al-ʿUshayr(a)[1],' he said",

cf. Mz., III, p. **3679** (*kh*, 64/1, *m*, III, p. 1447, *t*, confirmed in Ṭay., nos. 681-2, IḤ., IV, p. 373). Shuʿba is in any case the (S)CL in this bundle, if not the CL. He seems to have been copied by Abū Khaythama Zuhayr b. Muʿāwiya (d. 172-7/788-93) who is the key figure in a superimposed spider supporting a version with the addition that the Prophet performed only one *ḥajj* after the Hijra: the farewell pilgrimage.

With a strand on the authority of al-Ḥakam b. ʿUtayba—Muḥammad b. Kaʿb al-Quraẓī—Zayd b. Arqam:

- "When ʿAbd Allāh b. Ubayy (an Anṣārī, the leader of the *munāfiqūn* = hypocrites) said (cf. Q. LXIII: 7): 'Do not provide for those who are with the Messenger of God (so that they might break up)' and (cf. Q. LXIII: 8): 'If we return to Medina[2] (the mighty will surely drive out the humble)', I informed the Prophet. The Anṣār reproached me for this and ʿAbd Allāh b. Ubayy swore he had not said so. So I went back to my house and, deeply concerned, I slept. Then the Prophet called me and I went to him. 'God has declared,' he said, 'that you spoke the truth for He has revealed: They are the ones who have said: Do not provide …'",

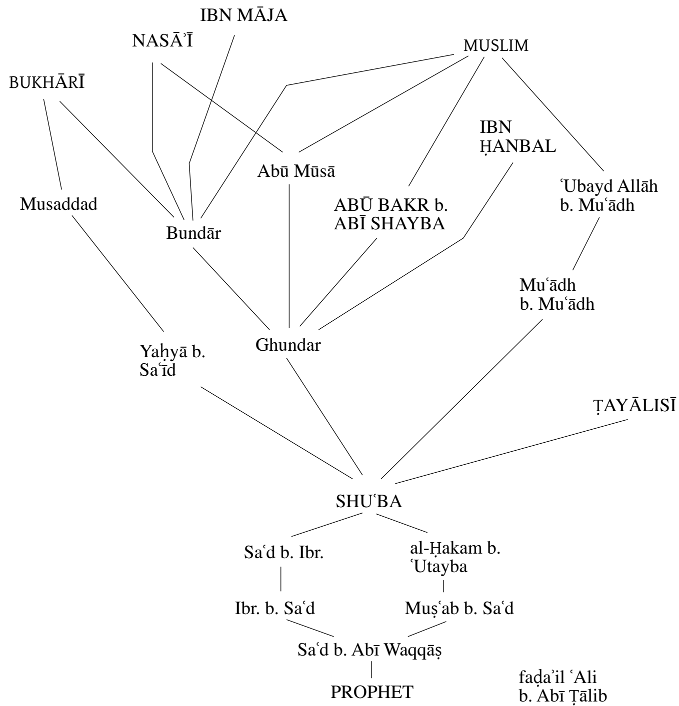
cf. Mz., III, no. **3683** (*kh*, 65/63, 3, *t*, *s*, *Kubrā*, VI, pp. 491 f, confirmed in IḤ., IV, pp. 368 f). This tradition, which supposedly provides a Qurʾānic passage with a historical backdrop, has Shuʿba as CL. The story about ʿAbd Allāh b. Ubayy and his treasonous remarks is described in detail in Wāqidī, II, pp. 415-21 (without an *isnād* strand): Zayd b. Arqam, the companion who allegedly informed the Prophet, was a young lad at the time. Without ʿAbd Allāh b. Ubayy realizing this, Zayd had overheard him saying to his fellow-Anṣārīs when, on a campaign, the Muslim warriors were about to run out of supplies: 'Let us not give assistance to Muḥammad's followers (i.e. the Muhājirūn); when we are back in Medina, they will surely drive us out.' At first Muḥammad did not believe Zayd's words, but after a while a divine revelation (Q. LXIII: 7-8) confirmed that the lad had spoken the truth. The same story is found supported by another bundle ending in Zayd b. Arqam with Abū Khaythama Zuhayr b. Muʿāwiya as key figure, who probably copied Shuʿba as he so often did, cf. Mz., III, no. 3678.

With a strand on the authority of ʿUmar b. Sulaymān—ʿAbd ar-Raḥmān b. Abān—his father Abān b. ʿUthmān b. ʿAffān—Zayd b. Thābit (after a preamble):

- "May God give enjoyment to the man who hears from me a tradition and memorizes it until he transmits it to somebody else; many a carrier of legal insight (*fiqh*) transmits to somebody even more knowledgeable than he himself, while many a carrier of *fiqh* is not a *faqīh*",

cf. Mz., III, no. **3694** (*d*, *ʿAwn al-maʿbūd* X, p. 68, *t*, V, pp. 33 f, *s*, confirmed in IḤ., V, p. 183, Dārimī, I, p. 86, Ibn Ḥibbān, citing Ṭay.[3], II, p. 35). Shuʿba is the CL of this tradition. It must have gained in popularity in view of a number of SSs brought into circulation by IḤ. and *q* supporting the same saying, cf. Mz., I, no. 1076, II, no. 3198, III, no. 3722. Moreover, Mz., VII, no. 9361 (*t*, *q*, IḤ., I, p. 437) is a spider supporting the same *matn* with Shuʿba in key position, corroborating his CL position even more strongly.

1. There is some confusion as to the correct spelling of the name of this place, which is identified according to Nawawī, XII, p. 195, as belonging to the range of Madhḥij. In the *Sīra*, II, p. 249, it is reported that Muḥammad concluded there a pact with the B. Mudlij and their confederates from the B. Ḍamra. Yāqūt identifies it as a locality in the direction of Yanbuʿ between Mecca and Medina.
2. The Qurʾān commentaries place this moment on the return journey from the campaign to the B. al-Muṣṭaliq or that to Tabūk.
3. The tradition could however not be located in either edition of his *Musnad*, although *t* also lists him in his strand. Tay.'s collection of Zayd b. Thābit traditions has something the matter with it, cf. pp. 84 f. Perhaps a new edition of the *Musnad* will one day throw light on this matter. It is expected that this tradition will be duly listed there.



With a strand on the authority of ʿAdī b. Thābit—ʿAbd Allāh b. Yazīd al-Khaṭmī—Zayd b. Thābit:

- "The Prophet marched out towards Uḥud whereupon certain people[1] who had been with him returned to Medina. The companions of the Prophet (sc. those who remained faithful to him) were divided into two camps, one camp said: 'Let us kill them', the other camp said: 'No.' Then the revelation was sent down (IV: 88): 'How is it that you are divided into two parties in respect of the hypocrites?' Then the Prophet said: 'She (i.e. Medina) is the Odoriferous City, she expels scum as fire expels the dross of silver'",

cf. Mz., III, no. **3727** (*kh*, 65/4, 15, *m*, cutting the tradition into two: IV, p. 2142, and II, pp. 1006 f, *t*, *s*, confirmed in IASh., XIV, p. 406, IḤ., V, pp. 184, 187, 188). Shuʿba is the clear CL, the more so since Ṭabarī in his *Tafsīr*, ed. Shākir, IX, p. 8, lists the tradition on the authority of Ṭayālisī / Shuʿba, although it is again not confirmed in Ṭayālisī's *Musnad*; for an explanation of this non-occurrence, cf. no. 3694 above.

1. Identified as ʿAbd Allāh b. Ubayy and some other hypocrites.

With a strand on the authority of al-Ḥakam b. ʿUtayba—Muṣʿab b. Saʿd—his father Saʿd b. Abī Waqqāṣ; and with another strand on the authority of Saʿd b. Ibrāhīm b. ʿAbd ar-Raḥmān b. ʿAwf—Ibrāhīm b. Saʿd b. Abī Waqqāṣ—his father Saʿd b. Abī Waqqāṣ:

- "When he was about to march on Tabūk, the Prophet left ʿAlī b. Abī Ṭālib behind (in Medina). ʿAlī said: 'But Messenger of God, are you leaving me behind with the women and children!' Hereupon the Prophet said: 'Are you not satisfied (with the thought) that you occupy in respect of me the position that Hārūn occupied in respect of Mūsā? But there will be no prophet after me'",

cf. Mz., III, nos. **3840**, 3931, (*kh*, 62/9, 6, and 64/78, 2, *m*, IV, pp. 1870 f, *s*, *q*, confirmed in Ṭay., nos. 205, 209, IASh., XII, p. 60, IḤ., I, pp. 174 f, 182, *Ḥilya*, VII, pp. 194 f, with a SS in IḤ., I, p. 175 also through Shuʿba; Ibn Isḥāq gives the tradition supported by a diving strand via Muḥammad b. Ṭalḥa b. Yazīd (d. 111/729) straight down to Ibrāhīm b. Saʿd, *Sīra*, IV, p. 163). The strand between Shuʿba and Saʿd through Ibrāhīm b. Saʿd supports the *matn* without the final sentence, only the strand with Muṣʿab supports a *matn* which does. *q* is the only collection which merely gives the shorter *matn*, all

the other collections have preserved both. In Mz., III, no. 3858, several spiders are listed supporting the same tradition.

This very important tradition of the *faḍāʾil* genre, in which the Prophet allegedly declared his cousin ʿAlī b. Abī Ṭālib to be in a unique position in the community, played a crucial role in the political theorizing of the Rāfiḍa and the Imāmiyya as well as other subdivisions of the Shīʿa. However, *m*'s commentator the *qāḍī* ʿIyāḍ pointed out that these factions had in this tradition no firm argument on which to base their claim that, through this statement, Muḥammad had once and for all regulated his succession. This tradition, said ʿIyāḍ, only states that, just before the campaign to Tabūk, ʿAlī was left behind in Medina to oversee the affairs of the Prophet's household, the *ahl al-bayt*, nothing more. The Prophet did certainly not mean to appoint him thereby as his successor (*khalīfa*[1]) over the Muslim community after his death. In fact, the *qāḍī* concluded, a comparison of ʿAlī with Hārūn in matters concerning succession of religious leadership falls short, inasmuch as history tells us that Hārūn never assumed Mūsā's role of leader, no, he rather predeceased Mūsā by some forty years[2]!

The diagram depicts in fact two bundles superimposed upon one another. The CL is Shuʿba who may be held responsible for bringing the tradition in this wording into circulation. But whether or not he is the originator of the comparison of ʿAlī with Hārūn is a different matter. After all, there is the SS of Ibn Isḥāq to be taken into account. If there is here a case of imitation, it is hard to say who imitated whom. Ibn Isḥāq may have had his Shīʿite sympathies for which he is well-known[3], but Shuʿba may have had other ideas in mind. The surmise may be tenable that his motive for circulating the tradition did not lie in some form of sympathy for the Shīʿite cause, but has rather to be sought in his theorizing for the *ahl as-sunna* which, during the last decades of his life, was in the process of coming to grips definitively with ʿAlī's role among the three other *khulafāʾ rāshidūn*. It is more or less in the course of the latter half of Shuʿba's life that ʿAlī as the fourth rightly-guided caliph was added to the other three. This point of view, four rather than three caliphs succeeding Muḥammad as leader of the community, constituted the main political principle of the party that was soon to become Islam's orthodoxy[4].

One SCL, who is a generation younger than Shuʿba and who is discernible in a bundle supporting a similar *matn* decked with narrative trimmings, is Yūsuf b. Yaʿqūb b. Abī Salama al-Mājashūn, a Medinese transmitter of Persian extraction, who died in 183-5/799-801, cf. Mz., III, nos. 3858 and 3882 (*m*, IV, p. 1870, *s*). This spidery bundle is remarkable for the fact that several SSs, also featuring Shuʿba, dive below the said SCL, cf. IḤ., I, p. 175, *Ḥilya*, VII, p. 195. The significance of this tradition is illustrated furthermore by an avalanche of single *isnād* strands which later collectors brought into circulation in an attempt to authenticate it even further, with or without more or less elaborate textual additions highlighting ʿAlī's position vis-à-vis the Prophet. Without exception these SSs, with their appended *matn*s, fail to convince the sceptical *isnād* analyst and they only succeed in underlining the ancientry of the Shuʿba-centred bundles given above[5]. It will be readily understandable that the Shīʿites have adopted this *faḍāʾil* tradition of ʿAlī with gusto and have provided it with countless, purely Shīʿite SSs[6].

With a strand on the authority of Abū ʿAwn Muḥammad b. ʿUbayd Allāh ath-Thaqafī—Jābir b. Samura:

- "ʿUmar b. al-Khaṭṭāb said to Saʿd b. Abī Waqqāṣ (who was at the time his governor of Kūfa): 'The people (in Kūfa) complain about you in respect of everything you do[7], even your (way of performing the) *ṣalāt*.' Saʿd replied: 'I protract the first two (*rakʿa*s of the evening *ṣalāt*, sc. by lengthening my Qurʾān recitation) and shorten the last two. I never fell short in my imitation of the

1. 'Do you leave me behind?', *tukhallifunī*, could conceivably also be interpreted as 'Do you appoint me as your successor?', a point stressed in various subtle ways, also with the help of numerous textual additions to the proto-*matn*, by several factions of the Shīʿa.
2. Cf. Nawawī, XV, p. 174.
3. Cf. *TB*, I, p. 224.
4. For more on the chronology of the birth of the *sunna* party in Islam, see our lemma *sunna* in *EI* 2.
5. Thus IS, III 1, pp. 14 f, mentions four SSs which are not listed in the canonical collections. The same goes for Ibn Kathīr, *Al-bidāya wa 'n-nihāya*, VII, pp. 338, 339 (ult.), 340 etc.
6. The most extensive Shīʿite coverage of these is found in Nūr Allāh al-Ḥusaynī al-Marʿashī at-Tustarī, *Iḥqāq al-ḥaqq wa-izhāq al-bāṭil*, Qumm ca. 1957-94 (22 vols.), V, pp. 132-234; for the record, this chapter contains all the versions from the sunnite canonical and non-canonical collections as well.
7. For a survey of these complaints, see IḤj., *Fatḥ*, II, pp. 379 f, lower half; *TB*, I, p. 145.

Prophet's *ṣalāt*.' 'That is what I thought you actually did,' ʿUmar reassured him",

cf. Mz., III, no. **3847** (*kh*, 10/103, *m*, I, p. 335, *d*, *s*, confirmed in Ṭay., no. 216, Bagh., I, p. 194, IḤ., I, pp. 175, *Ḥilya*, VII, p. 162). Shuʿba may look like the clear CL of this tradition, but the bundle reveals a key figure who does not occur in Shuʿba's strand back to the Prophet but takes a position parallel to Shuʿba's master Abū ʿAwn. This key figure, ʿAbd al-Malik b. ʿUmayr, is the target for a number of parallel strands which may conceivably suggest it is he, rather than Shuʿba, who is the real CL of this bundle. However, weighing Shuʿba's position vis-à-vis that of ʿAbd al-Malik, otherwise the target of numerous dives in other bundles, it was preferred to ascribe the tradition to the former. The latter's seeming PCLs, Abū ʿAwāna, Jarīr b. ʿAbd al-Ḥamīd and Ibn ʿUyayna, fail to convince in the end.

For his CL position in a bundle supporting an anti-poetry saying (no. **3919**), see Aʿmash under no. 12364.

With a strand on the authority of Saʿd b. Ibrāhīm—Abū Umāma Asʿad b. Sahl—Abū Saʿīd al-Khudrī:

- "The Banū Qurayẓa had surrendered to the judgement of Saʿd b. Muʿādh[1], so the Prophet sent for him. He came riding a donkey. When he was near the mosque, the Prophet said to the Anṣār: 'Rise before your chief.' (Addressing Saʿd) he went on: 'These (B. Qurayẓa) will submit to your judgement.' Saʿd said: 'Kill their fighting men and lead their offspring into captivity.' Then the Prophet said: 'Your decision is (based on) the verdict of God (var. your decision is a kingly one)'",

cf. Mz., III, no. **3960** (*kh*, 56/168, *m*, III, pp. 1388 f, *d*, *s*, confirmed in Ṭay., no. 2240, IS, III 2, p. 5, IASh., XIV, p. 425, IḤ., III, pp. 22, 71, *Ḥilya*, III, p. 171). With at least four firmly attested PCLs Shuʿba is the undeniable CL of the wording of this tradition. However, he did not make it up. The origin of the *khabar* describing the plight of the B. Qurayẓa must be sought in the time when the event is said to have occurred, the year 5/627. In sum, here we see Shuʿba in the role of chronicler of a historical drama.

With a strand on the authority of al-Ḥakam b. ʿUtayba—Abū Ṣāliḥ Dhakwān—Abū Saʿīd al-Khudrī:

- "The Prophet passed by (the house of) a man from the Anṣār and sent for him. The man came outside with his head dripping (sc. with water). 'Have we perhaps caused you to make haste (sc. with finishing your major ritual ablution after intercourse)?' 'Yes,' the man said. Then the Prophet said: 'When you are made to hurry or fail to have an ejaculation, you need not perform a major ritual ablution (*ghusl*) but you can limit yourself to a minor ritual ablution (*wuḍūʾ*)",

cf. Mz., III, no. **3999** (*kh*, 4/34, 5, *m*, I, pp. 269 f, *q*, confirmed in Ṭay., no. 2185, IASh., I, 89, IḤ., III, pp. 21, 26). Shuʿba is the believable CL of this tradition which constitutes an argument in the juridical debate on what sort of intercourse necessitates a *ghusl* and what sort is exempt: the *ghusl* becomes obligatory only when ejaculation has taken place. This is summarized in the legal maxim: *al-māʾ min al-māʾ*, literally: water because of water, to be interpreted as: a *ghusl* after ejaculation.

With a strand on the authority of ʿAbd ar-Raḥmān b. ʿAbd Allāh b. al-Iṣbahānī—Abū Ṣāliḥ Dhakwān—Abū Saʿīd al-Khudrī:

- "A woman came to the Prophet and said: 'Messenger of God, the men have gone forth with ḥadīth from you, so appoint a day for us that we can come to you in order that you teach us what God has taught you.' The Prophet said: 'Assemble on such and such a day.' Thus they did. The Prophet came to them, taught them what God had taught him and said: 'Any woman among you who lost three children will be sheltered from Hell.' Then a woman asked: 'What about two children, what about two children?' 'Yes,' the Prophet answered, 'also two children[2]'",

cf. Mz., III, no. **4028** (*kh*, 3/35, *m*, IV, pp. 2028, *s*, confirmed in Bagh., I, p. 199, IḤ., III, pp. 34,

1. He was a leading figure in the Abd al-Ashhal clan of the Banū Aws, with whom the B. Qurayẓa had a pact, cf. *EI* 2, s.n. Qurayẓa (W.M. Watt). What led the B. Qurayẓa to place their lot in his hands is still a matter of debate, cf. M.J. Kister in *JSAI*, VIII, 1986, pp. 61-96.

2. The Arabic has simply the question: 'And two?' repeated three times, whereupon the Prophet's answer follows: 'And two!' repeated three times.

72). Shuʿba seems the CL of this bundle. He was imitated by Abū ʿAwāna who figures in a superimposed spider and there is also an alternative SS from him back to Abū Hurayra and the Prophet (cf. Mz., IX, no. 13409) supporting the same text with the addition of a gloss pertaining to the age of the children: 'as long as they have not yet attained an age when acts of disobedience are punishable'. For more comments, see Mālik under no. 13234*.

With a strand on the authority of Qatāda—ʿAbd Allāh b. Abī ʿUtba, the *mawlā* of Anas b. Mālik—Abū Saʿīd al-Khudrī:

- "The Prophet was more bashful than a virgin in her private enclosure and when he disapproved of something, we learned that from his facial expression (i.e. he did not have to say that he did)",

cf. Mz., III, no. **4107** (*kh*, 78/77, 3, *m*, IV, pp. 1809 f, *tm*, *q*, confirmed in Ibn al-Mubārak, *Zuhd*, p. 236, no. 676, Ṭay., no. 2222, Bagh., I, p. 302, IASh., VIII, pp. 335 f, IḤ., III, pp. 71, 79, 88, 91, 92). Shuʿba is the undeniable CL of this tradition.

With a strand on the authority of Abū 'l-Mutawakkil ʿAlī b. Dāwūd—Abū Saʿīd al-Khudrī:

- "(While on a journey), some companions passed by a tribe of nomads who did not want to offer them hospitality. Right at that moment their chief was stung (by a scorpion or bitten by a snake). The nomads asked: 'Do you have a medicine against it or is there someone among you who knows a magic incantation?' The companions answered: 'You refuse us hospitality so we will not do anything until you will have given us a remuneration.' So the tribesmen gave them a flock[1] of sheep. Then he[2] began to recite the Fātiḥa and, gathering his saliva, he spat (on the wound) which healed. The nomads brought the sheep, but the companions said: 'We will not take possession of them before we have asked the Prophet about this.' So they asked him, but the Prophet laughed saying: 'How did you know that (the Fātiḥa) has this magic quality? Take possession of the sheep and give me a share'",

cf. Mz., III, no. **4249** (the Six, *kh*, 37/16, *m*, IV, p. 1727, confirmed in IḤ., III, p. 44). The following analysis is no more than tentative. In this very complex bundle we discern next to the SCL Abū Bishr another key figure, Shuʿba, and two others with Wāsiṭ connections via Abū ʿAwāna and Hushaym. In another bundle supporting a similar text (no. 4307), with a different strand from Abū Bishr down to Abū Saʿīd, we find as alleged pupil of Abū Bishr only Aʿmash who has just one firmly attested pupil, Abū Muʿāwiya. To conclude that Abū Bishr is the CL in these bundles is hazardous, so attributing this tradition tentatively to Shuʿba seems the best solution. And there is a spider supported version with Hishām b. Ḥassān as key figure, cf. Mz., III, no. 4302 (*kh*, *m*, *d*).

With a strand on the authority of Khulayd b. Jaʿfar (and al-Mustamirr b. ar-Rayyān)—Abū Naḍra al-Mundhir b. Mālik—Abū Saʿīd al-Khudrī, who related that the Prophet said:

- "There was once a woman from the Jewish people who (was so short that she fixed wooden shoes to her feet, when she walked between two tall women, and she) used to stuff her golden ring with musk. Musk is a delicious perfume",

cf. Mz., III, no. **4311** (*m*, IV, pp. 1765 f, *t*, *s*, confirmed in Ṭay., no. 2169, Bagh., I, pp. 430 f, IḤ., III, p. 68, Ibn Ḥibbān, II, pp. 329 f). Shuʿba is the CL of this bundle. The *matn*, to which a variant is added in brackets[3], is enigmatic: in his commentary on Muslim Nawawī says that it is clear that the use of musk is hereby declared lawful in contradistinction to what the Shīʿa say (cf. XV, pp. 8 f). The bundle has a spider superimposed upon it which centres in the obscure al-Mustamirr, cf. Mz., III, no. 4381.

With a strand on the authority of al-Ḥurr b. aṣ-Ṣayyāḥ[4]—ʿAbd ar-Raḥmān b. al-Akhnas:

- "I was present when al-Mughīra b. Shuʿba in a sermon slighted ʿAlī b. Abī Ṭālib. Then Saʿīd b. Zayd stood up and spoke: 'I swear by the Prophet that I heard him say: 'Ten men will go to Paradise: the Messenger

1. In Arabic *qaṭīʿ*, differently explained as from ten to forty or between fifteen and twenty-five.
2. Who this he is left unspecified; some commentators say that it was Abū Saʿīd, the narrator of this story.
3. One may be reminded of the modern use of platform soles.
4. In IḤj's *Tahdhīb* erroneously: aṣ-Ṣabāḥ.

of God, Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Ṭalḥa, Zubayr, Saʿd b. Abī Waqqāṣ and ʿAbd ar-Raḥmān b. ʿAwf.' (ʿAbd ar-Raḥmān b. al-Akhnas went on:) If you would like me to mention the tenth man, I shall mention him by name: Saʿīd b. Zayd'",

cf. Mz., IV, no. **4459** (*d*, *ʿAwn al-maʿbūd*, XII, p. 262, *t*, *s*, *Kubrā*, V, p. 60, confirmed in Ṭay., no. 236, IḤ., I, p. 188). With his three believable PCLs, Ḥajjāj b. Minhāl, Wakīʿ and Ṭay., Shuʿba looks like the CL of this tradition, but the matter of the 'ten who were promised Paradise' (*al-ʿashara al-mubashshara*) is thrown into considerable disarray by a host of SSs and spiders which all centre in the companion Saʿīd b. Zayd and almost succeed in smothering this Shuʿba bundle. However, all these dives and spiders do not show up any clear alternative, older key figure who can safely be assumed to have brought this tradition into circulation, while the strands between Saʿīd b. Zayd stretching forth into the second/eighth century are *all* SSs peopled by nondescript figures whose *tarjama*s in the lexicons, if any, present no relevant information. One other figure, who is indeed somewhat older, is Ḥuṣayn b. ʿAbd ar-Raḥmān who is no more than SCL, see there under no. 4458.

With a strand on the authority of ʿAbd al-Malik b. ʿUmayr—Zayd b. ʿUqba—Samura b. Jundab, who related that the Prophet once said:

- "Begging (results in) scratches with which the beggar disfigures his face. If you want to beg, you disfigure your face, however, if you want, you can give up begging[1], (all this) except in case you ask the one in power (sc. for something you are entitled to) or except in case you beg for something which you cannot do without",

cf. Mz., IV, no. **4614** (*d*, *ʿAwn al-maʿbūd*, V, pp. 33 f, *s*, V, p. 100, confirmed in Ṭay., no. 889, IḤ., V, pp. 19, 22). Shuʿba is the (S)CL of this not very well-attested bundle which is at the same time complicated by various SSs. The tradition is one of many in which Islam's disapproval of mendicancy is attested.

With a strand on the authority of al-Ḥakam b. ʿUtayba—ʿAbd ar-Raḥmān b. Abī Laylā—Samura b. Jundab, who related the Prophet's words:

- "He who transmits something on my authority while thinking it is a falsehood, he belongs himself to the mendacious",

cf. Mz., IV, no. **4627** (*m*, I, p. 9, *q*, confirmed in Ṭay., no. 895, Bagh., I, p. 71, IASh., VIII, p. 407, IḤ., V, pp. 14, 20, Ibn Ḥibbān, I, p. 117). This is another tradition from the vast MC on mendacity in ḥadīth transmission and again Shuʿba is the convincing CL, as he was in no. 3623 above.

The same tradition but with a different strand back to the Prophet (Ḥabīb b. Abī Thābit / Maymūn b. Abī Shabīb / Mughīra b. Shuʿba) also has Shuʿba as CL, cf. Mz., VIII, no. 11531 (*m*, I, p. 9, confirmed in Ṭay., no. 690, Bagh., I, p. 183, IASh., VIII, p. 407, IḤ., IV, pp. 250, 252, 255, Ibn Ḥibbān, *Majrūḥīn*, ed. al-Qādirī, Hyderabad 1970, I, p. 4). Next to Shuʿba there is in that bundle an alternative CL copying him: Thawrī who was Shuʿba's junior by ten years.

Yet another bundle, supporting a similar text, shows up Shuʿba as CL again, this time copied by another alternative CL from Kūfa, Sharīk b. ʿAbd Allāh (d. 177/793), cf. below under no. 10087.

With a strand on the authority of Khubayb b. ʿAbd ar-Raḥmān—ʿAbd ar-Raḥmān b. Masʿūd:

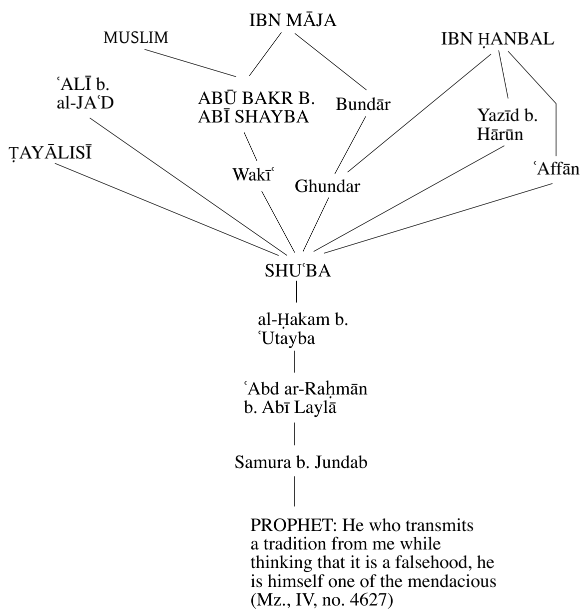
- "Sahl b. Abī Ḥathma[2] came to our meeting place and said: 'The Prophet has issued the following command: 'When you compute by conjecture (the quantity of dates on the trees in order to determine the amount due for *zakāt*), take[3] that (amount after the dates have been gathered in, that is, if they are free from disease) and set aside one third (for the owner to pay his *zakāt* from), and if you do not set aside or find a third, set aside one fourth[4]'",

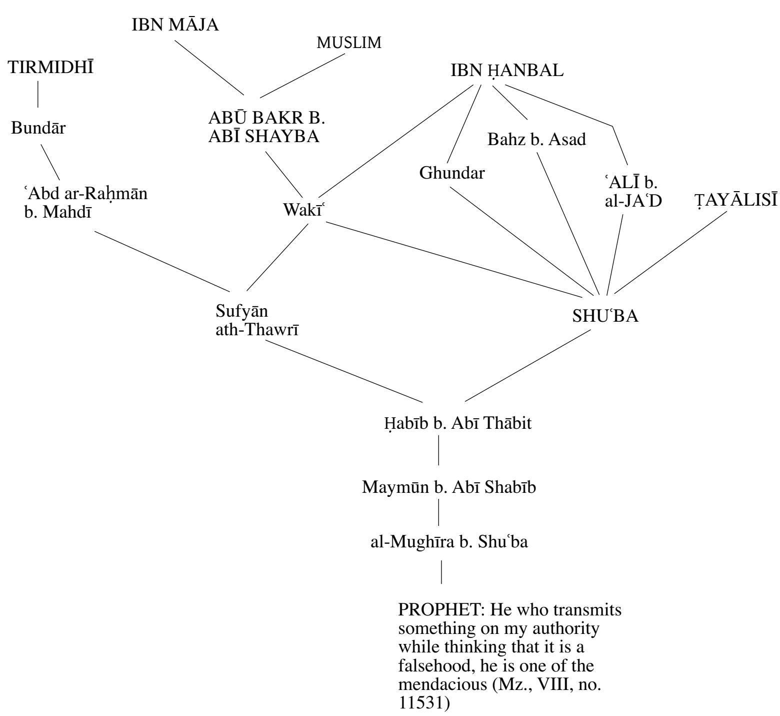
1. This at first sight quaint uttering is, according to Suyūṭī's commentary of *s*, a direct allusion to the Qurʾānic phrase (XVIII: 29): 'The truth rests with your Lord, he who wants to believe, does so, and he who wants to be an unbeliever, is an unbeliever (sc. everything is ordained by God)'.

2. A companion said to have been seven or eight at the time of Muḥammad's death, although this is questioned; he may have been confused with another person called Sahl, cf. IḤj., *Iṣāba*, III, pp. 195 f. The few traditions in whose *isnād* strands he figures are mostly from Ḥijāzī origin.

3. The verb translated here is *khudhū* as in most sources; there are three variants *juddū*, *judhdhū*, as well as *ḥudhdhū* all three meaning 'cut it off '(sc. from the trees).

4. The words in brackets were distilled from the comments on this opaque tradition in *ʿAwn al-maʿbūd*, IV, pp. 345 f. In order to gain insight into what it really means,


MUSLIM
IBN MĀJA
IBN ḤANBAL
ʿALĪ b.
al-JAʿD
ABŪ BAKR B.
ABĪ SHAYBA
Bundār
Yazīd b.
Hārūn
ṬAYĀLISĪ
Wakīʿ
Ghundar
ʿAffān
SHUʿBA
al-Ḥakam b.
ʿUtayba
ʿAbd ar-Raḥmān
b. Abī Laylā
Samura b. Jundab
PROPHET: He who transmits
a tradition from me while
thinking that it is a falsehood, he
is himself one of the mendacious
(Mz., IV, no. 4627)


IBN MĀJA
MUSLIM
TIRMIDHĪ
IBN ḤANBAL
Bundār
ABŪ BAKR B.
ABĪ SHAYBA
Bahz b. Asad
Ghundar
ʿAbd ar-Raḥmān
b. Mahdī
Wakīʿ
ʿALĪ b.
al-JAʿD
ṬAYĀLISĪ
Sufyān
ath-Thawrī
SHUʿBA
Ḥabīb b. Abī Thābit
Maymūn b. Abī Shabīb
al-Mughīra b. Shuʿba
PROPHET: He who transmits
something on my authority
while thinking that it is a
falsehood, he is one of the
mendacious (Mz., VIII, no.
11531)

cf. Mz., IV, no. **4647** (*d*, *ʿAwn al-maʿbūd*, IV, p. 345, *t*, *s*, confirmed in Ṭay., no. 1234, IḤ., III, p. 448, IV, p. 3, Dārimī, II, p. 351, Ibn Ḥibbān, V, pp. 118 f). Shuʿba is the clear CL of this complex and poly-interpretable tradition.

With a strand on the authority of ʿAmr b. Murra—ʿAbd ar-Raḥmān b. Abī Laylā:

- "When Qays b. Saʿd and Sahl b. Ḥunayf were in al-Qādisiyya a funeral procession passed by them whereupon they stood up. They were asked: '(Why do you do that? The dead person) is one of the local people.' They answered: 'The Prophet once stood up when a funeral procession passed by him and when he was told that it was a Jew, he said: 'Was he then not a living being?'",

cf. Mz., IV, no. **4662** (*kh*, 23/49, 2, *m*, II, p. 661, *s*, confirmed in Bagh., I, p. 26, IASh., III, p. 358, IḤ., VI, p. 6). This is Shuʿba's contribution to what appears to have been a hotly debated issue, especially in Ḥijāzī circles, cf. ʿAzq., III, pp. 458-63. In this bundle there are some diving strands figuring Aʿmash.

With one strand on the authority of Ḥuṣayn b. ʿAbd ar-Raḥmān—Hilāl b. Yasāf—Suwayd b. Muqarrin; and another on the authority of Ibn al-Munkadir—the *mawlā* Abū Shuʿba al-Kūfī—his patron Suwayd b. Muqarrin (paraphrase):

- "A man struck a servant girl of his in the face. I said: 'Don't you know that the face is pronounced sacred? When one of our tribe did this, the Prophet ordered us to set her free, although she was the only servant we had'",

cf. Mz., IV, no. **4811** (*m*, III, pp. 1279 f, *t*, *s*, confirmed in Ṭay., no. 1263, Bagh., I, pp. 206 f, 484, IḤ., III, p. 447, V, p. 444). In this very complex bundle we find alongside Shuʿba another key figure, Thawrī. It is really impossible to say to whom the tradition may be attributed, as their positions do not look very convincing. Shuʿba's is slightly better attested, that is why we might safely consider him the SCL.

With a strand on the authority of Yaʿlā b. ʿAṭāʾ—ʿUmāra b. Ḥadīd:

- "Ṣakhr b. Wadāʿa al-Ghāmidī transmitted the Prophet's words: 'O God, bless my community in its early morning (activity)!' When the Prophet sent out an expedition, he used to do so early in the morning. (Ṣakhr was a merchant who likewise sent out his servants early in the morning. He became so wealthy that he in the end no longer knew where to leave all his riches)",

cf. Mz., IV, no. **4852** (*s*, *Kubrā*, V, p. 258, confirmed in Ṭay., no. 1246, Bagh., I, p. 494, IḤ., III, p. 432, IV, pp. 384, 390, 391). Shuʿba seems the CL of this bundle. Hushaym emerges in it as key figure in what looks like a superimposed spider (*d*, *t*, *q*, IḤ., III, pp. 417, 432, IV, p. 384).

With a strand on the authority of ʿAmr b. Murra—ʿAbd Allāh b. Salama—Ṣafwān b. ʿAssāl al-Murādī:

- "One Jew said to another: 'Let us go to this prophet.' 'Do not say prophet,' said the other, 'if he were to hear you, he would have four eyes[1]. Then they went to him and asked him about the nine clear signs[2]. The Prophet replied: 'Do not associate anything with God, do not steal, do not fornicate, do not kill a living being which God has declared sacrosanct except when it is lawful, do not bring an innocent person to the authorities (in order to have him killed), do not bewitch, do not consume (the riches of others through) usury, do not slander the woman of unblemished reputation, do not flee from the battlefield, and especially

here follows a paraphrase from that commentary: There are two interpretations, the first says: a third or a fourth is set aside from the tenth meant for *zakāt*; the second says: it is set aside from the dates after they have been picked before the *zakāt* tenth is set aside from them. Shāfiʿī says: it means that a third or a fourth of the *zakāt* tenth is set aside in order that the owner himself distributes that among his relatives and neighbours. IḤj. says in the *Fatḥ*, IV, p. 89, that Layth b. Saʿd, IḤ., Isḥāq b. Ibrāhīm Ibn Rāhawayh and others interpret it literally. Abū ʿUbayd devotes a lengthy chapter on computing by conjecture (*kharṣ*) in his *Kitāb al-amwāl*, ed. Muḥammad ʿUmāra, pp. 585-97. Schacht does not seem to have addressed the issue in his *Introduction*.

1. Or witnesses? It is not clear what is meant with the apodosis *kāna lahu arbaʿatu aʿyunin*. Does it mean that the Jews were afraid that the Prophet was 'on to them', that he felt that they were on the point of recognizing his Prophethood?
2. This is an obvious allusion to Q. XVII: 101: 'We have brought Mūsā nine clear signs …'

for you Jews: do not violate the Sabbath.' Then the two Jews kissed the hands and feet of the Prophet and said: 'We testify that you are a prophet.' 'So what prevented you from following me?', he asked, whereupon they replied: 'Dāwūd prayed God that his progeny would never be without a prophet and we feared that, if we converted to Islam, the Jews would kill us'",

cf. Mz., IV, no. **4951** (*t*, *s*, *Kubrā*, V, pp. 198 f, *q*, confirmed in Ṭay., no. 1164, IASh., VIII, p. 562, IḤ., IV, pp. 239, 240, Ṭabarī, *Tafsīr*, XV, pp. 172 f). Shuʿba is the undeniable CL of this *tafsīr* tradition. It constitutes an alternative interpretation of the Qurʾānic verse at hand (XVII: 101) the other interpretation being centred on the plagues God is described to have visited the land of Pharaoh with.

With a strand on the authority of Simāk b. Ḥarb—ʿAlqama b. Wāʾil—(his father Wāʾil b. Ḥujr):

- "Ṭāriq b. Suwayd (or Suwayd b. Ṭāriq) asked the Prophet about wine. The Prophet prohibited it and disapproved of making it for medicinal purposes, adding that wine is never a medicine but rather a disease",

cf. Mz., IV, no. **4980** and IX, no. 11771 (*m*, III, p. 1573, *d*, *t*, confirmed in Ṭay., no. 1018, ʿAzq., IX, p. 251, IASh., VII, p. 380, IḤ., IV, p. 311, 317, V, pp. 292 f, VI, p. 399). Shuʿba's CL position is established by a range of believable PCLs, but the issue of wine prohibition is, of course, much older than Shuʿba. The bundle shows up a spider with Ḥammād b. Salama as key figure (cf. *q*[1], IḤ., IV, p. 311) but for lack of PCLs he cannot be considered as alternative CL.

With a strand on the authority of Abū Bishr Jaʿfar b. Iyās—ʿAbbād b. Shuraḥbīl[2]:

- "A drought had hit my people so I entered a garden in Medina and rubbed (some) ears of corn in order to eat the grains after which I stored (what was left of the grains) in my garment. Then the owner of the garden came and hit me and took my garment away from me. I went to the Prophet who rebuked the owner saying: 'You have not told this man (sc. that what he did is wrong) whereas he is ignorant and you have not fed him whereas he was hungry.' Then the Prophet ordered that my garment be returned to me and he presented me with a *wasq*[3] or half a *wasq* of food",

cf. Mz., IV, no. **5061** (*d*, *ʿAwn al-maʿbūd*, VII, p. 205, *q*, confirmed in Ṭay., IASh., VI, pp. 86 f, IḤ., IV, pp. 166 f). Shuʿba seems the CL in this otherwise not well-attested bundle, which shows up a SS from *s* (cf. VIII, p. 240) featuring a so-called Wāsiṭ connection.

With a strand on the authority of Qatāda—Anas b. Mālik—ʿUbāda b. aṣ-Ṣāmit, who related the Prophet's words:

- "The dream of a believer is a forty-sixth part of prophethood",

cf. Mz., IV, no. **5069** (*kh*, 91/4, 2, *m*, IV, p. 1774, *d*, *t*, *s*, confirmed in Ṭay., no. 575, IASh., XI, pp. 51 f, IḤ., V, pp. 316, 319, Dārimī, II, pp. 165 f), cf. Mz., I, no. 442 (*m*, Bagh., I, p. 392) and Mz., X, no. 11174 (*t*, Ṭay., no. 1088, Bagh., I, p. p. 494, IḤ., IV, pp. 10, 13) for spiders with Shuʿba as key figure supporting related *matn*s. Shuʿba is the convincing CL of this version which is part of a large MC on dreams. Alongside a number of spiders and SSs, there is one very similar version with Mālik as CL ending in the companion Anas b. Mālik, cf. Mz., I, no. 206 (*kh*, *s*, *q*, Mālik°, II, p. 956: A beautiful dream of a righteous person is a forty-sixth part of prophethood). It is conceivable that Mālik copied Shuʿba, as he so often appears to have done.

As is to be expected, Muslim commentators have devoted a good deal of energy on a suitable interpretation of the 'forty-six parts of prophethood'. From these mostly lengthy exposés the following main ideas can be distilled:

(1) The number forty-six is explained as indicating the forty-six periods of six months, that is to say twenty-three years, during which the Prophet received the divine revelations while in a state of wakefulness, whereas during the first six months of his Prophetic mission he received the divine revelations in dreams;

(2) Apart from this tradition featuring the num-

1. It deserves to be noted that *q*, who says he received it from IASh., inserts Ḥammād in his strand rather than Shuʿba who figures in IASh.'s *Muṣannaf*. Do we catch *q* here busily constructing his own diving strand by copying IḤ. or did he simply commit an error?

2. This wholly unknown companion occurs only this once in the tradition literature, cf. IḤj., *Iṣāba*, III, pp. 615 f.

3. Hinz (p. 53) determines this to be the equivalent of ca. 250 litre.

ber forty-six, the tradition occurs in a number of variants showing up a range of different numbers neatly summarized by IḤj. in his *Fatḥ*, XVI, p. 16, 8-10, from twenty-six all the way to seventy-six;

(3) The tradition is not to be taken literally but metaphorically since, with the demise of the Prophet, prophethood came to a definitive end;

(4) Prophethood in this tradition is to be read as insight into the world of the unseen, comparable with dreams which grant a similar insight;

(5) The number forty-six refers to the Prophet's forty-six *khaṣāʾiṣ*, i.e. special characteristics as manifested in his particular powers and in the miraculous situations and events of his life history, from divine revelation in its different guises to his being able to understand the language of a wolf or that of a sheep[1].

Shuʿba's tradition here is part of an extensive MC on dreams some of whose elements can be traced in the following composite. It is presented now as if it is the handiwork of Muḥammad b. Sīrīn, although attributing any dream-related tradition to that otherwise legendary dream expert cannot be maintained[2]**:**

With a strand on the authority of Abū Hurayra, who related the Prophet's words:

- "When day and night have become equally long[3], a man's dream is hardly ever mendacious. He who is most veracious in speech also has most truthful dreams. A Muslim's dream constitutes a forty-fifth (v.l. forty-sixth) part of prophethood. What constitutes part of prophethood cannot be false. Dreams are of three kinds: a happy message from God constitutes a good dream, one that brings sadness (v.l. fear) comes from the devil, the third kind is the dream which involves man himself[4]. If you dream of something alarming, get up, perform a *ṣalāt* and do not tell others. (When I[5] dream of being fettered), I much rather have (a dream in which I have) a shackle (around my ankles) than that I have (a dream in which I have) a shackle (around my neck[6]). (The dream describing me being bound around) my ankles stands for firmness in faith",

cf. Mz., X, no. 14444, 14452 (*m*, IV, p. 1773, *d*, *ʿAwn al-maʿbūd*, XIII, pp. 246 f, *t*, *q*, confirmed in Dārimī, II, p. 168, Ibn Ḥibbān, VII, p. 614). This composite tradition is mostly so concisely worded that the words in brackets were added for better understanding. In some versions the tradition is cut up into partly *marfūʿ*, partly *mursal*, partly *mawqūf* statements. All SSs have Ibn Sīrīn in common but the strands blossoming forth from him allow us only to mark him as a SCL, but definitely no more than that. This is regrettable, for Ibn Sīrīn is generally associated with the interpretation of dreams,

1. All these forty-six characteristics are enumerated in IḤj., *Fatḥ*, XVI, pp. 19 f. IḤj.'s commentary is also especially rich in quotes from other theologians such as Ghazālī, Ibn al-Jawzī, al-Qurṭubī and a number of others. For other attempts at interpreting this tradition, see Nawawī, XV, pp. 20 f, IḤj., *Fatḥ*, XVI, pp. 15-22, Qasṭallānī, X, pp. 140 f, Zurqānī, IV, pp. 350-4. For the episode with the talking wolf, see Ibn Kathīr, *Shamāʾil ar-rasūl*, pp. 273 ff, IḤ., III, pp. 83 f: With a strand on the authority of Yazīd b. Hārūn / al-Qāsim b. al-Faḍl al-Ḥuddānī / Abū Naḍra al-Mundhir b. Mālik / Abū Saʿīd al-Khudrī: A wolf attacked a herd of sheep and grabbed one, but the shepherd caught up with it and wrested the sheep from its mouth. Then the wolf sat down on its tail and said: 'Do you not fear God, taking away my livelihood that God has procured for me?' The shepherd said in amazement: 'What marvel is this, a wolf sitting down on his tail and uttering human speech!' The wolf said: 'Shall I tell you something even more wonderful than this? In Yathrib there is someone called Muḥammad who tells the people stories about things of the past.' Thereupon the shepherd, driving his sheep before him, made his way to Medina and settled down in a certain place. Then he went to seek out the Prophet and told him everything. The Prophet ordered that a congregational prayer meeting was to be convened, then he came forward and addressing the shepherd, he said: 'Tell them everything.' So the man did. The Prophet said: 'He speaks the truth. By Him in whose hand rests my soul, the Hour of Resurrection will not come before animals talk to man and man talks to the thong of his whip or his sandal and his thigh tells him what his relatives will do after his death.'"

2. See *EI* 2, s.n. Ibn Sīrīn (T. Fahd).

3. As for instance in spring, when flowers attain full bloom and fruit matures, as is mentioned in a commentary.

4. It says in IḤj.: 'Man will see in his dreams what occupies or worries him when he is awake.'

5. The person who speaks here is either the Prophet, or Abū Hurayra, or Ibn Sīrīn.

6. The fetters around the ankles constitute a metaphor for faith: they prevent a person from choosing a false direction. And fetters around the neck are associated with the people who are fettered in Hell. Fetters around the hands are to be interpreted as indicating that the dreamer is stingy.

an association which is not borne out in ḥadīth literature and is probably fictitious, cf. *EI* 2, s.n. (T. Fahd). It would have been satisfying to unearth at least one conceivably historical link with dreams from *isnād* evidence, but there seems to be none. For the technical comments, see IḤj., *Fatḥ*, XVI, pp. 62-8.

With a strand on the authority of Qatāda—Anas b. Mālik—ʿUbāda b. aṣ-Ṣāmit, who related the Prophet's words:

- "God wishes to meet whomsoever wishes to meet God, and God does not wish to meet whomsoever does not wish to meet God",

cf. Mz., IV, no. **5070** (*m*, IV, p. 2065, *t*, *s*, confirmed in Ṭay., no. 574, IḤ., V, p. 316). Shuʿba is (S)CL, but that verdict is tentative. The tradition generated so many different *isnād* strands at the hands of contemporaries and younger traditionists that it is perhaps safer to say that it is of unknown authorship. Other key figures peopling the many bundles and spiders found in support of the saying are Hammām b. Yaḥyā (no. 5070, *kh*, 81/41, 1, *m*, IḤ., V, p. 321, Dārimī, II, p. 402), Zakariyyāʾ b. Abī Zāʾida (Mz., XI, no. 16142, *m*, *s*, Ḥum., no. 225, IḤ., VI, pp. 44, 55, 207, 236), Abū Usāma (Mz., VI, no. 9053, *kh*, *m*) and also Mālik who lends it a *ḥadīth qudsī* appearance, see there under no. 13831°. Moreover, Saʿīd b. Abī ʿArūba is (S)CL in a version in which the saying constitutes a preamble for a tradition on the abhorrence of death, see there under no. 16103.

With a strand on the authority of Muḥammad (or ʿAbd Allāh) b. Abī 'l-Mujālid:

- "ʿAbd Allāh b. Shaddād and Abū Burda (b. Abī Mūsā) had different opinions on the *salaf* (i.e. a sale contract with prepayment for commodities to be delivered later), so they sent me to ʿAbd Allāh b. Abī Awfā[1] to ask him about it. He said: 'In the lifetime of the Prophet and in the time of Abū Bakr and ʿUmar we used to conclude this type of sale in respect of wheat, barley, raisins and dates with people of whom I did not know whether or not they had these commodities in their possession.' Then I asked (ʿAbd ar-Raḥmān) b. Abzā[2] about it and he told me likewise",

cf. Mz., IV, no. **5171** (*kh*, 35/2, 4, *d*, *s*, VII, pp. 289 f, *q*, confirmed in Ṭay., no. 815, IASh., VII, pp. 55 f, IḤ., IV, p. 354, *Ḥilya*, VII, pp. 162 f). This is Shuʿba's version of a tradition from the MC on *salaf* or *salam* sale contracts, for which see Lane, s.vv, and Schacht, *Introduction*, p. 153. For another CL in this MC, see Sufyān b. ʿUyayna under no. 5820. This bundle contains a spider probably superimposed by *kh* with Abū Isḥāq ash-Shaybānī as key figure. The *matn* this spider supports identifies the merchants with whom these *salaf* sales were concluded as the Nabateans of southern Syria, cf. IḤj., *Fatḥ*, V, p. 337.

With a strand on the authority of ʿAmr b. Murra—ʿAbd Allāh b. Abī Awfā:

- "When people came to the Prophet with their alms, he used to say: 'God, bless them.' One day, when my father Abū Awfā came to him with his alms, he exclaimed: 'God, bless the relatives of Abū Awfā'",

cf. Mz., IV, no. **5176** (*kh*, 24/64, *m*, II, pp. 756 f, *d*, *s*, *q*, confirmed in Ṭay., no. 819, Bagh., I, p. 19, IḤ., IV, pp. 353 f). Shuʿba is the undeniable CL. Abū Awfa ʿAlqama b. Khālid was a member of the Hawāzin tribe. The sources do not seem to contain clues as to why he may have been singled out in this *faḍāʾil* tradition.

With a strand on the authority of Majzaʾa b. Zāhir—ʿAbd Allāh b. Abī Awfā:

- "The Prophet used to pray (after the bow in the *ṣalāt* = *rukūʿ*): 'God, to You belongs all the praise of heaven and earth and of everything else You want. God, cleanse me with snow, hail and cold rain. God, purify me from sins and mistakes, as dirt is washed off from a white garment'",

cf. Mz., IV, no. **5181** (*m*, I, pp. 346 f, *s*, confirmed in Ṭay., no. 824, IḤ., IV, p. 354). It is hard to decide whether Shuʿba is the CL of this bundle or whether he copied Aʿmash who seems the CL in a bundle with a different strand back to the Prophet supporting a similar *matn*, see his *tarjama* under no. 5173. This *matn* is part of a MC on solemn formulae to

1. This man was allegedly the last to die of all the companions who settled in Kūfa, cf. IḤj., *Iṣāba*, IV, pp. 18 f. That was in the year 80/699.

2. A *mawlā* who was allegedly so well-versed in the Qurʾān and inheritance portions that he was at one time appointed alms collector in Mecca, cf. IḤj., *Iṣāba*, IV, pp. 282 f.

be inserted after certain movements in the *ṣalāt*.

With a strand on the authority of Yazīd b. Khumayr[1]—ʿAbd Allāh b. Busr:

- "The Prophet once visited my father and we presented him with food and (a dish called) *waṭba*[2] from which he ate. Then he was brought some dates from which he ate too, collecting the stones between his fingers[3]… Then he was given to drink and after drinking he passed (the water-skin) on to the person sitting on his right. (When he stood up to go, my father did so too.) Taking the bridle of the Prophet's mount, my father said: 'Pray to God on our behalf,' whereupon Muḥammad said: 'God, bless them in the sustenance You give them; forgive them and be merciful'",

cf. Mz., IV, no. **5205** (*m*, III, pp. 1615 f, *d*, *t*, *s*, confirmed in Ṭay., no. 1279, IḤ., IV, pp. 188-90). Shuʿba is the clear CL. The bundle shows up a few SSs and spiders, all centring in the companion ʿAbd Allāh b. Busr supporting related *matn*s, cf. Mz., IV, nos. 5187, 5192, 5193 and 5204. This companion who settled in Ḥimṣ was allegedly the last of all the companions to die in Syria in 88/707 or 96/715 at the age of ninety-four or one hundred years. His longevity is said to have been predicted by Muḥammad, cf. IḤj., *Iṣāba*, IV, pp. 23 f, Ṭabarī, *Annales*, I, p. 1070.

With a strand on the authority of Muḥammad b. Juḥāda—Abū Ṣāliḥ Bādhām[4]—ʿAbd Allāh b. ʿAbbās:

- "The Prophet cursed (var. the Prophet said: 'May God curse …) the women who visit graves taking them as prayer sites and (illuminate them with) lamps",

cf. Mz., IV, no. **5370** (*d*, *ʿAwn al-maʿbūd*, IX, p. 41, confirmed in Ṭay., no. 2733, Bagh., I, p. 429, IḤ., I, pp. 229, 287, 324, 337). Shuʿba seems the CL in this not very well-attested bundle. It shows up another, later CL, the *mawlā* ʿAbd al-Wārith b. Saʿīd (d. 180/796, cf. *t*, *s*, *q*, Ibn Ḥibbān, V, p. 72), who may be the real CL, if Shuʿba's position in this bundle fails to convince in the end.

With a strand on the authority of Qatāda—Abū 'l-ʿĀliya—ʿAbd Allāh b. ʿAbbās, who related the Prophet's words:

- "It does not behove anyone to say that he is better than Yūnus b. Mattā",

cf. Mz., IV, no. **5421** (*kh*, 60/24, 2, *m*, IV, p. 1846, *d*, confirmed in Ṭay., no. 2650, IḤ., I, pp. 242, 254, 342). Shuʿba is the clear CL of this tradition. It seems to convey the message that saying denigrating things[5] about Yūnus, Islam's counterpart of the Old Testament prophet Jonah, is prohibited. Curiously enough, this allegedly Prophetic statement also exists moulded in the form of a *ḥadīth qudsī*, cf. Graham, pp. 167 f. Shuʿba's qualification as CL is furthermore strengthened by his CL position in a bundle with a different strand back to the Prophet supporting a similar statement, cf. Mz., IX, no. 12272 (*kh*, 65/6, 4, 2, *m*, ibidem, confirmed in Ṭay., no. 2531, Bagh., I, p. 443, IḤ., II, pp. 405, 468). Thawrī, with a strand of his own back to the Prophet, can be seen copying Shuʿba, cf. Mz., VII, no. 9266 (*kh*, 65/4, 26, *s*, IḤ., I, pp. 391, 440, 442, Dārimī, II, p. 399, Abū Yaʿlā, IX, pp. 184 f).

With a strand on the authority of Abū Bishr Jaʿfar b. Iyās—Saʿīd b. Jubayr—ʿAbd Allāh b. ʿAbbās:

- "The Prophet used to fast to the point that people said: 'He does not want to break his fast,' and he used to forego fasting to the point that people said: 'He does not want to fast.' Since arriving in Medina he never fasted an entire month except Ramaḍān",

cf. Mz., IV, no. **5447** (*m*, II, p. 811, *t*, *s*, *q*, confirmed in Ṭay., no. 2626, IḤ., I, pp. 227, 241). Shuʿba seems the CL of this tradition. A similar *matn*, sup-

1. In Bagh., I, p. 497, no. 1730, we find a statement ascribed to Yaḥyā b. Maʿīn that only Shuʿba and his Wāsiṭī connection Abū ʿAwāna transmitted traditions from this Yazīd. We may therefore think of Shuʿba as the man who is responsible for his persona, he defended him in any case when he was questioned about him, cf. IḤj., *Tahdhīb*, XI, p. 324.

2. According to Lane, s.v. *ḥays*, consisting of dates mixed with clarified butter and dried curd (*aqiṭ*).

3. The underlying message of this tradition is that one is not to throw date stones back onto the dish from which one is served, this out of consideration for others partaking of the dates, cf. *ʿAwn al-maʿbūd*, X, p. 140.

4. The *kunya* Abū Ṣāliḥ is attached to various figures in this *ṭabaqa*. Bādhām, the person mentioned here in Mz., is particularly controversial. Other successors called Abū Ṣāliḥ are Dhakwān, the best-known among them, and Mīzān. For a survey of the Abū Ṣāliḥ problem, see Rāmahurmuzī, *Al-muḥaddith al-fāṣil*, pp. 287-93.

5. IḤj., *Fatḥ*, VII, pp. 262 f, describes Yūnus' chequered career in some detail which resembles closely the account of Jonah in the Old Testament. Mattā is sometimes said to have been the name of his mother, not that of his father.

ported by a superimposed spider with Abū ʿAwāna as key figure, is found in *kh*, *m*, ibidem, IḤ., I, pp. 271, 301, 321, Dārimī, II, p. 30.

With the same strand:

• "My aunt Umm Ḥufayd presented the Prophet with some clarified butter, dried curd and lizards. He ate from the butter and the curd but out of disgust he did not touch the lizards, whereas at that same table people partook of it. If it had been forbidden, it would not have been eaten at his table",

cf. Mz., IV, no. **5448** (*kh*, 51/7, 2, *m*, III, pp. 1544 f, *d*, *s*, confirmed in Ṭay., no. 2622, Bagh., I, p. 499, IḤ., I, pp. 240, 255 f, 322, 328 f, 347). Shuʿba is the clear CL of this version from the large MC on the permissibility of lizard meat. Other CLs of versions in this MC will be dealt with in their *tarjama*s. For another version in which Shuʿba is CL, see below under no. 7111.

With the same strand:

• "When the Prophet arrived in Medina, he found the Jews observing the fast of ʿĀshūrā'. He asked: 'What is this?' Whereupon they said: 'This is the day on which Mūsā and the Israelites were granted victory over Pharaoh, therefore we fast on that day in order to glorify it.' Then the Prophet said: 'We are even more closely associated with Mūsā than you', and he ordered his followers to fast on that day too",

cf. Mz., IV, no. **5450** (*kh*, 65/10, 2, *m*, II, 796, confirmed in Ṭay., no. 2625, IḤ., I, p. 340, Dārimī, II, p. 36, Bay., IV, p. 289). Shuʿba seems the CL of this ʿĀshūrā' tradition, of which there are many, resulting in a number of MCs. Shuʿba is in fact the oldest CL discernible in all the bundles supporting versions within these MCs. Superimposed upon his bundle here there is an alternative bundle with a later CL, Hushaym b. Bashīr from Wāsiṭ (*kh*, *m*, II, p. 795, *d*, *s*). It is probable that the latter copied the former and made use of a dive. Thawrī is found in a bundle of his own supporting a similar, slightly more elaborate *matn*, cf. nos. 5528, 5443 (*kh*, *m*, *s*, *q*). For rather different versions on the ʿĀshūrā' issue from which the linkage with the Jews is conspicuously absent, see Mālik b. Anas under nos. 11408° and 17157*[1].

1. For more on this fast, see a study of Yitzhak Nakash in *WI*, XXXIII, 1993, pp. 161-81.

For Shuʿba's CL position in Mz., IV, no. **5453**, see the *tarjama* of ʿAmr b. Dīnār under no. 5582.

For his CL position in Mz., IV, no. **5457**, see Aʿmash under no. 5612.

With a strand on the authority of al-Ḥakam b. ʿUtayba—Saʿīd b. Jubayr—ʿAbd Allāh b. ʿAbbās:

• "I spent the night in the house of my maternal aunt Maymūna bt. al-Ḥārith, the Prophet's wife. The Prophet performed the late-evening *ṣalāt*. After that he came to her house, performed four *rakʿa*s and went to sleep. Then he got up in the night and asked: 'Is the boy asleep?' After that he made ready to perform the night *ṣalāt*. I took a position at his left, but he positioned me at his right, performed five *rakʿa*s (then two) and then he went to sleep again until I heard him snoring. Then in the morning he left for the (morning) *ṣalāt*",

cf. Mz., IV, no. **5496** (*kh*, 3/41, 2, *d*, *ʿAwn al-maʿbūd*, IV, pp. 163 f, *s*, confirmed in Ṭay., no. 2632, Bagh., I, p. 76, IḤ., I, p. 341[##]). Shuʿba is the CL of this tradition which is part of one of the many MCs dealing with the performance of the night *ṣalāt*. The variants have partly been incorporated in the translation. Other, later CLs probably copied Shuʿba's version in this particular MC, which has the narrative element of Ibn ʿAbbās spending the night in his aunt's house in all its versions. These other CLs are (1) Thawrī who inserts among other subjects digressions on the Prophet's performing a *wuḍū'* and saying a prayer featuring the word *nūr* (= light), cf. Mz., V, no. 6352 (the Six, *kh*, 80/10, *m*, I, pp. 525 f, confirmed in IḤ., I, pp. 283, 343); (2) Mālik who moreover gives details on where Ibn ʿAbbās slept, at exactly what time Muḥammad got up in the night, what Qur'ān verses he recited, and an elaborate description of the *rakʿa*s he performed without, however, a reference to his snoring, cf. Mz., V, no. 6362° (the Six, *kh*, 4/36, *m*, I, pp. 526 f, confirmed in Mālik, I, pp. 121 f, IḤ., I, pp. 242, 358); and (3) Sufyān b. ʿUyayna who gives a condensed version, cf. Mz., V, no 6356 (*kh*, 4/5, *m*, I, p. 528, *t*, *s*, *q*, confirmed in Ḥum., no. 472, IḤ., I, p. 220).

With a strand on the authority of ʿAdī b. Thābit al-Anṣārī—Saʿīd b. Jubayr—Ibn ʿAbbās:

• "On the day of the sacrifice or the day of the breaking of the fast the Prophet went outside and performed two *rakʿa*s (i.e.

the festival *ṣalāt* which is followed by a sermon) without performing (any supererogatory *rakʿa*s) either before or after the festival *ṣalāt*. Then, together with Bilāl, he went to the women and ordered them to give alms, whereupon they began to cast[1] down their earrings and necklaces[2]",

cf. Mz., IV, no. **5558** (the Six, *kh*, 24/21, 1, *m*, II, p. 606, confirmed in Ṭay., no. 2637, Bagh., I, pp. 166 f, IḤ., pp. 280, 340). The issue of whether or not supererogatory *rakʿa*s may precede or follow the festival *ṣalāt* is a controversial one, a basically Medinan point of view (cf. Mālik°, I, p. 181) here being expressed by Shuʿba who is the CL of this tradition. The issue dates however to a much earlier time and the different viewpoints adopted in Iraq and the Ḥijāz are neatly summarized in IḤj., *Fatḥ*, III, p. 129, and *ʿAwn al-maʿbūd*, IV, p. 16.

With the same strand to Ibn ʿAbbās, who related the Prophet's words:

- "Do not take any living (animal) as target (sc. for shooting practice)",

cf. Mz., IV, no. **5559** (*m*, III, p. 1549, *s*, confirmed in Ṭay., no. 2616, Bagh., I, p. 167, IḤ., I, p. 280, 285, 340). This tradition belongs to a MC on killing *ṣabran*, i.e. killing an animal which is tied up by taking shots at it for target practice, an activity strictly forbidden since it was taken as tantamount to torture/mutilation (*muthla*). Another tradition within this MC also has Shuʿba as CL, cf. above under no. 1630. The Ibn ʿAbbās version related here has an alternative with a strand ending in ʿAbd Allāh b. ʿUmar circulated by two Wāsiṭ-connected CLs, cf. Abū ʿAwāna in no. 7054. And Thawrī is key figure in a spider supporting a similar *matn*, cf. Mz., V, no. 6112.

With a strand on the authority of ʿAdī b. Thābit al-Anṣārī and ʿAṭāʾ b. as-Sāʾib—Saʿīd b. Jubayr—Ibn ʿAbbās, who related the Prophet's words:

- "Jibrīl began to stuff the mouth of Pharaoh with clay lest he would say: 'There is no god but God (and thus secure salvation through God's pardon)",

cf. Mz., IV, no. **5561** (*t*, *s*, *Kubrā*, VI, p. 363, confirmed in Ṭay., no. 2618, IḤ., I, pp. 240, 340, Ṭabarī, *Tafsīr*, ed. Shākir, XV, pp. 190 ff). Shuʿba seems the CL of this tradition which deals with a background detail of the story of how Mūsā fled through the Red Sea, hotly pursued by Pharaoh who, on the point of drowning, was about to utter the *shahāda* in order to save his life; cf Q. X: 90. Curiously, this bit of exegesis may be felt to contradict the clear utterance in that Qurʾānic verse, namely that Pharaoh did manage to begin uttering the formula in a roundabout way, only to have his claim rejected by God in the next verse.

With a strand on the authority of Mukhawwal b. Rāshid—Muslim b. ʿImrān al-Baṭīn—Saʿīd b. Jubayr—Ibn ʿAbbās:

- "On Friday the Prophet used to recite in his early morning *ṣalāt*: '*Alif lām mīm*, the sending down (of the Book in which there is no doubt, Q. XXXII: 1)' and 'Has any period of time come over man (that he was an unremembered object?, LXXVI: 1).' Furthermore, he used to recite in the Friday *ṣalāt* the *sūra*s LXII, 'Friday', and LXIII 'the Hypocrites'",

cf. Mz., IV, no. **5613** (*m*, II, p. 599, *d*, *s*, confirmed in Ṭay., no. 2636, IḤ., I, pp. 226, 340, *Ḥilya*, VII, p. 182). Shuʿba seems the CL in this bundle superimposed upon which there are, alongside some SSs, also spiders with Thawrī and Abū ʿAwāna as key figures. Thawrī is himself (S)CL in a bundle supporting a similar *matn* with a different strand back to Abū Hurayra, cf. Mz., X, no. 13647 (*kh*, 11/10, *m*, *s*, Dārimī, I, p. 435).

With a strand on the authority of Salama b. Kuhayl—Muslim b. ʿImrān al-Baṭīn—Saʿīd b. Jubayr—Ibn ʿAbbās:

- In the Jāhiliyya women[3] used to circumambulate the Kaʿba while naked, calling out: 'Who will lend me a *ṭawāf* garment?' with which they could cover their private parts, and they recited (*rajaz*):

  'Today you may see part of it or all
  and what you see thereof I bar to all.'

1. From a related tradition it becomes clear that they allegedly threw their gifts down onto a mantle which Bilāl had spread out for them on the ground.
2. The Arabic word is *sikhāb*, pl. *sukhub*, a necklace without precious stones but made of various kinds of perfumes kneaded into beads.
3. In a variant it says: 'In the Jāhiliyya people used to circumambulate the Kaʿba while naked, the men by day and the women by night and they would call out: … etc.'

Then the following Qurʾānic verse was revealed: 'Put on your ornaments at every place of worship (VII: 31)[1]'",

cf. Mz., IV, no. **5615** (*m*, IV, p. 2320, *s*, confirmed in Ṭabarī, *Tafsīr*, ed. Shākir, XII, pp. 389 f, Bay., II, p. 223, V, p. 88, Wāḥidī, p. 129). With one firm PCL, Ghundar, and one plausible one, Ṭayālisī, as well as two SSs, Shuʿba is just about the believable CL of this tradition. The tradition is not found in Ṭayālisī's *Musnad* but is quoted on his authority by Wāḥidī and Bayhaqī. That is not as strange as it may seem: his incomplete *Musnad* does not contain *mawqūfāt*—and that is what this tradition is—but only *marfūʿāt*[2]. What clinches Shuʿba's CL-ship may be found in his well-attested predilection for *rajaz* verse[3]. Furthermore, in his *Tafsīr*, Beirut 1986, II, p. 218, penult, Ibn Kathīr even seems to identify this tradition with Shuʿba.

Making circumambulations in the nude was an old custom dating back to the Jāhiliyya. People doffed their clothes and left them lying there where they had taken them off, letting them be trampled on by everyone passing along the spot. Men as well as women would then put on garments which members of the Ḥums[4] handed out to them. This custom is described in detail in a SS-supported tradition with the strand: Farwa b. Abī 'l-Maghrāʾ / ʿAlī b. Muslhir / Hishām b. ʿUrwa / his father / ʿUrwa b. az-Zubayr (shortened paraphrase):

- "In the Jāhiliyya people used to make their circumambulations in the nude except the Ḥums. In the hope of gathering in a divine reward, the Ḥums, i.e. the Quraysh and those they generated, gave a garment to every (naked) man and woman in which these could make their circumambulations. But those who were not given garments made them in the nude. The great majority of people made the rush back (to Mecca) from ʿArafāt, but the Ḥums did so from Jamʿ (= Muzdalifa) ... Eventually the Ḥums made the rush back also like the rest of the pilgrims (sc. from ʿArafāt) following the revelation of the Qurʾānic verse concerning them: 'Make the rush from where the people make the rush and ask God's forgiveness ... (II: 199)'",

cf. Mz., XII, no. 17111 (*kh*, 25/92, 2). It is from that time that the compulsory stay at ʿArafāt was instituted. For all this, see Nawawī, XVIII, pp. 162 f, IḤj., *Fatḥ*, IV, pp. 264 f, Ṭabarī, *Tafsīr*, II, pp. 291 f.

Shuʿba, who seems the CL in a tradition concerning abrogation and Q. IV: 93, cf. Mz., IV, no. **5621**, probably copied Manṣūr b. al-Muʿtamir, see there under no. 5624.

With a strand on the authority of al-Mughīra b. an-Nuʿmān—Saʿīd b. Jubayr—Ibn ʿAbbās, who related the Prophet's words uttered in the course of a sermon:

- "People, (on the Day of Resurrection) you will be gathered in the presence of God, barefoot, naked, uncircumcised[5] (and reciting the verse:) 'Like We began the first creation, We will repeat it, that is a promise incumbent upon Us, that We will certainly do (XXI: 104).' Verily, the first creature to be clothed on that Day will be Ibrāhīm. Men from my community will be brought forward, they will be led forth to the left and I will say: 'Lord, my companions.' Then a voice will say (*fa–yuqālu*): 'You do not know what innovations they have perpetrated after your death.' Then I will say like a pious servant (reciting Q. V: 117 f): 'I bore witness concerning them as long as I lived among them, and when You bore me away, You watched over them Yourself. You bear witness of everything. If You punish them, well, they are Your servants, and if You pardon them, You are all-mighty and all-wise.' Then the voice will say to me: 'They kept on returning to infidelity since you left them'",

1. In Muqātil's *Tafsīr* this pre-Islamic custom is also referred to, cf. III, p. 125.
2. Cf. our lemma in *EI* 2 s.n. Ṭayālisī.
3. Cf. *Festschrift Wagner*, II, pp. 182-207 passim.
4. *Ḥums* is the plural of *aḥmas*. This is the appellative of those people who, in olden days, had proved themselves to be 'hard, strong' (= *aḥmas*) in battle as well as in the religion by upholding vigorously certain customs mainly to do with the pilgrimage like never setting foot outside the sacred territory (*ḥaram*). Generally speaking, the appellative was applied to Quraysh and those whom they had generated who had become members of certain other tribes like Kināna, Khuzāʿa, Jadīlat Qays (i.e. Fahm and ʿAdwān), and ʿĀmir b. Ṣaʿṣaʿa, cf. *Lisān al-ʿarab*, s.v. *ḤMS*.
5. This is supposed to mean that they will be assembled in the state in which they were born.

cf. Mz., IV, no. **5622** (*kh*, 65/5, 14, *m*, IV, pp. 2194 f, *t*, *s*, confirmed in Ibn al-Mubārak, *Zuhd*, p. 462, Ṭay., no. 2638, IASh., XIII, p. 247, IḤ., I, pp. 235, 253, Dārimī, II, p. 420). Shuʿba is the undeniable CL of this tradition, which can be viewed in fact as an early precursor to the *ḥadīth qudsī*, but is not recorded as such in Graham's monograph. The Arabic passive verbal form *fayuqālu* is a typical way of introducing God's direct speech without referring to God by means of an active verbal form: *qāla* or *yaqūlu'llāh*[1]. Only in one locus in *kh* do we find *fa-yaqūlu 'llāh*, cf. 81/45, 5, which is in view of the dozen or so other loci featuring a passive to be considered as some sort of hypercorrection on the part of an anonymous transmitter between Shuʿba and *kh*. A spider with Thawrī is superimposed upon this bundle, complete with the addition that he and Shuʿba heard it together from the totally obscure al-Mughīra b. an-Nuʿmān, surely to be interpreted as an attempt to grant this man an identity[2]. Furthermore, Sufyān b. ʿUyayna figures as CL in a similar bundle without the probably fictitious al-Mughīra, but with ʿAmr b. Dīnār as alleged pupil of Saʿīd b. Jubayr supporting only the very first sentence, cf. Mz., IV, no. 5583 (*kh*, 81/45, 3 f, *m*, *s*, confirmed in Ḥum., no. 483, IḤ., I, p. 220).

With a strand on the authority of Abū Khālid Yazīd b. ʿAbd ar-Raḥmān—Minhāl b. ʿAmr—Saʿīd b. Jubayr—Ibn ʿAbbās, who related the Prophet's words:

- "He who visits a sick person whose hour has not yet struck, uttering seven times in his presence: 'I ask God the Almighty, the Lord of the magnificent throne, that He cure you,' God will surely heal him from his malady",

cf. Mz., IV, no. **5628** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 257, *t*, *s*, confirmed in IḤ., I, pp. 239, 243). Shuʿba seems the CL in this not very well-attested bundle. The tradition is part of a huge MC on the merit of paying visits to the sick.

With a strand on the authority of ʿAmr b. Murra—Abū 'l-Bakhtarī Saʿīd b. Fayrūz—ʿAbd Allāh b. ʿAbbās:

- "The Prophet forbade selling dates until they are fit for eating and properly weighed. I asked: 'What do you mean 'weighed'?' Then a man present there said: 'Until an estimate (of their quantity) is made'",

cf. Mz., IV, no. **5660** (*kh*, 35/3, 3, *m*, III, p. 1167, confirmed in Ṭay., no. 2722, Bagh., I, p. 61, IḤ., I, p. 341). This is Shuʿba's contribution to the large MC on the prescriptions underlying the selling of dates.

With a strand on the authority of ʿAbd al-Malik b. Maysara—Ṭāwūs:

- "Ibn ʿAbbās was asked about the verse (Q. XLII: 23) 'Say (sc. to Quraysh), I shall not ask you for a remuneration for this (sc. for delivering God's message) but only (that you) love (me as) your relative', whereupon Saʿīd b. Jubayr said: 'The 'relative' refers to the descendants of Muḥammad (*ṣ*).' Then Ibn ʿAbbās said: 'Your answer is (too) hasty; there was not a single group (*baṭn*) among the clans of Quraysh which had no ties of kinship with the Prophet; (in other words, the verse means:) … but only that you treat the family ties that exist between you and me with respect'",

cf. Mz., V, no. **5731** (*kh*, 65/42, 1, *t*, *s*, *Kubrā*, VI, p. 453, confirmed in IḤ., I, pp. 229, 289, quoting among others Ṭay. in whose *Musnad* it could, however, not be traced, Ṭabarī, *Tafsīr*, XXV, p. 23). Although not widely attested, this bundle seems to have Shuʿba for CL.

With a strand on the authority of Qatāda—ʿIkrima—Ibn ʿAbbās, who related the Prophet's words:

- "This (finger) and that (finger, in case blood-money is to be paid, when a person loses a finger in a conflict) are the same: the little finger and the thumb",

cf. Mz., V, no. **6187** (*kh*, 87/20, *d*, *t*, *s*, VIII, p. 56, *q*, confirmed in Bagh., I, p. 291, IASh., IX, p. 190, IḤ., I, pp. 227, 339, 345, Bay., VIII, pp. 91 f). Shuʿba is doubtless the CL of this tradition, but the issue of how much is to be paid for the loss of any part of the body is an ancient one and goes probably back to the time when the accepting of blood-money in Islam began to be preferred to retaliation. Eventually, each finger carried a blood-money of ten camels. In ʿAzq., IX, p. 384, we still find a reference to a list of amounts to be submitted as blood-

1. In IḤ., I, p. 253, we read the form *fal-yuqālanna*.
2. The ploy is extensively described in Ṭay., no. 2638, and Mz., *Tahdhīb*, XXVIII, pp. 405 f. In his *tarjama* of al-Mughīra in his *Tahdhīb*, IḤj. for once did not copy Mz.'s *Tahdhīb* which may bespeak his doubts about the man's historicity.

money differentiating between the fingers, or the case so being toes: for the thumb fifteen camels had to be handed over, for the index and middle finger ten, for the ring finger nine and for the little finger six. The rumour concerning a list in circulation in the Ḥijāz defining the different amounts of blood-money to be paid in respect of the bodily parts is also hinted at here[1]. The nos. 8684 and 8808, both ending in the ʿAmr b. Shuʿayb family *isnād*, form a spider fixing the *diya* of each finger at ten camels.

With the same strand:

- "The Prophet cursed those men who sought to resemble women, as well as those women who sought to resemble men",

cf. Mz., V, no. **6188** (*kh*, 77/61, *d*, *t*, *q*, confirmed Ṭay., no. 2679, Bagh., I, p. 291, IḤ., I, p. 339). Shuʿba is CL. Initially this tradition was interpreted as a prohibition for men to adopt typically feminine dress and ornaments and for women vice versa, but IḤj., *Fatḥ*, XII, p. 452, adds speech and gait to these mannerisms and gives a lengthy commentary on this tradition. He distinguishes between men/ women who display a deliberate affectation and those who have an innate tendency towards opposite sex behaviour, which they are then persuaded to try to give up gradually. He quotes Ibn at-Tīn who is said to have specified to whom the Prophet's curse was ultimately especially applicable: men who go so far as to let themselves be sodomized, and women who go so far as to practise lesbian love[2], and also Aʿmash under no. 9252.

With a strand on the authority of al-Ḥakam b. ʿUtayba—Mujāhid b. Jabr—ʿAbd Allāh b. ʿAbbās, who related the Prophet's words:

- "I was granted victory through the east wind and (the people of the pre-Islamic prophet) ʿĀd perished through the west wind",

cf. Mz., V, no. **6386** (*kh*, 59/5, *m*, II, p. 617, *s*, confirmed in Ṭay., no. 2641, IḤ., I, pp. 228, 324, 341, 355, Ibn Ḥibbān, VIII, p. 112). Shuʿba is CL. The first part of the tradition refers to the siege the Meccans and their confederates (*aḥzāb*) laid to Medina on the occasion of the battle of the Ditch (*khandaq*). An ice-cold, vehement east wind, allegedly overturned the vessels, uprooted the tents and extinguished the fires, leaving the besiegers without shelter, and caused them to abandon the siege prematurely before they had accomplished anything. This story is told by Ḥudhayfa b. al-Yamān who had allegedly been sent by Muḥammad to the enemy camp to spy on them, cf. *Sīra*, III, p. 243, and Ṭabarī, *Tafsīr*, XXI, pp. 127 f, in respect of Q. XXXIII: 9. The second part of the tradition is assumed to refer to the pre-Islamic nation of ʿĀd which, after it failed to heed the warnings of their prophet Hūd, was destroyed by a gale as recorded in the Qurʾān, cf. LXIX: 6. Superimposed upon this Shuʿba bundle we find a spider with Abū Muʿāwiya as (S)CL, cf. Mz., IV, no. 5611 (*m*, ibidem, *s*, confirmed in IASh., XI, pp. 433 f, IḤ., I, p. 223, Abū Yaʿlā, IV, pp. 435 f).

With the same strand on the authority of ʿAbd Allāh b. ʿAbbās, who related the Prophet's words:

- "This is a lesser pilgrimage (*ʿumra*) from which we benefited (*istimtāʿ* or in similar contexts *tamattuʿ*). He who has no sacrificial animal with him, let him relinquish his *iḥrām* state, for (the rituals of the) lesser pilgrimage have been incorporated in (the rituals of) the greater pilgrimage (*ḥajj*) until the Day of Resurrection",

cf. Mz., V, no. **6387** (*m*, II, p. 911, *d*, *s*, confirmed in Ṭay., no. 2642, IḤ., I, pp. 236, 341, Dārimī, II, p. 72). Shuʿba is the clear CL and the wording is certainly his, but the discussion on the issue is much older. The reports about Muḥammad's 'benefiting' from the occasion of the *ḥajj* to perform also a *ʿumra*, i.e. combining the rituals of the lesser with those of the greater pilgrimage, are on the whole confusing. For an extensive analysis of all this conflicting material, see Gribetz's study and *ʿAwn al-maʿbūd*, V, pp. 134-51 ff. Cf. also Yaḥyā b. Saʿīd under no. 17933 for the oldest tradition from this extensive MC. Wuhayb is (S)CL in a bundle supporting a concise tradition addressing the same issue, cf. Mz., V, no. 6565.

With a strand on the authority of Aʿmash—Mujāhid—ʿAbd Allāh b. ʿAbbās:

- "The Prophet recited the Qurʾānic verse (III: 102): 'O you who believe, fear God with the fear that is His due and do not die except in a state of submission to Him[3].'

1. Cf. *Muséon* (I), pp. 171-4, esp. note 60, for more on the *ṣaḥīfa*s with *diyāt* lists supposedly circulating in the first/seventh century.
2. Cf. our lemma *siḥāḳ* in *EI* 2.

3. The apparent severity of the verse is reported by some to have been abrogated by a verse of a milder tenor (LXIV: 16): 'Fear God as much as you can …', cf. Ṭabarī, *Tafsīr*,

Then the Prophet went on: 'Were one drop of the Zaqqūm tree[1] to fall upon earth, it would give the sustenance of all the people a bitter taste, so how could anyone (survive) whose food is thus spoiled or who has no other nourishment?'",

cf. Mz., V, no. **6398** (*t*, *s*, *Kubrā*, VI, p. 313, *q*, confirmed in Ṭay., no. 2643, IḤ., I, pp. 301, 338). Shuʿba is the (S)CL in this spidery bundle.

With a strand on the authority of Muslim al-Qurrī—ʿAbd Allāh b. ʿAbbās:

- "The Prophet uttered the *labbayka Allāhuma* formula at the start of a lesser pilgrimage (*ʿumra*) and his companions did so for the *ḥajj*. The Prophet and those companions who had brought a sacrificial animal along did not relinquish the *iḥrām* state, but the other companions did. Ṭalḥa b. ʿUbayd Allāh was among those people who had brought an animal for sacrifice and who did not quit their *iḥrām* state",

cf. Mz., V, no. **6462** (*m*, II, p. 909, *d*, *s*, confirmed in Ṭay., no. 2763, IḤ., I, p. 240). Shuʿba is CL of this wording, but the tradition is one of many brought into circulation long before his lifetime in an attempt to sort out the controversial issue of whether or not *ḥajj* and *ʿumra* could be combined and if so, in what manner. The discussion about the issue dates probably back to the first decades of the first/seventh century, if not already to Muḥammad's lifetime. Cf. no. 6387 above, and Yaḥyā b. Saʿīd al-Anṣārī under no. 17933 for the oldest tradition from this MC.

For Shuʿba's SCL position in a *rukhṣa* tradition (Mz., V, no. **6478**) on the permissibility of cupping during a period of fasting, see Ayyūb as-Sakhtiyānī under no. 5989.

Shuʿba is probably CL of no. **6490** on a sanction to be imposed on a husband for having sexual intercourse while his wife has her period. For all this, see Miqsam b. Bujra under no. 6477.

With a strand on the authority of Qatāda—Mūsā b. Salama:

- "I asked ʿAbd Allāh b. ʿAbbās: 'When I am in Mecca and I have to perform a *ṣalāt* without an *imām* being present, how do I perform it?' 'Two *rakʿa*s was the practice (*sunna*) of Abū 'l-Qāsim,' he replied",

cf. Mz., V, no. **6504** (*m*, I, p. 479, *s*, confirmed in IḤ., I, pp. 290, 337, *Ḥilya*, VII, p. 188). If he is not the (S)CL, Shuʿba is in any case the SCL of this bundle. For an earlier version of a tradition from this large MC on the permissibility of shortening the *ṣalāt* when one is outside one's usual homestead, see Ibn Jurayj under no. 10659.

With a strand on the authority of Abū Jamra Naṣr b. ʿImrān b. ʿIṣām—ʿAbd Allāh b. ʿAbbās (paraphrase):

- "A delegation of ʿAbd al-Qays (Rabīʿa) came to the Prophet. 'We have come from afar,' they said, 'and between us and you there lives that tribe of infidels of Muḍar, so we could only come to you in this sacred month. Give us a clear guideline which we can pass on to our folks and with which we will attain Paradise.' So the Prophet enjoined upon them four things and prohibited them four things. He ordered them to believe in the One God by formulating the *shahāda*, and he told them to perform the *ṣalāt*, to submit the *zakāt*, to fast during Ramaḍān and to submit the fifth of all booty. Then he forbade them (to make fermented beverages, *nabīdh*, in) gourds (*dubbāʾ*), glazed jars (*ḥantam*), vessels that are smeared with pitch[2] (*muzaffat*), hollowed out blocks of palm wood (*naqīr*, var. *muqayyar* = vessels smeared with tar) and he said: 'Remember this and tell your people'",

cf. Mz., V, no. **6524** (*kh*, 2/40, *m*, I, pp. 47 f, III, p. 1580, *d*, *t*, *s*, confirmed in Ṭay., no. 2747, Bagh., I, pp. 267 f, IḤ., I, p. 228). Copied by two younger colleagues, Ḥammād b. Zayd (d. 179/795) and ʿAbbād b. ʿAbbād (d. 180-1/796-7), who figure in two spiders superimposed upon this bundle, Shuʿba is the believable CL of this tradition which in fact consists of two parts, both versions of well-known MCs. But the 'topical' combination of the two here is certainly due to Shuʿba. The second part deals with prohibited vessels which, when dates or raisins

ed. Shākir, VII, pp. 68 ff.

1. A tree with bitter fruit which serves sinners as food in the Hereafter.

2. The dictionary does not seem to differentiate between the words pitch and tar, giving both meanings to each of the words *zift* and *qīr*. In fact, pitch is the word for the residue remaining after tar has been distilled.

steeped in water are kept in them for a number of days, causes these to ferment in a manner frowned upon in Islam. This has given rise to one of the largest MCs in the entire canonical corpus. Shuʿba is by no means the oldest CL discernible in the multitude of bundles supporting versions from this MC. Possibly the oldest CLs are Ibrāhīm b. Yazīd an-Nakhaʿī and Ṭāwūs, see the *tarjama* of the former under no. 15936. Shuʿba is also CL in two more bundles supporting versions with definitions of the forbidden vessels, cf. below nos. 6670 and 6716.

With the same strand:

- "The Prophet used to perform thirteen *rakʿa*s in his night *ṣalāt*", cf. Mz., V, no. **6525** (*kh*, 19/10, 2, *m*, I, p. 531, *t*, *s*, confirmed in Ṭay., no. 2748, IASh., II, p. 491, IḤ., I, pp. 324, 338, Bagh., I, p. 371). Shuʿba is CL of the wording of this tradition which is one of a long series of—often contradictory— traditions on the night *ṣalāt*.

With the same strand:

- "In the grave of the Prophet a red villous cloth (*qaṭīfa*) was spread out",

cf. Mz., V, no. **6526** (*m*, II, pp. 665 f, *t*, *s*, confirmed in Ṭay., no. 2750, IASh., III, p. 336, IS, II 2, p. 75, IḤ., I, pp. 228, 355, *Ḥilya*, VII, pp. 203 f). Shuʿba is the CL of this anecdote which may be considered an additional embellishment in a topical cluster of stories, supported by a host of *mursal* strands, all depicting the Prophet's interment, cf. *Sīra*, IV, p. 315, and IS, II 2, pp. 60-76. One of his *mawālī*, Shuqrān, who allegedly had helped with the washing of the body, is said to have put the cloth there, because he was horrified at the thought that it might fall into the hands of someone who would then make use of it just as its former owner had done during his life. In IASh., ibidem, there is a report that Muḥammad had acquired the cloth after the battle of Ḥunayn and that it was used for his burial since the soil in Medina oozed salt, or as it says in IS, II 2, p. 75, 17, because the soil was moist. For more on Shuqrān, see IḤj., *Iṣāba*, III, pp. 351 f. Nawawī, VII, p. 34, mentions in respect of this tradition that the spreading of the cloth gave rise to a controversy.

With a strand on the authority of Abū Jamra Naṣr b. ʿImrān b. ʿIṣām:

- "I wished to perform a *ʿumra* (on the basis of an intention known by the term *tamattuʿ*[1] sometime during the *ḥajj* months[2]), but certain people forbade it, so I asked ʿAbd Allāh b. ʿAbbās and he said: 'Go ahead.' Then I went home and slept. Someone came to me in my dream and said: '(Your opting for the *tamattuʿ* intention will result in) a perfectly acceptable *ʿumra* and a sinlessly performed *ḥajj*.' Then I went back to Ibn ʿAbbās and told him what dream I had had, whereupon he exclaimed: 'God is great, (this is) the *sunna* of the Prophet!' (In a variant Ibn ʿAbbās gave him a handsome sum of money for having shared his dream with him)",

cf. Mz., V, no. **6527** (*kh*, 25/34, 7, *m*, II, p. 911, confirmed in Ṭay., no. 1749, Bagh., I, p. 367, IḤ., I, p. 241). Shuʿba is the CL of this tradition which is a variant of no. 6387 above. For more on these intentions, see the *tarjama* of Yaḥyā b. Saʿīd al-Anṣārī under no. 17933, which supports the oldest tradition of this MC.

With a strand on the authority of Yazīd b. Khumayr—Sulaym b. ʿĀmir—Awsaṭ b. Ismāʿīl al-Bajalī[3]:

- "While Abū Bakr (aṣ-Ṣiddīq) was weeping, I heard him deliver a sermon: '... The Prophet has said: 'Be veracious, for veracity, together with godliness (*birr*), will attain Paradise, but beware of mendacity, for that, together with immorality (*fujūr*[4]), ends up in Hell. Ask God for good health. Apart from certainty[5] nobody will ever be granted anything better than good health.

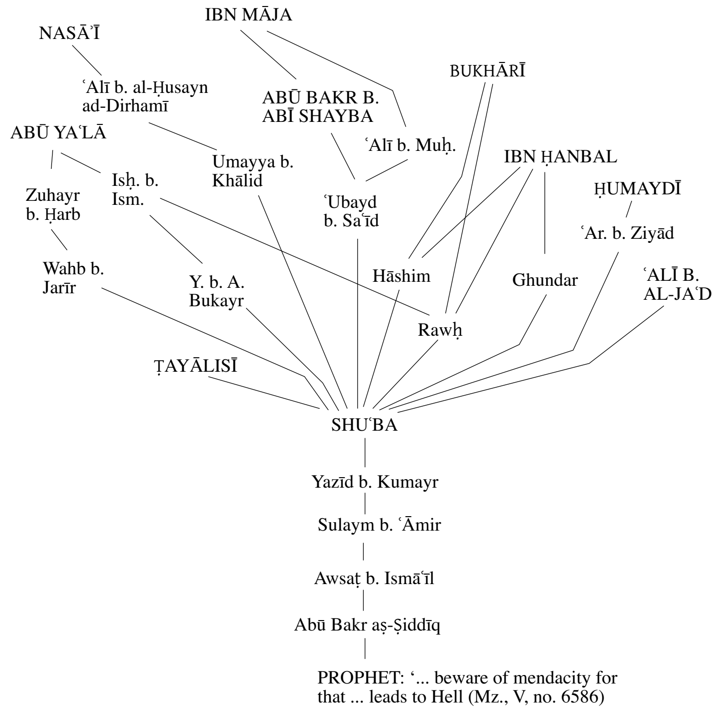
1. For an extensive treatment of this procedure as set off against the other two acceptable procedures, the *ifrād* and the *qirān*, see the study of Gribetz and the *tarjama* of Yaḥyā b. Saʿīd al-Anṣārī under no. 17933**.** Also Th.W. Juynboll, *Handbuch*, pp. 146 ff.

2. In Arabic: *ashhur al-ḥajj*. Definitions vary: periods from Shawwāl to Muḥarram or shorter periods but always including the first ten days of Dhū 'l-Ḥijja, cf. Lane, p. 1612, right column.

3. He was at one time governor of Ḥimṣ and died in 79/698, cf, IḤj., *Tahdhīb*, I, p. 385.

4. It is impossible to convey in one word the multiple connotations of this word, which range from erring, lying, swearing false oaths, disobedience, fornication, all the way to unbelief.

5. In Arabic *yaqīn*, a dogmatic/philosophical concept which conveys indubitable knowledge and certitude in matters of faith; the opposite is *ẓann*, supposition, conjecture.



Do not envy one another, do not hate one another, do not break off relations with one another, do not speak evil of one another, and, servants of God, be brethren as God, exalted is He, has prescribed'",

cf. Mz., V. no. **6586** (*s*, *q*, II, p. 1265, confirmed in Ṭay., no. 6, Bagh., I, p. 496, Ḥum., no. 7, IḤ., I, pp. 3, 5, 7, Abū Yaʿlā, I, pp. 112, 113 f). Next to a series of SSs sprouting forth from Shuʿba in this bundle there are three believable PCLs. The tradition may probably be ascribed to him because of the reference to *kadhib*, mendacity, on which concept Shuʿba appears to have a monopoly, cf. no. 3623 above.

With a strand on the authority of Jabala b. Suḥaym:

- "At a time when the people were plagued by hunger, ʿAbd Allāh b. az-Zubayr gave us dates to eat. When we were thus partaking of these, ʿAbd Allāh b. ʿUmar passed by us and said: 'Stop stuffing yourselves while eating, for the Prophet has prohibited that except in the case when people obtain each other's permission to do so'",

cf. Mz., V, no. **6667** (*kh*, 70/44, *m*, III, p. 1617, *s*, confirmed in Ṭay., no. 1906, Bagh., I, p. 223, IḤ., II, pp. 44, 46, 74, 81, 103, Dārimī, II, p. 141). Shuʿba is the convincing CL of this bundle. He was copied by Thawrī (*kh*, 47/4, *m*, *t*, *s*, confirmed in IḤ., II, p. 60). 'Stuffing', which is the translation of the Arabic *qirān* (or in a variant *iqrān*), means literally 'combining' more than one date in one's mouth. The tradition is meant to convey that greedy eating habits are contemptuous and lead to selfishness vis-à-vis one's eating companions (cf. Ibn al-Athīr, IV, pp. 52 f).

With the same strand on the authority of Ibn ʿUmar:

- "Twice clasping his hands together with all his fingers intertwined the Prophet said: 'A month has so many days,' and when he clasped them a third time, he held his right or left thumb apart",

cf. Mz., V, no. **6668** (*kh*, 30/11, 3, *m*, II, p. 761, *s*, confirmed in Ṭay., no. 1905, Bagh., I, p. 223, IḤ., II, p. 44). Shuʿba is CL of this version from within the MC on the exact number of days in a month, to be determined especially in the case of Ramaḍān. For other versions, see nos. 7075 and 14382 below.

With a strand on the authority of Jabala b. Suḥaym:

- "I heard ʿAbd Allāh b. ʿUmar say that the Prophet forbade us (to make use of) a *ḥantam* (for making *nabīdh*). I asked: 'What is that?' 'A clay jar (glazed in green)', he said",

cf. Mz., V, no. **6670** (*m*, III, p. 1583, *s*, confirmed in Ṭay., no. 1907, IḤ., II, pp. 27, 42). Shuʿba is the CL of this tradition which is part of the huge MC on vessels whose use for making *nabīdh* is prohibited. Cf. below no. 6716.

With a strand on the authority of ʿAmr b. Murra—Zādhān[1]:

- "I asked ʿAbd Allāh b. ʿUmar: 'Tell me in your own language what beverages the Prophet has forbidden and explain it to me in my own language, for you speak in a manner that differs from ours.' Ibn ʿUmar said: 'The Prophet has forbidden (the drinking of *nabīdh*, i.e. a beverage of water in which certain kinds of fruit are steeped and left to ferment, from) the *ḥantam*, that is a clay vessel (glazed green), (or *nabīdh* left to ferment in) the *dubbāʾ*, that is a gourd, (or left in) the *muzaffat*, that is a vessel smeared with pitch, that is the same as the *muqayyar*, a vessel smeared with tar and (*nabīdh* fermented in) the *naqīr*, that is a block of palm wood which is hollowed out, and he ordered us to make *nabīdh* in water-skins[2] (usually made of the hides of sheep or goats)'",

cf. Mz., V, no. **6716** (*m*, III, p. 1583, *t*, *s*, confirmed in Ṭay., no. 1939, ʿAzq., IX, p. 210, IḤ., II, p. 56). Shuʿba is the CL of this tradition which is part of a huge MC with details of the different vessels whose use in the making of *nabīdh* is prohibited. Cf. no. 6670 above.

1. He was a blind *mawlā* of the Kinda tribe and a seed merchant or, as it says in other sources, a seller of cotton fabrics (*karābīs*), who is recorded to have died in 82/701.

2. Nawawī (XIII, p. 160) mentions the reason which Muslim scholars have given for the permissibility of the use of animal skins for making *nabīdh*: a skin properly sealed will inevitably burst when the fermentation of the beverage has reached the point where its consumption would cause intoxication, whereas the forbidden vessels will not break or burst when filled with *nabīdh*.

With a strand on the authority of al-Ḥakam b. ʿUtayba and/or Salama b. Kuhayl (paraphrase):

- "Following only the secondary[3] call to prayer (*iqāma*), Saʿīd b. Jubayr performed the *maghrib* as well as the *ʿishāʾ ṣalāt*s at Jamʿ and he told us that ʿAbd Allāh b. ʿUmar had done likewise and that he had said that this was also the Prophet's practice[4]",

cf. Mz., V, no. **7052** (*m*, II, p. 937, *d*, *s*, confirmed in Ṭay., nos. 1869, 1870, IḤ., II, pp. 59, 62, 79, 81, *Ḥilya*, VII, p. 187). With no less than four PCLs, Shuʿba is the convincing CL of this wording, but the issue is an old one. Mz. complicated this bundle considerably by superimposing upon it another bundle in which Ismāʿīl b. Abī Khālid is a believable CL responsible for a different wording but with the same gist, see his *tarjama* under the same number. And there is a another key figure, Thawrī, sitting in a third, somewhat spidery superimposed bundle, who may have copied Ismāʿīl's and Shuʿba's wording, adding an alternative strand back to the Prophet treated by Mz. under no. 7285. Combining two *ṣalāt*s when on a journey or under duress into one continuous, shortened ritual was a broadly discussed issue that resulted in an extensive MC, in which the bundles dealt with here support just so many Iraqi points of view. The issue is an ancient one and dates probably back to the lifetime of the Prophet.

With a strand on the authority of al-Aswad b. Qays—Saʿīd b. ʿAmr b. Saʿīd—Ibn ʿUmar, who related the Prophet's words:

- "We are an illiterate people, we cannot write or count. A month has either so many plus so many plus so many—(hereby stretching one by one the fingers of both hands three times) without stretching one thumb the third time —, or a month has so many plus so many plus so many—(again stretching one by one the fingers of both hands three times) counting a total of thirty",

cf. Mz., V, no. **7075** (*kh*, 30/13, *m*, II, p. 761, *d*, *s*,

3. As opposed to the first call to prayer which is the *adhān*.

4. Jamʿ is another name for Muzdalifa; it is called thus because, during their *ḥajj*, the people 'gather' there on their way back from ʿArafāt.

confirmed in IASh., III, 85, IḤ., II, p. 43). This is Shuʿba's second version from within the MC on the number of days in a month, to be determined especially in the case of Ramaḍān. For another version, see no. 6668 above. Also in this bundle we find Thawrī mentioned in various strands in the position of Shuʿba (*m*, *s*, IḤ., II, p. 52). For a third tradition of Shuʿba in this MC, see no. 14382 below.

With a strand on the authority of Tawba al-ʿAnbarī—Shaʿbī—Ibn ʿUmar:

- "The Prophet was once together with several companions among whom Saʿd (b. Abī Waqqāṣ). Some lizard meat was brought. One of the Prophet's wives called out: 'Here is the lizard meat', whereupon the Prophet said: 'You may eat freely from it, but it is not to my taste'",

cf. Mz., V, no. **7111** (*kh*, 95/6, *m*, III, pp. 1542 f, *q*, confirmed in Ṭay., no. 1945, IḤ., II, pp. 84, 137). This is another of Shuʿba's lizard meat permitting *matn*s from the large MC on that subject. Other CLs in this MC are dealt with in their own *tarjama*s. For another *matn* of Shuʿba on this, see above under no. 5448. A poorly attested bundle supporting a lizard *matn* also has Shuʿba as (S)CL, cf. Mz., V, no. 7196 (*s*, *Kubrā*, IV, p. 152, Ṭay., no. 1877, IḤ., II, pp. 46, 81).

With a strand on the authority of ʿAbd Allāh b. Dīnār (paraphrase):

- "ʿAbd Allāh b. ʿUmar said that the Prophet forbade the sale of fruit (still on the tree) until they appeared to be healthy. When Ibn ʿUmar was asked what this last statement meant, he said that it referred to the moment that it became clear that no blight had affected the fruit",

cf. Mz., V, no. **7190** (*kh*, 24/58, *m*, III, p. 1166, confirmed in Ṭay., no. 1886, IḤ., II, pp. 46, 79). Shuʿba is in any case the (S)CL, if not the CL, of this tradition. For a similar *matn* brought into circulation by another CL, see Mālik under no. 8355*. Since there are various *mawqūfāt* and *mursalāt* supporting a closely resembling *matn*, the issue may be considered to date back to early times.

With a strand on the authority of Yaʿlā b. ʿAṭāʾ—ʿAlī b. ʿAbd Allāh—ʿAbd Allāh b. ʿUmar, who related the Prophet's words:

- "The night *ṣalāt* and the daytime *ṣalāt* should each consist of two *rakʿa*s",

cf. Mz., VI, no. **7349** (*d*, *ʿAwn al-maʿbūd*, IV, p. 122, *t*, *s*, *q*, confirmed in Ṭay., no. 1932, Dārimī, I, p. 404). Shuʿba is the CL of this at first sight enigmatic wording. The commentators agree that the daytime *ṣalāt* alluded to here must refer to a special one like the *istisqāʾ* or a supererogatory one, since ordinary obligatory *ṣalāt*s consist mostly of more than two *rakʿa*s. The discussion on the number of *rakʿa*s to be performed in *ṣalāt*s is one of the oldest issues concerning Islamic ritual. Shuʿba's tradition here constitutes a relatively late contribution to this discussion. See further Mālik under no. 7225°.

With a strand on the authority of Abū Jaʿfar Muḥammad b. Ibrāhīm, the *muʾadhdhin* of the *masjid al-ʿUryān*[1]—his grandfather Abū 'l-Muthannā Muslim b. Mihrān—ʿAbd Allāh b. ʿUmar:

- "During the Prophet's lifetime the call to prayer (*adhān*) was proclaimed twice and the secondary call to prayer (*iqāma*) was only proclaimed once, but the *muʾadhdhdin* always uttered *qad qāmat aṣ-ṣalāt* (i.e. it is now time for the *ṣalāt*) twice[2]. When we heard the *iqāma*, we performed a *wuḍūʾ* and went out to pray",

cf. Mz., VI, no. **7455** (*d*, *ʿAwn al-maʿbūd*, II, pp. 143 f, *s*, confirmed in Ṭay., no. 1923, IḤ., II, pp. 85, 87, Dārimī, I, p. 290, Abū Nuʿaym, *Ḥilya*, VII, p. 167). Shuʿba is the believable CL of this tradition.

With a strand on the authority of Aʿmash—Yaḥyā b. Waththāb—Ibn ʿUmar, who related the Prophet's words:

- "The muslim (v.l. the believer) who mixes among other people and patiently endures their insults is better than he who does not mix with other people",

cf. Mz., VI, no. **8565** (*t*, IV, pp. 662 f, confirmed in Ṭay., no. 1876, Bagh., I, p. 234, IḤ., II, p. 43). In this poorly attested bundle Shuʿba is (S)CL.

With a strand on the authority of Ḥabīb b. Abī

1. According to Yāqūt, III, p. 659, this is the name of a fortress (*uṭum*) in Medina belonging to the B. an-Najjār, a clan of the Khazraj. It is also conceivable that the name refers to ʿUryān b. al-Haytham who was Khālid al-Qasrī's police chief in Kūfa, cf. IḤj. *Tahdhīb*, VII, pp. 190 f. A third explanation has it that is a spot in Kūfa, cf. *ʿAwn al-maʿbūd*, II, p. 145.
2. Another exception, as the commentator in *ʿAwn al-maʿbūd* points out (II, p. 144), was the initial and concluding *takbīr*s which were also called out twice.

Thābit—Abū ʻl-Abbās as-Sāʼib b. Farrūkh—ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ:

- "A man came to the Prophet and asked whether he could take part in the Holy War. 'Are your parents still alive?', the Prophet asked. 'Yes,' he said. 'Then you may take part for their sake,' the Prophet answered",

cf. Mz., VI, no. **8634** (*kh*, 56/138, *m*, IV, p. 1975, *t*, *s*, confirmed in Ṭay., no. 2254, Bagh., I, p. 184, IḤ., II, pp. 188, 193, 197). Shuʿba is CL. He seems to have been imitated by Thawrī. In a spidery constellation a third figure is found in this bundle, Misʿar b. Kidām, but he is probably no more than the target of several dives. This bundle presents Ḥabīb b. Abī Thābit in his most convincing role of SCL yet, but it is safer to ascribe this *matn* to Shuʿba.

With the same strand:

- "The Messenger of God said to me: 'You fast all the time and you spend the entire night in prayer, but if you do that, your eye will play up[1] and it will weaken. He who fasts continuously, should not (or: does not) fast; fasting three days per month is equal to fasting a whole month.' Then I said: 'But I am able to do more than that.' Whereupon the Prophet said: 'Fast then as Dāwūd (the king of the Jews) did; he used to fast one day and break his fast the next and he would not flee when confronting (the enemy)'",

cf. Mz., VI, no. **8635** (*kh*, 30/59, *m*, II, pp. 815 f, *s*, confirmed in Ṭay., no. 2255, Bagh., I, p. 183 f, IḤ., II, pp. 188 f). Shuʿba is the CL in the bundle supporting this version within the MC on the issue of excessive voluntary fasting centring on ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, see above in his *tarjama*. Various other less well-attested key figures are discernible in this bundle. See also below under no. 8896, in which Shuʿba seems to be the CL too. Both bundles taken together strengthen his position in any case. In Mz., IV, no. 5350 (*s*, *q*, Ṭay, no. 1147, IASh., III, p. 78, IḤ., IV, p. 24##) there is a tradition in which continuous fasting (*ṣawm ad-dahr* or *ṣawm al-abad*) is disapproved of as amounting to no fast at all; its spidery bundle shows up Shuʿba too.

With a strand on the authority of Ziyād b. Fayyāḍ—Abū ʿIyāḍ ʿAmr b. al-Aswad—ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, who related the Prophet's words:

- "'Perform a (voluntary) fast of one day (per month) and you will receive the reward of all the other (days of that month).' But I said: 'I am able to do more.' So he said: 'Fast two days … three days … four days … (Finally:) Perform the (voluntary) fast that is most eminent in the eyes of God, the fast of Dāwūd (the prophet), that entails fasting one day and breaking it the next (and so on)'",

cf Mz., VI, no. **8896** (*m*, II, p. 817, *s*, confirmed in Ṭay., no. 2288, IḤ., II, pp. 205, 225). Shuʿba seems the CL in the bundle supporting this version in the MC on excessive voluntary fasting. See also no. 8635 above; both bundles taken together strengthen Shuʿba's position as CL in this MC. Furthermore, see the *tarjama* of ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, the central figure of the MC.

For his position in Mz., VI, no. **8932**, see Aʿmash under that number.

Mz., VI, no. **8946** is a concise tradition dealing with *mawāqīt*, the exact times at which the believer must be ready to perform the *ṣalāt* due for that moment of the day. *Isnād* analysis points to Qatāda as perhaps one of the first transmitters to have brought a tradition on this important issue into circulation, cf. his *tarjama* under that number. The wording listed there may be that of his main PCL Shuʿba.

For his position in Mz., VI, no. **8999**, see Aʿmash under that number.

With a strand on the authority of ʿAmr b. Murra—Murra b. Sharāḥīl aṭ-Ṭayyib[2]—Abū Mūsā al-Ashʿarī, who related the Prophet's words:

- "Many men are perfect, but among women there are no perfect ones except Maryam bt. ʿImrān and Āsiya the wife of Pharaoh, and the merit which distinguishes ʿĀʼisha from other women is comparable with what distinguishes *tharīd* from all other food",

cf. Mz., VI, no. **9029** (*kh*, 70/25, *m*, IV, pp. 1886 f, *t*, *s*, *q*, confirmed in Ṭay., no. 504, IASh., XII, p. 128, IḤ., IV, p. 409#). With four believable

1. It is presumed that that is what is meant with *hajamat lahu al-ʿayn*.

2. He is not the father of ʿAmr b. Murra, but a man allegedly famous for his extreme religiosity: he is said to have performed five or six hundred supererogatory *rakʿa*s on a daily basis. His year of death is recorded as 76/695. Cf. IḤj., *Tahdhīb*, X, pp. 88 f.

PCLs, Shuʿba is the convincing CL of this tradition. Maryam is the Arabic/Islamic equivalent of Mary, the mother of Jesus, and Āsiya, the Israelite wife of Pharaoh, who suffered cruelty at the hands of her husband, cf. *EI* 2, s.nn. *Tharīd*, finally, is a dish of crumbled bread in broth, mostly with flesh-meat added, cf. Lane, s.v., where this *faḍāʾil* tradition of ʿĀʾisha is also mentioned.

With a strand on the authority of Ghālib b. Mihrān at-Tammār—Masrūq b. Aws—Abū Mūsā al-Ashʿarī, who related the Prophet's words:

- "(The blood-money for the loss of) fingers is the same, ten camels for each",

cf. Mz., VI, no. **9030** (*d*, *ʿAwn al-maʿbūd*, XII, p. 195, *s*, *q*, confirmed in Ṭay., no. 511, Bagh., I, p. 422, IḤ., IV, pp. 397, 398##). Shuʿba is CL. His bundle is opaque because of several dives. The same blood-money applies to the loss of toes. For a similar tradition, see above under no. 6187.

With a strand on the authority of Saʿīd b. Abī Burda—his father Abū Burda b. Abī Mūsā—the latter's father Abū Mūsā al-Ashʿarī:

- "The Prophet sent me and Muʿādh b. Jabal to Yemen and instructed us: 'Make things easy, not difficult, give glad tidings and do not deter, apply yourselves and do not display discord[1].' I asked: 'Messenger of God, (what about) beverages made in our land called *mizr*, (a wine) made from barley[2] and *bitʿ* (a wine) from honey (are they allowed)?' He answered: 'Any intoxicating liquid is forbidden'",

cf. Mz., VI, no. **9086** (*kh*, 78/80, *m*, III, p. 1586, *s*, *q*, confirmed in Ṭay., nos. 496, 497, Bagh., I, p. 181, ʿAzq., III, pp. 356 f, IASh., IX, p. 60, IḤ., IV, pp. 412, 417). Shuʿba is the clear CL of this tradition which is one version in a large MC on the ban of (too long) fermented beverages. Zuhrī may be responsible for a shorter version, see his *tarjama* under no. 17764. The first part of the tradition containing the general exhortation to formulate directives in terms that are easy to swallow is also found supported by a partly similar family *isnād* strand with a late CL, Abū Usāma Ḥammād b. Usāma, cf. Mz., VI, no. 9069 (*m*, *d*, IḤ., IV, p. 399, Abū Yaʿlā, XIII, p. 306)[3].

With the same strands:

- "'The Prophet said: 'Every Muslim must practise charity.' Then he was asked: 'But what do you say when he has nothing to spend?' He said: 'Let him work with his hands and make himself useful, then he can practise charity.' 'But what do you say, when he is not able to do that?', he was asked. He said: 'Let him help the needy person who is in distress.' Then he was asked: 'But if he cannot do even that?' He answered: 'Let him order (others) to do the thing that is right and proper,' whereupon he was asked: 'And what if he does not do even that?' The Prophet said: 'Let him refrain from evil, that also constitutes charity'",

cf. Mz., VI, no. **9087** (*kh*, 78/33, 2, *m*, II, p. 699, *s*, confirmed in Ṭay., no. 495, Bagh., I, p. 181, IASh., IX, p. 108, IḤ., IV, pp. 399, 411, Dārimī, II, p. 399). Shuʿba is the clear CL of this tradition.

For Shuʿba's position in Mz., VI, no. **9155**, see Saʿd b. Ibrāhīm under that number who is SCL with Shuʿba as the CL, copied in due course by Saʿd's father Ibrāhīm b. Saʿd.

With a strand on the authority of Abū Isḥāq as-Sabīʿī:

- "While al-Aswad b. Yazīd an-Nakhaʿī was teaching Qurʾān recitation in the mosque, I saw a man who asked him: 'How do you recite this verse: *fa-hal min muddakirin* (LIV: 17 ff, i.e. 'Is there someone who remembers?'), is it with *dāl* (= d) or *dhāl* (= dh)?' 'With *dāl*,' al-Aswad said, 'for I heard ʿAbd Allāh b. Masʿūd mention that the Prophet said *muddakirin*: with *dāl*'",

cf. Mz., VII, no. **9179** (*kh*, 65/54, 2##, *m*, I, p. 565, *d*, *s*, confirmed in Ṭay., no. 282, IḤ., I, pp. 413, 437). Shuʿba is probably its CL. It is true that the bundle shows up various dives down to Abū Isḥāq, bypassing Shuʿba, but these fail to convince and it was preferred here to ascribe the tradition therefore to Abū Isḥāq's best-attested pupil Shuʿba. *Muddakirin* was originally *mudhtakirin**, the *dhāl* and the *tāʾ*

1. Not all the collections listed below include these directives which serve as a preamble; for comments, see above under no. 1694.
2. Or wheat, or sorghum, according to Ibn al-Athīr, *Nihāya*, s.v.
3. Dhahabī, *Siyar*, XI, p. 398, seems rather to identify this tradition with Abū Kurayb Muḥammad b. al-ʿAlāʾ (d. 248/862), a pupil of Abū Usāma.

having been contracted into reduplicated *dāl*.

With a strand on the authority of Abū Isḥāq as-Sabīʿī—al-Aswad b. Yazīd—ʿAbd Allāh b. Masʿūd:

- "While still in Mecca the Prophet recited 'By the star … (LIII: 1 ff)' and prostrated himself thereby and those who were with him did likewise except for one man who took a handful of pebbles or dust and lifted that to his forehead saying: 'This should suffice.' I saw that man one more time: he had been killed as an unbeliever",

cf. Mz., VII, no. **9180** (*kh*, 64/8, 12, *m*, I, p. 405, *d*, *s*, confirmed in Ṭay., no. 283, Bagh., I, pp. 148 f, IḤ., I, pp. 401, 437, 443, 462). Shuʿba is the firm CL of this tradition. The recitation in public of certain Qurʾānic passages required those present to perform a prostration. *Sūra* LIII is such a passage which is known by the technical term *sajda*. Because the man in the above-mentioned story[1] had made a mockery of this ritual, he was duly punished, that is the message underlying this tradition. The *sajda* practice[2] is assumed to have come into fashion, when Muḥammad recited a Qurʾānic passage for the first time in the open near the Kaʿba, provoking various hostile reactions from the as yet unbelieving Meccans. What Qurʾānic passages constituted in fact *sajda* passages and how they became part of the ritual as determined by the legal schools of later times has given rise to one of the first extensive discussions among the earliest Muslim generations. This is clearly reflected in the dozens of *mawqūfāt*, *mursalāt*, and *aqwāl* ascribed to the first *fuqahāʾ* preserved in the pre-canonical collections, cf. ʿAzq., III, pp. 335-58, IASh., II, pp. 1-25. These formed the breeding ground for multiple *marfūʿ* traditions which are found in the canonical collections, mostly supported by an assortment of spiders and SSs. Among these there are only very few datable bundles which have a CL. Shuʿba's tradition above is one of those few, cf. further Sulaymān b. Ṭarkhān at-Taymī under no. 14649, Mālik under no. 14969°, Sufyān b. ʿUyayna under no. 14206, and Yaḥyā b. Saʿīd al-Qaṭṭān under no. 8144.

With a strand on the authority of Salama b. Kuhayl—ʿIsā b. ʿĀṣim—Zirr b. Ḥubaysh, the *muʿammar*—ʿAbd Allāh b. Masʿūd, who related the Prophet's words:

- "Auguring from the motion of birds in flight (*ṭiyara*) is tantamount to polytheism (repeating this three times) and no one among us is free from … (occasionally thinking of such omens) but in the end God will banish (these thoughts) from man's mind by (causing him to put his) trust in Him again",

cf. Mz., VI, no. **9207** (*d*, *ʿAwn al-maʿbūd*, X, p. 288, *t*, *q*, confirmed in Ṭay., no. 356, Bagh., I, p. 169, IASh., IX, p. 39, IḤ., I, pp. 389, 428, 440, Ibn Ḥibbān, VII, p. 642, Abū Yaʿlā, IX, pp. 140 f). This bundle has two key figures, Shuʿba and Thawrī, both with two PCLs. Who copied from whom is hard to tell, but since Shuʿba is responsible for similar prohibitions of auguring, this tradition is dealt with here in his *tarjama*. The *matn* in its original wording is ultraconcise; the words in brackets were gleaned from the accompanying commentaries in order to present a comprehensible text.

With a strand on the authority of Zubayd b. al-Ḥārith—Abū Wāʾil Shaqīq b. Salama—ʿAbd Allāh b. Masʿūd, who related the Prophet's words:

- "Vilifying a Muslim is tantamount to sinning (*fusūq*) against God and fighting (v.l. killing) a Muslim is tantamount to unbelief",

cf. Mz., VII, no. **9243** (*kh*, 2/36, *m*, I, p. 81, *s*, confirmed in Ṭay., no. 248, IḤ., I, p. 385). Other strands from Shuʿba down to Ibn Masʿūd via Aʿmash (cf. Mz., VII, no. 9251, *kh*, *m*, *s*, *q*, confirmed in Ṭay., no. 258, IḤ., I, p. 411) and Manṣūr (cf. no. 9299, *kh*, *m*, *s*, confirmed in Ṭay., nos. 247[3], 258, IḤ., I, pp. 411, 439, 454) all supporting the same adage, underline Shuʿba's undeniable CL position. But he can only be held responsible for this wording. The concept of 'vilifying companions' is surely somewhat older and can safely be ascribed to Aʿmash, see his *tarjama* under no. 4001, a bundle in which Shuʿba figures as one of the CL's firm PCLs. The adage was attached to another tradition originating in Medina at the hands of Mālik, in due course followed by Sufyān b. ʿUyayna and ʿAzq., cf. Mālik under no. 3479*.

With a strand on the authority of Aʿmash—

1. He is identified as Umayya b. Khalaf, but also several other names are put forward, cf. IḤj., *Fatḥ*, III, pp. 205 f, X, p. 238.

2. For more on this practice, see *EI* 2, s.v. *sadjda* (Rippin).

3. In this source Shuʿba's authority Zubayd adds that he addressed Abū Wāʾil upon the emergence of the dogmatic/political movement of the Murjiʾa.

Abū Wāʾil Shaqīq—Ibn Masʿūd, who related the Prophet's words:

- "On the Day of Resurrection everyone who has committed a perfidious act will have a banner (erected for him) by which his perfidy is signalled",

cf. Mz., VII, no. **9250** (*kh*, 58/22, *m*, III, p. 1360, *s*, *q*, confirmed in Ṭay., no. 254, IASh., XII, p. 460, IḤ., I, pp. 411, 441, Dārimī, II, p. 323). The tradition is part of a MC with a range of slightly different wordings. Shuʿba is the undeniable CL of this bundle; this position is furthermore enhanced by a spider in IASh., XII, p. 461, *kh* and *m*, ibidem, supporting the same *matn* with a Thābit / Anas strand back to the Prophet, cf. Mz., I, no. 440. Mālik probably copied Shuʿba's text and attached his own ʿAbd Allāh b. Dīnār / Ibn ʿUmar strand to it, cf. Shaybānī's *riwāya* of the *Muwaṭṭa*ʾ, no. 993[1], and *kh*, *d*, no. 2756, cf. Mz., V, no. 7232. All the other versions provided with different strands in *m*, III, pp. 1359ff, appear to be SSs (probably mostly due to *m* himself) as well as spiders with Ḥammād b. Zayd (*kh*, *m*) and Ismāʿīl b. Jaʿfar (*m*, *s*) as key figures. Finally *m* thought of two SSs[2] that go back to another companion, sc. Abū Saʿīd al-Khudrī. These SSs support versions in which explanations are embedded as to exactly what person guilty of perfidy was allegedly referred to in the tradition: the ruler who does not keep his promises to his subjects. IḤj. quotes various opinions in *Fatḥ*, VII, p. 94, that a ruler's perfidy is especially scorned because his act disadvantages a lot of other people, e.g. soldiers whose pay is withheld, whilst his authority enables him more easily than ordinary people to keep his word.

For Shuʿba's tradition on God's jealousy, no. **9287**, see Aʿmash under no. 9256.

For Shuʿba's tradition on the recitation of that part of the Qurʾān called the *mufaṣṣal*, cf. Mz., VII, no. **9288**, see Aʿmash under no. 9248.

With a strand on the authority of Simāk b. Ḥarb—ʿAbd ar-Raḥmān b. ʿAbd Allāh b. Masʿūd—his father ʿAbd Allāh b. Masʿūd, who related the Prophet's words:

- "You will be granted victory, you will reach your target, conquests will be made for you. He who attains that let him fear God, let him order what is proper and let him eschew what is objectionable. He who deliberately puts lies into my mouth, will have to seek for himself a seat in Hell",

cf. Mz., VII, no. **9359** (*t*, IV, p. 524, confirmed in Ṭay., no. 337, 342, Bagh., I, p. 187, IḤ., I, p. 436#). One more—admittedly spidery—bundle with Shuʿba, the oldest CL in the huge *kadhib* cluster, as key figure. Cf. no. 3623 above.

For his position in a bundle supporting a tradition describing the stone throwing ceremony during the *ḥajj*, see Aʿmash under no. **9382**.

With a strand on the authority of al-Ḥakam b. ʿUtayba—Ibrāhīm an-Nakhaʿī—ʿAlqama b. Qays—ʿAbd Allāh b. Masʿūd:

- "The Prophet performed a *ẓuhr ṣalāt* with five *rakʿa*s. When he had finished his prayer, he was asked: 'Has (the number of *rakʿa*s) been increased in this *ṣalāt*?' 'Why do you ask,' he said. Then he was told that he had performed five *rakʿa*s (instead of the usual four), whereupon he prostrated himself twice (to make up for his forgetfulness)",

cf. Mz., VII, no. **9411** (the Six, *kh*, 8/32,4, *m*, I, p. 401, confirmed in Ṭay., no. 276, IḤ., I, pp. 376, 443). Shuʿba is CL. For another *matn* from this MC in whose bundle Shuʿba is CL, see no. 14952 below. For more on the subject of momentary forgetfulness (*sahw*) in the *ṣalāt*, see Ibrāhīm an-Nakhaʿī under no. 9451.

With a strand on the authority of Abū Isḥāq as-Sabīʿī—ʿAmr b. Maymūn—ʿAbd Allāh b. Masʿūd:

- "We were with some forty people together with the Prophet in a tent. He asked us: 'Would you be satisfied if you constituted one fourth of the people in Paradise?' 'Yes,' we said. He went on: 'Would you be satisfied if you constituted one third of the people in Paradise?' 'Yes,' we said. Then he spoke: 'By Him in whose hand lies my soul, I hope that you will constitute half of the people in Paradise. No one but a Muslim (or: submissive) soul will enter Paradise. You are among the polytheists like one white hair in the hide of a black bull or like one black hair in the hide of a red bull'",

1. NB: it is *not* found in the Yaḥyā b. Yaḥyā *riwāya* of M.F. ʿAbd al-Bāqī.

2. These are so-called *shawāhid*, for which see the General Introduction to this book and also our *EI* 2 lemma *Muslim b. al-Ḥadjdjādj.*

cf. Mz., VII, no. **9483** (*kh*, 81/45, 7, *m*, I, p. 200, *t*, *q*, confirmed in Ṭay., no. 324, IḤ., I, pp. 386, 437). Shuʿba is the clear CL of this tradition. Its bundle is made somewhat opaque by three SSs.

With the same strand:

- "While the Prophet was prostrating himself (near the Kaʿba) with certain noble men from Quraysh around him, suddenly ʿUqba b. Abī Muʿayṭ stepped forward and threw the afterbirth of a camel onto his back, but he did not raise his head. Then Fāṭima came along and removed it from his back, invoking God's wrath upon the man who had done this. The Prophet prayed: 'God, destroy the nobles of the Quraysh, Abū Jahl b. Hishām, ʿUtba b. Rabīʿa, ʿUqba b. Abī Muʿayṭ, Shayba b. Rabīʿa, and Umayya b. Khalaf.' (Several years later) I saw how they were slain after the battle of Badr. They were cast into a well except Umayya; he had his joints severed and he was not thrown into a well'",

cf. Mz., VII, no. **9484** (*kh*, 58/21, *m*, III, p. 1419, *s*, confirmed in Ṭay., no. 325, IḤ., I, pp. 393, 417). Shuʿba is the CL of the wording of this tradition. The gist of the story may have been in circulation already for some time, since a similar incident is recorded in the *Sīra*, II, p. 57, in which someone threw a sheep's uterus on the Prophet's back. The name of the man last-mentioned is also transmitted as Ubayy b. Khalaf; Shuʿba was not entirely sure, he said. The bundle shows up a couple of SSs supporting somewhat more elaborate versions of the story. The execution of ʿUqba b. Abī Muʿayṭ is recorded in Wāqidī, I, pp. 113 f, the disposal of the bodies of the others in ibidem, pp. 111 f. In *m* we read a more elaborate version, decked out with various narrative trimmings. This SS-supported version still appears to be popular with the Souss Berbers of southern Morocco, where *m*'s collection is occasionally preferred to that of *kh*.

With a strand on the authority of Abū Isḥāq as-Sabīʿī—Abū 'l-Aḥwaṣ ʿAwf b. Mālik—ʿAbd Allāh b. Masʿūd, who related the Prophet's words:

- "Shall I tell you what *ʿaḍh* really is? It is malicious slander among people. Man speaks the truth until he is registered as veracious and he lies until he is identified as a liar",

cf. Mz., VII, no. **9514** (*m*, IV, p. 2012, Ṭay., no. 301, IḤ., I, pp. 410, 430, 437, Abū Yaʿlā, IX, p. 245). In this poorly attested bundle Shuʿba is SCL. The first sentence of the tradition does not occur in all the sources listed here. The final sentence emerges already in one of Aʿmash, see there under no. 9261. There is a third saying which is sometimes added to this tradition in which mendacity is declared to be without any benefit, whether resorted to in earnest or in jest. Its originator, who is probably late, could not be identified.

With a strand on the authority of ʿAbd al-Malik b. Maysara—an-Nazzāl b. Sabra—ʿAbd Allāh b. Masʿūd (paraphrase):

- "I heard how a man recited a Qurʾānic verse in a manner that differed from that of the Prophet, so I took him by the hand and went with him to Muḥammad. When we had informed him, I saw his face distort (with irritation) and he said: 'Each of you is right, do not quarrel about this, for people in the past did that and they perished'",

cf. Mz., VII, no. **9591** (*kh*, 66/37, 3, *s*, *Kubrā*, V, p. 33, confirmed in Ṭay., no. 387, Bagh., I, p. 161, IḤ., I, pp. 393, 411, 412, 456). Shuʿba may be the CL in this bundle. It is true that no less than eight SSs converge in him, but next to these there are only two believable PCLs, Ṭay. and ʿAlī, so the analysis presented here is a tentative one. Besides, the number of textual variants is great, although most of these are immaterial. The tradition belongs to a multifaceted MC on the different readings (*qirāʾāt*) of the Qurʾān. The best-known tradition from this chapter is the one which may be attributed to Zuhrī as (S)CL and with Mālik as CL, see his *tarjama* under no. 10591°. See also Mz., I, no. 60, above for another version from this MC, in which Shuʿba is SCL.

For his position in no. **9594**, a tradition on inheritance, see Thawrī under that number.

With a strand on the authority of Saʿd b. Ibrāhīm az-Zuhrī—Abū ʿUbayda b. ʿAbd Allāh b. Masʿūd[1]:

- "ʿAbd Allāh b. Masʿūd said: 'During the first two *rakʿa*s (of his four-*rakʿa ṣalāt*) the Prophet stayed in seated position (as if) on heated stones.' We asked: 'Until he stood up?' 'Yes,' he said, 'until he stood up'",

1. It is widely recorded that he did not hear anything from his father, allegedly being only seven years old when his father died, but the tradition remains nonetheless *ḥasan*.

cf. Mz., VII, no. **9609** (*d*, *ʿAwn al-maʿbūd*, III, p. 201, *t*, confirmed in Ṭay., no. 331, Bagh., I, p. 446, IASh., I, p. 295, IḤ., 386, 410, 436). Shuʿba has three believable PCLs and five SSs, so he may be considered the CL of this somewhat enigmatic tradition. In *ʿAwn al-maʿbūd* we find the explanation that the Prophet did not tarry in the *tashahhud*, i.e. the sitting position in which he concluded the first two *rakʿa*s[1], but he got up quickly for the last two *rakʿa*s of his *ṣalāt* as if he had been sitting on stones heated in fire, in other words: he remained in seated position only a short time. The observance of a brief *tashahhud* in order to set off the first pair of *rakʿa*s against the second pair finds justification in this particular tradition. The stones, *raḍf*, alluded to here in a metaphorical sense, were used for heating milk, roasting meat or for cauterizing purposes. For other *tashahhud* traditions with which Shuʿba was associated, see Manṣūr b. al-Muʿtamir under no. 9296 and *Ḥilya*, VII, pp. 179 f.

With a strand on the authority of Ḥumayd b. Hilāl—ʿAbd Allāh b. al-Mughaffal (paraphrase):

- "When we were laying siege to Khaybar, someone threw down a sheepskin filled with fat. I jumped down to pick it up (and said to myself: 'I shall keep it, I am not going to share it with anybody.') Then I turned around and saw the Prophet. I felt ashamed, (but he just smiled)",

cf. Mz., VII, no. **9656** (for sources, see further down). The tradition is a famous example of a *taqrīr*, a wordless decision on the part of the Prophet who allows something to happen without interfering. This bundle has two (S)CLs, Shuʿba and Sulaymān b. al-Mughīra. Both Baṣran, they were each other's rivals, as becomes clear from their respective *tarjama*s in the *rijāl* lexicons. It is hard to decide who copied whom or who was the first to launch his version. Sulaymān died five years later than Shuʿba in 165/782. Ascribing the tradition to their alleged spokesman, Ḥumayd b. Hilāl, is futile: that person is wholly obscure, if not fictitious. Moreover, the two respective versions are not identical: the translation presented above *without* the additions in brackets is Shuʿba's, and *with* the bracketed additions the translation is Sulaymān's. *kh* (57/20, and various other loci) has only Shuʿba's version, and *d* (*ʿAwn al-maʿbūd*, VII, p. 264), *s* and Dārimī (II, p. 306) only Sulaymān's. Ṭay. (no. 917) presents both intertwined with the addition in the Sulaymān version that the Prophet said to Ibn al-Mughaffal: 'Take it, you may keep it.' *m* (III, p. 1393) lists both versions and so does IḤ (IV, p. 86#: Sulaymān, and V, pp. 55, 56: Shuʿba). The tradition is also interpreted as pointing to the permissibility of eating fat discarded by the Jews for whom fat is normally forbidden. The throwing of the sheepskin has to be taken as constituting a hostile act: a bag full of garbage used as a projectile.

With a strand on the authority of Qatāda—ʿUqba b. Ṣuhbān—ʿAbd Allāh b. Mughaffal:

- "The Prophet forbade to throw stones … 'One will not overcome an enemy or hunt down a prey by throwing stones. Throwing stones (only) results in breaking a tooth or knocking out an eye', he said",

cf. Mz., VII, no. **9663** (*kh*, 78/122, *m*, III, p. 1548, *d*, *q*, confirmed in Ṭay., no. 914, IḤ., V, p. 54##). Shuʿba is the clear CL of this bundle, which is partly obscured by several SSs and spiders, cf. Mz., VII, nos. 9657 and 9659. The futility of pelting a prey or an enemy with stones gave rise to a small MC, cf. *m*, III, pp. 1547 f.

With a strand on the authority Abū 't-Tayyāḥ Yazīd b. Ḥumayd al-Baṣrī—Muṭarrif b. ʿAbd Allāh—ʿAbd Allāh b. Mughaffal:

- "The Prophet ordered all dogs to be killed. But then he said: 'What (harm) do dogs do to us[2]?' Whereupon he allowed (keeping) hunting dogs and sheep dogs (v.l. and those guarding sowing fields[3]). Then he

1. For the formulae to be uttered during the *tashahhud*, see *EI* 2, VIII, p. 929, right column.

2. In Arabic: *mā bāluhum wa-bālu 'l-kilāb* or *mā lahum* (v.l. *mā lī*) *wa-li'l-kilāb*.

3. One PCL, Yaḥyā b. Saʿīd al-Qaṭṭān, is held responsible for this addition, cf. *m*, I, p. 235, 8, and III, p. 1201, 7, but there are other versions (see Ḥammād b. Zayd under no. 7353) which contain the 'concession' in respect of the dog that guards sowing fields without a clear indication who is responsible for its addition. This addition constituted a crucial argument in an attack launched by the modern Egyptian author Maḥmūd Abū Rayya (d. ca. 1971) on the companion Abū Hurayra, whom he accused of having 'added' this to a Prophetic tradition in order to further his own private interest in the matter of permissible dogs, cf. *Authenticity*, pp. 93 f. It goes without saying that, in line with the views expressed in this book on the evolution of canonical ḥadīth, the historical figure of Abū Hurayra had nothing to do with the tradition or any additions to it. In fact, the version that played such a vital role in Abū Rayya's 'reasoning', a version which describes a brief exchange of words on the matter between

said: "When a dog licks a vessel, rinse the vessel seven times and rub it an eighth time with dust",

cf. Mz., VII, no. **9665** (*m*, I, p. 235, *d*, *s*, *q*, confirmed in IASh., V, pp. 405 f, IḤ., V, p. 56, Dārimī, II, p. 124). Shuʿba is the clear CL of this tradition, which in fact consists of two parts. Other CLs emerging in MCs on dogs confine the cleansing of vessels to one tradition and the order to kill them, sometimes followed by appended *rukhaṣ*, i.e. 'concessions', to another. *m* repeats the tradition but only the first part in III, pp. 1200 f. *q* gives the two parts of Shuʿba's text in two different ḥadīth chapters. The order that dogs had to be killed originated probably in a time long before Shuʿba and may date back to the first/seventh century in the time of the great early *fuqahā'*[1]. It soon resulted in a controversial issue which gave rise to a large MC containing 'concessions', i.e. exceptions to the rule. Other CLs in bundles supporting the ban on dogs are Mālik, cf. his *tarjama* under no. 8349° (a tradition without 'concessions'), and Ḥammād b. Zayd in no. 7353 (*m*, *t*, *s*) with three 'concessions' in respect of the hunt and the guarding of sheep, cattle, and sowing fields. A second tradition in which Islam's disapproval of keeping dogs was expressed, but in less radical terms and with the addition of two or three 'concessions', is supported by bundles that show up Mālik as CL too, cf. no. 4476* ('concessions': hunting dogs and those guarding sowing fields), and no. 8376° ('concessions': hunting dogs and those guarding livestock). Furthermore, see ʿAzq. under no. 15271. For a number of SSs and spiders[2] supporting similar versions, see *m*, III, pp. 1200-4. It appears that a large number of SSs decorating these bundles are clearly the handiwork of IḤ. A third tradition which was also created in order to bridge the gap between two extremes: killing all dogs and the permissibility to keep certain types of dogs, is found in a *matn* supported by a late spider in which the key figure seems to be Rawḥ b. ʿUbāda (d. 205-7/820-2), cf. Mz., II, no. 2813 (*m*, III, p. 1200, IḤ., III, p. 333, with one SS in *d*). This tradition tells the story of a bedouin woman whose dog was killed too, after which the Prophet lifted the ban, saying: 'Kill only the pitch-black dog with two spots (sc. between its eyes), for that is the devil[3].' Finally, a fourth tradition designed to mitigate the ban on dogs is supported by a late spider which does not allow conclusions as to authorship of the *matn*: 'If it had not been for the fact that dogs constitute a generic class by itself (*ummatun min al-umam*), I would have ordered to kill all of them, but now limit yourselves to killing pitch-black ones', cf. Mz., VII, no. 9649. Coming back to Shuʿba's original tradition, as for its second part dealing with dogs that soil vessels used by humans, that part gave rise to a MC by itself. For another CL supporting a version thereof, see Mālik, no. 13799°. That MC is also beset by spiders and SSs, see *m*, I, pp. 234 f.

With a strand on the authority of Abū Iyās Muʿāwiya b. Qurra (paraphrase):

- "I heard ʿAbd Allāh b. Mughaffal say: 'I saw the Prophet on the day Mecca was conquered riding his camel while he recited *Sūrat al-fatḥ* (XLVIII) in a vibrating voice.' Then Ibn Mughaffal recited that *sūra* also in a vibrating voice. If I did not fear that the people would all gather here, I would give you an imitation",

cf. Mz., VII, no. **9666** (*kh*, 65/48, 1, 3, *m*, I, p. 547, *d*, *tm*, *s*, confirmed in Ṭay., no. 915, Bagh., I, p. 325, IASh., II, p. 478, IḤ., IV, pp. 85 f, V, pp. 55, 56). Shuʿba is the clear CL. According to Ibn al-Athīr (II, p. 202) the Prophet's reciting in a vibrating voice (*tarjīʿ*), making trilling sounds in the back of his throat, was caused by the bumps and jolts of the camel he rode. Perhaps we could describe this mode of recitation as one in which the vowel sounds are interrupted by a series of glottal stops, that is at least what Ibn al-Athīr's words seem to convey.

With a strand on the authority of ʿAdī b. Thābit—ʿAbd Allāh b. Yazīd al-Khaṭmī:

Abū Hurayra and Ibn ʿUmar, is supported by a bundle in which ʿAbd ar-Razzāq (d. 211/826) is the CL, cf. the *tarjama* of Mālik under no. 4476. *m* attributes the alleged exchange between Abū Hurayra and Ibn ʿUmar to Zuhrī (III, p. 1203, 8) and also to Sālim b. ʿAbd Allāh b. ʿUmar (III, p. 1202, 13). For more on Abū Hurayra's alleged role in these topical narrative trimmings to ḥadīths, see his *tarjama* above.

1. A report belonging to the genre of legendary *awā'il* has it that it was Nūḥ (= Noah) who was the first to train a dog to warn him, when people, during the night, were about to sabotage his work on the ark, which was in the process of being built, cf. IASh., XIV, pp. 145 f.

2. Cf. Mz., V, no. 6750; SCL: Ḥanẓala b. Abī Sufyān (d. 151/768); X, no. 13346; SCL: Ibn Wahb; XI, no. 15390; SCL: Awzāʿī; XI, no. 15428; SCL: Hishām ad-Dastuwā'ī.

3. That type of dog was allegedly disapproved of for hunting purposes by four early *fuqahā'*, Ḥasan, Ibrāhīm, Qatāda, and ʿUrwa b. az-Zubayr, cf. IASh., V, p. 385.

• "The Prophet forbade plunder and mutilation",

cf. Mz., VII, no. **9674** (*kh*, 46/30, IḤj., *Fatḥ*, VI, pp. 44 f, confirmed in Ṭay., no. 1070, IASh., VII, p. 57, IḤ., IV, p. 307#). This is not a firmly attested bundle, but when the tradition is to be ascribed to any (S)CL, Shuʿba seems the most likely candidate. The reprehensibility of plunder (*nuhba* or *nuhbā*), (for definitions see further down), is hinted at in the canonical as well as the pre-canonical sources, cf. Saʿīd b. Manṣūr, II, pp. 241 f, ʿAzq., X, pp. 205 ff, and IASh., VII, pp. 56-9, but the traditions listed there are not supported by *isnād* strands that allow being strung together in bundles presenting conceivable CLs. An example of a spider supporting a text in which *intihāb* is disapproved of is found in Mz., IV, no. 5100 (*kh*, 63/43, 5, *m*, III, pp. 1333 f). *Nuhbā* has a range of nuances, as IḤj. lists in his *Fatḥ*, I, p. 75, -11, and VI, p. 44, -10: amassing more than one's rightful share of the booty just after a battle or during a raid, a custom from the Jāhiliyya disapproved in Islam; or ibidem, VI, p. 44, 15 ff, as in the above-mentioned *matn*: taking something publicly that does not belong to you, e.g. taking more from food offered to a party of people, for instance at a wedding feast, than is your rightful share and taking from someone else's share without his consent.

For Shuʿba's position in a bundle with Thawrī as CL, a tradition on the *ḥajj*, see there under no. **9735**.

With a strand on the authority of ʿAmr b. Murra—ʿAmr b. Maymūn—ʿAbd Allāh b. Rubayyiʿa—ʿUbayd b. Khālid as-Sulamī:

• "The Prophet 'brothered'[1] two men, one of whom got killed (in battle as a martyr). The other died (a natural death) about a week later, so we prayed over him. The Prophet asked us: 'What words did you use?' 'We prayed on his behalf,' we answered, 'with the words: God, have mercy upon him and join him with his brother.' Whereupon the Prophet said: 'How does the latter's *ṣalāt* compare with the *ṣalāt* of the former? How does the latter's fasting (v.l. pious act) compare with the fasting/pious act of the former? They are separated from one another as far as heaven is separated from the earth'",

cf. Mz., VII, no. **9742** (*d*, *ʿAwn al-maʿbūd*, VII, pp. 142 f, *s*, IV, p. 74, confirmed in Ibn al-Mubārak, *Zuhd*, p. 472, no. 1341, Ṭay., no. 1191, IḤ., III, p. 500, IV, p. 219). Shuʿba is the CL.

With a strand on the authority of Manṣūr b. al-Muʿtamir—Tamīm b. Salama or Saʿd b. ʿUbayda—ʿUbayd b. Khālid, who related the Prophet's words:

• "Sudden death (sc. of an infidel) is an act of anger",

cf. Mz., VII, no. **9743** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 260, confirmed in IḤ., III, p. 424, IV, p. 219, Bay., III, p. 378). This poorly attested bundle shows up Shuʿba as key figure with two believable PCLs, so he might conceivably be responsible for this tradition with its rare strand back to the Prophet. The interpretation of the *matn* hinges on the insertion of several words: sudden death for a believer means rest and for an infidel it means an act of punishment or anger, cf. Lane, s.v. *asifa*, and IḤj., *Fatḥ*, III, p. 498. The ultimate fate of the believer who suddenly dies may be codetermined by a son who performs acts of piety such as distributing alms on his parent's behalf while an infidel does not have that possibility to attain eternal bliss. This ties in with a tradition supported by a bundle with Hishām b. ʿUrwa as CL in which a son, on the instigation of the Prophet, gives alms on behalf of his mother who had suddenly died, cf. Hishām's *tarjama* under no. 17161. Shuʿba's position in this bundle may be a rickety one; speculation on sudden death for a Muslim is in any case a phenomenon that may have its origin in a time predating him. ʿAzq., III, pp. 596 ff, and IASh., III, pp. 369 f, list a number of similar reports, *aqwāl* as well as sayings supported by a variety of *mursalāt* and otherwise defective *isnād* strands, which, taken together, allow the conclusion that this speculation started already in the first/seventh century.

With a strand on the authority of Abū Ṣakhra Jāmiʿ b. Shaddād—Ḥumrān b. Abān—ʿUthmān b. ʿAffān, who related the Prophet's words:

• "He who performs the *wuḍūʾ* as God has ordered it, his obligatory *ṣalāt*s will consti-

1. Right after his arrival in Medina Muḥammad is alleged to have paired off a number of those who had made the Hijra with him with a similar number of Medinese Anṣār. For more on this term, see *EI* 2, s.v. *muʾākhāt* (W.M. Watt).

tute an atonement for (the sins committed during the intervals) between them",

cf. Mz., VII, no. **9789** (*m*, I, p. 208, *s*, *q*, confirmed in Ṭay., no. 75, Bagh., I, p. 164, IḤ., I, pp. 57, 66, 69). Shuʿba is the believable CL of the wording which is part of a MC extolling the merits of the *wuḍūʾ*.

With a strand on the authority of ʿAlqama b. Marthad—Saʿd b. ʿUbayda—Abū ʿAbd ar-Raḥmān ʿAbd Allāh b. Ḥabīb—ʿUthmān b. ʿAffān, who related the Prophet's words:

• "The most meritorious among you is he who studies the Qurʾān and instructs (others in) it",

cf. Mz., VII, no. **9813** (*kh*, 66/21, *d*, *t*, V, p. 173, *s*, *Kubrā*, V, p. 19, *q*, confirmed in Ṭay., no. 73, Bagh., I, pp. 164 f, ʿAzq., III, pp. 367 f, IASh., X, p. 502, IḤ., I, pp. 57, 58, 69). Shuʿba is the clear CL copied by Thawrī. The strands from the latter are just as convincing as those from the former. Their alleged ḥadīth master is simply too obscure to consider him the CL with Shuʿba and Thawrī being his PCLs, so this case can be seen as a good example of diving.

With a strand on the authority of ʿAbd al-ʿAzīz b. Rufayʿ and Simāk b. Ḥarb—Tamīm b. Ṭarafa—ʿAdī b. Ḥātim; and a strand on the authority of ʿAmr b. Murra—ʿAbd Allāh b. ʿAmr al-Hāshimī, a *mawlā* al-Ḥasan b. ʿAlī—ʿAdī b. Ḥātim, who related the Prophet's words (paraphrase incorporating a few variants):

• "He who swears an oath (to do something) and becomes aware of something better to do, is allowed to do that while abandoning his oath, but he must expiate for it",

cf. Mz., VII, nos. **9851**, 9871 (*m*, III, p. 1273, *s*, confirmed in Bagh., I, p. 66, Ṭay., nos. 1027, 1028, 1029, IḤ., IV, pp. 256#, 257, 258, 259, 378, Dārimī, II, p. 243, Ibn Ḥibbān, VI, p. 273). This complex bundle is swamped by SSs, but Shuʿba's position as CL of this tradition is unmistakable. It is part of a MC. Another CL from this MC is Mālik who may have modelled his version on Shuʿba's, see Mālik under no. 12738*. ʿAzq. lists various *mursalāt* traditions in this vein, cf. VIII, pp. 492 f.

For Shuʿba's position in Mz., VII, no. **9853**, 9872 and 9874, see Aʿmash under no. 9852.

With a strand on the authority of ʿAbd Allāh b. Abī 's-Safar—Shaʿbī—ʿAdī b. Ḥātim:

• "I asked the Prophet about the *miʿrāḍ* arrow[1], whereupon he answered: 'You may eat the prey (you have killed), when its skin is pierced by the *miʿrāḍ*, but you may not when the prey is killed by the impact of its blunt shaft, for in that case the prey is considered as having been beaten to death, *waqīdh*[2]' Then I asked him about (a prey killed by) a dog. 'When you release your dog,' he said, 'and you mention God's name, you may eat (the prey it brings in), but if it has eaten from the prey, you may not eat from it, for then it may keep it for itself.' Next I asked the Prophet: 'And if I find with my dog a strange dog and I do not know which of the two has made the kill?' 'You may not eat that prey,' he answered, 'for you uttered God's name when releasing your dog, but not when that other dog was released'",

cf. Mz., VII, no. **9863** (*kh*, 72/2, *m*, III, pp. 1529 f, *d*, *q*, confirmed in Ṭay., no. 1030, IḤ., IV, p. 380). Shuʿba is the clear CL of this wording, but the issue of what preys killed by one's trained dog may be eaten is an ancient one and dates back to the earliest days when Q. V: 4 had become known, the main question being which prey counts as legally slaughtered (*dhakāt*) and which prey does not. Cf. Mz., no. 9857 (*s*, IASh., V, p. 377), for a spider branching out after Ḥuṣayn b. ʿAbd ar-Raḥmān. For a general introduction to hunting practices, see the *tarjama* of Shaʿbī, early Islam's greatest expert on the subject, under no. 9855.

With a strand on the authority of Ziyād b. ʿIlāqa—ʿArfaja al-Ashjaʿī, who reported the Prophet's words:

• "Terrible things will happen. He who introduces schism in this community, while it is united, strike off his head with the sword, whoever he may be",

cf. Mz., VII, no. **9896** (*m*, III, p. 1479, *d*, *s*, confirmed in Ṭay., no. 1224, IḤ., IV, pp. 261, 341, Ibn Ḥibbān, VI, p. 294). Shuʿba is the clear CL. He is flanked in his CL position by a number of SSs which all come together in Shuʿba's alleged master, mak-

1. This is an arrow without feathers with a thick middle part and two pointed extremities; cf. Lane, s.v.
2. In other words: not legally slaughtered.

ing this Ziyād b. ʿIlāqa a spectacular SCL. The reason why this tradition was not identified with him lies in the consideration that he is utterly obscure. In Mz., *Tahdhīb*, IX, p. 500, his year of death is not yet listed, only in IḤj., *Tahdhīb*, III, p. 381, the year 135/752 is mentioned with the additional information that he was almost 100 years old. So he is one of those probably fictitious *muʿammarūn*[1]. The companion ʿArfaja is no less obscure, for that matter.

With a strand on the authority of Ḥuṣayn b. ʿAbd ar-Raḥmān—Shaʿbī and another one on the authority of ʿAbd Allāh b. Abī ʿs-Safar—Shaʿbī as well as a third strand on the authority of Abū Isḥāq as-Sabīʿī—al-ʿAyzār b. Ḥurayth; both from ʿUrwa b. al-Jaʿd al-Bāriqī, who related the Prophet's saying:

- "A horse has excellence bound in its forelock until the Day of Resurrection (occasionally with the additional explanation:) recompense and booty",

cf. Mz., VII, no. **9897** (*kh*, 56/43, 2, *m*, III, p. 1494, *s*, confirmed in Ṭay., nos. 1056-7, 1245, IḤ., IV, p. 376). It is really hazardous to attribute this saying to anyone. It is part of a MC on the excellence of the horse, especially when ridden in Holy War. Decked out with a host of SSs and spider-like formations, its singularly complex bundle shows up at least three persons in key positions who are older than Shuʿba, namely Shaʿbī, Ḥuṣayn b. ʿAbd ar-Raḥmān and Zakariyyāʾ b. Abī Zāʾida, all of whom may therefore at first sight be considered more likely to have been responsible for this *matn*. But when all the strands from these figures to their alleged pupils are weighed against one another, and then compared with the strands centring in Shuʿba, it is only he whose PCLs seem believable, those centring in the three older authorities failing to inspire confidence. But this analysis remains tentative. However, what does speak in favour of Shuʿba's CL-ship is the fact that he is a prominent CL in a bundle supporting another, simple version from within this MC:

- "There is blessing in the forelocks of horses",

cf. Mz., I, no. 1695 (*kh*, 56/43, 3, *m*, III, p. 1494, *s*, confirmed in Bagh., I, p. 401, IASh., XII, p. 481, IḤ., III, pp. 114, 127, 171, Saʿīd b. Manṣūr, *Sunan*, II, p. 164). Another, later CL who stands out in this bundle is Sufyān b. ʿUyayna. He established a link with the companion ʿUrwa b. al-Jaʿd by means of a dive through an obscure transmitter, one Shabīb b. Gharqada, in whose mouth Sufyān placed the significant additional information that ʿUrwa had a stable full of horses, cf. IH., IV, p. 375, -5, a remark probably to be interpreted as a valid attempt to lend credibility to his strand.

With a strand on the authority of Ismāʿīl b. Rajāʾ—Aws b. Ḍamʿaj al-Ḥaḍramī—Abū Masʿūd ʿUqba b. ʿAmr, who related the Prophet's words:

- "He who recites the Qurʾān best should lead other people in the *ṣalāt*, and if their ability to recite is equal, (then he whose knowledge of the *sunna* is most extensive. If their knowledge of the *sunna* is equal,) then he whose *hijra* is earliest[2], and if their *hijra* is equal, then he who embraced Islam first[3]. Nobody shall lead the *ṣalāt* of anyone who is on his own patch, nobody shall sit down in his place of honour except with his permission[4]",

cf. Mz., VII, no. **9976** (*m*, I, p. 465, *d*, *s*, *q*, confirmed in Ṭay., no. 618, Bagh., I, p. 259, IḤ., IV, pp. 181, 121##, V, p. 272). This important tradition appears to be transmitted in two practically similar wordings, one *without* the addition in brackets on the knowledge of the *sunna*, and one *with* this addition. Both versions have their own CL. Shuʿba is CL of the wording without the addition. He was probably copied by Aʿmash who transmitted the same tradition with the addition of the phrase which is conspicuously still lacking in Shuʿba's wording, cf. *d*, *t*, *s*, IASh., I, p. 343, Ḥum., no. 457, IḤ., IV, p. 121, V, p. 272. In view of Shuʿba's generally established occupation with the promotion of the *sunna* (cf. above Mz., II, no. 3232), it was preferred to attribute this seemingly oldest version, that is still *without* the *sunna* addition, to Shuʿba, who was in due course copied by Aʿmash, like Shuʿba also a *ṣāḥib sunna*[5]. In other words, although Shuʿba is

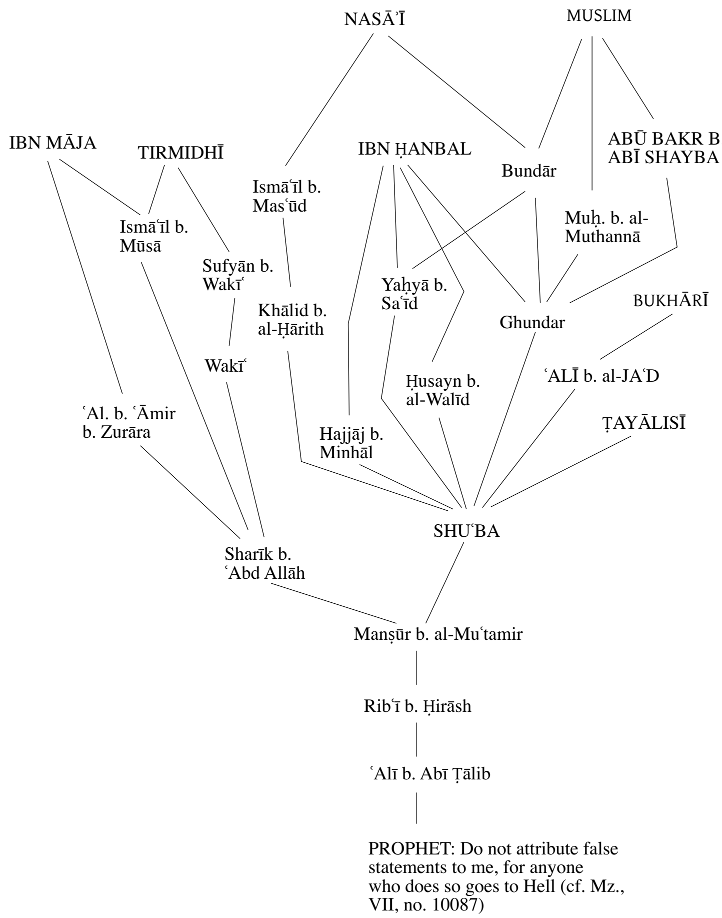
1. Cf. *WZKM* (I), pp. 155-75.

2. That means: he who made the *hijra* by severing the relations with his kinsmen or tribe wherever he was living in order to embrace Muḥammad's cause in Medina.

3. One PCL gives here the variant: he who is oldest.

4. That means that the owner of the house or he who presides over a gathering of sorts is more entitled to lead the people in the *ṣalāt* than anyone else, even though a stranger present is better qualified because of legal insight, his capacity to recite the Qurʾān, or his religiosity. However, the owner of the house is free to cede his position of *imām* to such a person if he wants.

5. For a definition of this label, see *Islam* (II), pp. 318-30,



admittedly younger than Aʿmash, the shorter version of the tradition is presumably the older of the two.

With a strand on the authority of ʿAdī b. Thābit—ʿAbd Allāh b. Yazīd—Abū Masʿūd ʿUqba b. ʿAmr, who related the Prophet's words:

- "The Muslim who makes expenses for the sake of his family hoping for a divine reward is considered to have practised charity",

cf. Mz., VII, no. **9996** (*kh*, 2/41, 2, *m*, II, p. 695, *t*, *s*, confirmed in Ṭay., no. 615, IḤ., IV, pp. 120, 122). Shuʿba is the clear CL of this tradition.

With a strand on the authority of Manṣūr b. al-Muʿtamir—Ribʿī b. Ḥirāsh—ʿAlī, who related the Prophet's words:

- "Do not put lies into my mouth, for he who does so, goes to Hell",

cf. Mz., VII, no. **10087** (*kh*, 3/38, *m*, I, p. 9, *s*, confirmed in Ṭay., no. 107, Bagh., I, p. 247, IASh., VIII, p, 573, IḤ., I, pp. 123, 150). Shuʿba is CL in this version which is part of the large mendacity MC. For a closely connected version in which Shuʿba is also CL, see above under no. 3623 where the MC is analysed, and also no. 4627. The present bundle shows up a superimposed spider (*t*, *q*, I, p. 13) consisting of a few diving strands with the Kūfan traditionist Sharīk b. ʿAbd Allāh (d. 177/793) as seemingly alternative CL. In its original wording this saying probably does not seem to have contained the adverb 'deliberately'[1].

With a strand on the authority of ʿAbd al-Malik b. Maysara—Zayd b. Wahb, the *muʿammar*—ʿAlī b. Abī Ṭālib:

- "The Prophet gave me a long striped garment in which silk was woven (*ḥullat*

and on Shuʿba's role among the earliest *ahl as-sunna*, see *Muséon* (II), pp. 202-5.

1. For the controversy about the word *mutaʿammidan*, see IḤ., ed. Shākir, III, no. 1413, IḤj., *Fatḥ*, I, pp. 212 f, and *Authenticity*, pp. 57 f.

siyarāʾ). When I ventured outside in it, I saw irritation in his face, so I tore it up (and divided the pieces) among the women in my house",

cf. Mz., VII, no. **10099** (*kh*, 51/27, 3, *m*, III, p. 1645, *s*, confirmed in Ṭay., no. 181, Bagh., I, p. 161, IASh., VIII, p. 165, IḤ., I, pp. 90 f, 97). Shuʿba is the CL of this tradition, one of many making up the silk-prohibiting MC. In a variant the Prophet is alleged to have added that he had not given ʿAlī the mantle to dress up in but to give it to his womenfolk, the three Faṭimas, i.e. his wife, his mother Fāṭima bt. Asad and his cousin Fāṭima bt. Ḥamza b. ʿAbd al-Muṭṭalib in order that they make head scarves out of it. That variant is supported by a bundle in which Shuʿba is also CL, be it with a different strand back to ʿAlī, cf. Mz., VII, 10329 (*m*, III, p. 1644, *d*, *s*, confirmed in IḤ., I, p. 139). The popularity of the tradition appeared to be such that some collectors devised SSs, again featuring Shuʿba, supporting a variant, cf. Mz., VII, no. 10308 (Ṭay., no. 119, *q*). In another variant the Prophet is alleged to have received the mantle as a present from Ukaydir, the Christian king of Dūma or Dūmat al-Jandal[1], a fortress city in a fertile valley at approximately equal distances from Medina, Damascus and Kūfa.

With strands on the authority of ʿAmr b. Murra—Saʿīd b. al-Musayyab; Qatāda—ʿAbd Allāh b. Shaqīq; and al-Ḥakam b. ʿUtayba—ʿAlī b. al-Ḥusayn—Marwān b. al-Ḥakam (paraphrase):

- "ʿAlī b. Abī Ṭālib and ʿUthmān b. ʿAffān came together in ʿUsfān[2] wishing to go on a pilgrimage. ʿUthmān forbade the *mutʿa* procedure, i.e. opting for a *ʿumra* before embarking upon the *ḥajj* proper, whereupon ʿAlī said: 'Why do you want to prohibit something which the Prophet himself practised?' And he uttered the *labbayka Allāhuma* formula for a *ʿumra* and a *ḥajj* together. ʿUthmān admitted that he was right",

cf. Mz., VII, nos. **10114**, 10192, 10274 (*kh*, 25/34, 9, *m*, II, pp. 896 f, *s*, confirmed in Ṭay., nos. 95, 100, IḤ., I, pp. 61, 97, 135 f, Dārimī, II, p. 96). These spidery bundles all have the CL, Shuʿba, and the PCLs in common. So Shuʿba may safely be assumed to have been the originator of this story which is part of the large MC on the 'intentions' a pilgrim has to choose from when he is about to perform his *ḥajj* duties. For more on these intentions which have been the subject of early discussions, see above under no. 6387.

For Shuʿba's position in a bundle with Aʿmash as older CL, see there under no. **10168**.

With a strand on the authority of al-Ḥakam b. ʿUtayba—ʿAbd ar-Raḥmān b. Abī Laylā—ʿAlī b. Abī Ṭālib:

- "Fāṭima complained one day about (pain in) her hand from the hand mill. Inasmuch as a troupe of prisoners had been brought to the Prophet, she went out (to him to ask for a servant) but she could not find him. Then she met ʿĀʾisha who informed the Prophet. He came to us when we had just taken to our beds. We hastened to get up, but he called out to us: 'Stay where you are.' He sat down in our midst so that I felt his cold feet on my chest. Then he spoke: 'Shall I teach you something better than what you asked for? When you go to bed, say *Allāhu akbar* thirty-four times, say *subḥāna 'llāh* thirty-three times and *al-ḥamdu li'llāh* thirty-three times, that is better for you than begging for a servant'",

cf. Mz., VII, no. **10210** (*kh*, 57/6, *m*, IV, p. 2091, *d*, confirmed in Ṭay., no. 93, IḤ., I, pp. 95 f, 136). Shuʿba is the clear CL. Sufyān b. ʿUyayna copied him and attached a diving strand to Ibn Abī Laylā via ʿUbayd Allāh b. Abī Yazīd and Mujāhid, cf. Mz., VII, no. 10220.

With a strand on the authority of al-Ḥakam—ʿAlī b. al-Ḥusayn—Marwān b. al-Ḥakam:

- "I was there when ʿUthmān forbade to combine the intentions for performing the lesser and the greater pilgrimage together, but when Alī b. Abī Ṭālib saw that, he began to intone the *labbayka Allāhuma* formula for *ʿumra* and *ḥajj* together saying: 'I am not going to give up a norm (*sunna*) set by the Prophet because of what a single individual says'",

cf. Mz., VII, no. **10274** (*kh*, 25/34, 3, *s*, V, p. 148, confirmed in Ṭay., no. 95, IḤ., I, pp. 135 f, Dārimī,

1. For an elaborate physical description of this city and the Prophet's supposed relations with its king, see Yāqūt, *Buldān*, II, pp. 625 ff, cf. also Lecker, *Muslims, Jews and Pagans*, p. 86.
2. A spot north of Mecca at two days riding.

II, p. 96). Although the issue of the permissibility of combining *ʿumra* and *ḥajj* by means of one resolution or intention, the so-called *tamattuʿ*, is an ancient one, this text may be ascribed to Shuʿba. Traditions in this vein are always situated against a topical backdrop describing a controversy among the Prophet's most important companions.

Shuʿba is CL together with Yaḥyā b. Saʿīd al-Anṣārī whom he probably copied in a bundle supporting a tradition on funeral etiquette; cf. the latter's *tarjama* under Mz., VII, no. **10276**.

With a strand on the authority of ʿAlī b. Mudrik—Abū Zurʿa b. ʿAmr b. Jarīr—ʿAbd Allāh b. Nujayy—his father Nujayy al-Ḥaḍramī—ʿAlī b. Abī Ṭālib, who related the Prophet's words:

- "The angels will not enter a house in which there is an image or a dog or someone in a state of major ritual pollution (*junub*)",

cf. Mz., VII, no. **10291** (*d*, *ʿAwn al-maʿbūd*, I, p. 259, *s*, I, p. 141, *q*, confirmed in Ṭay., no. 110, IASh., V, p. 410, VIII, p. 290, IḤ., I, pp. 83, 104, 139, and p. 150 with a strand featuring instead of ʿAlī b. Mudrik the controversial Jābir al-Juʿfī). Shuʿba is the undeniable CL of this bundle which supports a simple slogan from a widely attested MC on the Islamic *bilderverbot*, in this wording combined with the disapproval of dogs in the house as well as that of ritually unclean persons, together constituting a well-known composite in which the elements may vary. For a survey of the different wordings within this MC, see *m*, III, pp. 1664 ff, and also below under no. 17494. The discussion on the Islamic *bilderverbot* conceivably predates Shuʿba's time, see Zuhrī under no. 3779 and Aʿmash under no. 9575. The angels referred to in the tradition are those who descend to earth in order to bring blessing and mercy, not those angels who permanently guard and protect the people on earth, whether in a state of impurity or not.

With a strand on the authority of ʿAbd al-Malik b. Maysara—an-Nazzāl b. Sabra (paraphrase of various wordings):

- "ʿAlī b. Abī Ṭālib once came to the gate to the courtyard of the mosque (sc. in Kūfa). He performed a *ẓuhr ṣalāt* and then he sat down amidst the personal effects of the people until the time of the *ʿaṣr ṣalāt*. He was brought some water in a beaker and with a handful he wiped over his face, his hands, his head and feet and then drank what was left while standing. He spoke: 'People may disapprove of me drinking while standing up, but that was what the Prophet did. This is the *wuḍūʾ* of someone who is not in a state of legal purity'",

cf. Mz., VII, no. **10293** (*kh*, 74/16, 2, *s*, confirmed in Ṭay., no. 148, Bagh., I, p. 158, IḤ., I, pp. 123, 139, 153). Shuʿba is CL. The tradition appeared popular when the numerous diving strands coming together in Shuʿba's alleged transmitter are anything to go by. Drinking while standing upright was on the whole frowned upon for purely medical reasons. Standing upright leads all too easily to walking; and drinking while on the move leads even more easily to choking, the water going down the wrong way. But some commentators opine that the above tradition constitutes some sort of 'concession', an opinion not upheld by most.

With a strand on the authority of al-Ḥakam b. ʿUtayba and/or Salama b. Kuhayl—Dharr b. ʿAbd Allāh[1]—Saʿīd b. ʿAbd ar-Raḥmān b. Abzā—his father:

- "A man came to ʿUmar and said: 'I am in a state of major ritual pollution but I do not have water (to cleanse myself).' 'Do not perform a *ṣalāt*,' ʿUmar said. Then ʿAmmār b. Yāsir said: 'But do you not remember, Commander of the faithful, when you and I were on a military mission and the same happened that we did not have water? You did not pray, but I rolled myself in sand and prayed, whereupon the Prophet said: 'It would have sufficed for you that you strike the earth with both hands, that you blow (upon them) and wipe your face with them and wipe your hands against each other.' ʿUmar exclaimed: 'ʿAmmār, fear God (if you do not speak the truth)!' So ʿAmmār said: 'If you want, I won't relate this further.' (Al-Ḥakam added that ʿUmar said: 'We will entrust you with that for which you have assumed responsibility.')",

cf. Mz., VII, no. **10362** (*kh*, 7/4, *m*, I, pp. 280 f, *d*, *s*, *q*, confirmed in Ṭay., nos. 638, 639, IḤ., IV, pp. 265, Ṭabarī, *Tafsīr*, ed. Shākir, VIII, p. 413). Next to Shuʿba we find spiderlike formations and SSs with Thawrī and Saʿīd b. Abī ʿArūba, but Shuʿba is certainly the CL of the wording. He probably obtained the building bricks of the story from Aʿmash, who

1. A man with sympathy for the *irjāʾ* ideology; his year of death is not recorded.

is CL in his own bundle (no. 10360) supporting a similar version preceded by a lengthy preamble, for in that bundle Shuʿba is described as having heard it from Aʿmash. His alleged informants in the present bundle may be just an invention of his in order to provide a more prestigious transmission. The discussion on the correct performance of the *tayammum*, i.e. using clean sand instead of water, and for what cleansing procedures it was a substitute may have started right after the Qurʾānic verses IV: 43 and V: 6 became known. A similar *tayammum* tradition, this time provided with a different backdrop, is due to Mālik (cf. Mz., XII, no. 17519°). ʿAzq., I, pp. 211-7, and IASh., I, pp. 97, 105, abound in early reports about companions and successors resorting to *tayammum*, also after intercourse. It is impossible to discern a CL from the first/seventh century, but this confirms the discussion about it as being very early.

With a strand on the authority of Yazīd b. Khumayr—Ḥabīb b. ʿUbayd—Jubayr b. Nufayr—Shuraḥbīl b. as-Simṭ (after a topical preamble):

- "I saw how ʿUmar b. al-Khaṭṭāb performed a *ṣalāt* of two *rakʿa*s at Dhū ʿl-Ḥulayfa. When I asked him about it, he said: 'I did as the Messenger of God did'",

cf. Mz., VIII, no. **10462** (*m*, I, p. 481, *s*, confirmed in Ṭay., no. 35, Bagh., I, p. 497, IḤ., I, pp. 29, 30). Shuʿba is (S)CL of the wording of this tradition which forms part of the MC on the permissibility of shortening the *ṣalāt* when one is outside one's house. Another tradition on this subject with another definition of the distance to be covered before one may shorten one's *ṣalāt*, namely three miles or three parasangs, also has Shuʿba in its spidery bundle, but it is more probably due to his pupil Ghundar, cf. Mz., I, no. 1671 (*m*, I, p. 481, *d*, IḤ., III, p. 129).

With a strand on the authority of Abū Dhubyān Khalīfa b. Kaʿb—ʿAbd Allāh b. az-Zubayr—ʿUmar b. al-Khaṭṭāb, who related the Prophet's words:

- "Do not dress in silk for he who does so in this world will not dress in it in the Hereafter",

cf. Mz., VIII, no. **10483** (*kh*, 77/25, 7, *m*, III, pp. 1641 f, *s*, confirmed in Ṭay., no. 43, Bagh., I, p. 400[1], IASh., VIII, pp. 162 f, IḤ., I, p. 37). Shuʿba seems the CL of this well-known tradition which is part of the extensive MC on the prohibition of silk. Ḥammād b. Zayd is key figure in a spider supporting the same *matn*, cf. Mz., IV, no. 5257.

With a strand on the authority of Qatāda—Saʿīd b. al-Musayyab—Ibn ʿUmar—ʿUmar b. al-Khaṭṭāb:

- "The deceased will be punished in his grave through the lamentations (*niyāḥa*, *nawḥ* sc. of his surviving relatives or women hired for that purpose)",

cf. Mz., VIII, no. **10536** (*kh*, 23/33, 2, *m*, II, p. 639, *s*, *q*, confirmed in Ṭay., no. 15, IASh., III, p. 389, and IḤ., I, pp. 26, 36, 50). In a variety of different wordings this maxim has grown out of the protracted controversy of whether or not relatives are permitted to lament their dead.

N.B. Glorifying one's exploits, tainting lineages of adversaries, supplicating for rain on the basis of celestial constellations (*anwāʾ*), unrelated women spending the night in the house of a recent death or laying on memorial repasts, these were some of the practices deemed to belong to pernicious remnants of the Jāhiliyya. Lamenting the dead (*nawḥ*, *niyāḥa*) and related customs, sometimes leading to self-mutilation, or even merely weeping over someone deceased, were equally frowned upon in Islam, e.g. ʿAzq., III, pp. 558 ff, IASh., III, pp. 289 ff, 389 ff. A case can be made for the hypothesis that the phenomenon of (hired) wailing women was imitated from the funeral customs of the conquered people, especially in Iraq (cf. *MT*, pp. 99-108). In any case, already early on, the matter gave rise to a widely ramified MC of ḥadīths in which it is hard to establish the chronological order of maxim formulation and accompanying casuistry. The prohibition was literally smothered under a host of spiders and SSs. The earliest opinions on the issue can be traced to several ancient *fuqahāʾ*. Among these there is one attributed to Qatāda who interpreted the Qurʾānic passage: *wa-lā yaʿṣīnaka fī maʿrūfin*, i.e '… nor disobey you in anything fitting (XL: 2)' as implying that the women were to refrain from *niyāḥa* (cf. Ṭabarī, *Tafsīr*, XXVIII, pp. 78 f). Qatāda's view is also preserved in a *mursal* found in ʿAzq., III, no. 6691. But it is probably not justified to attribute the maxim itself to Qatāda, otherwise early *tafsīr* and the pre-canonical ḥadīth literature would in all likelihood have preserved allusions to this. The abovementioned bundle from Mz. indicates that Shuʿba is the only well-attested and believable pupil of Qatāda, while the other alleged pupil of Qatāda, Saʿīd b. Abī ʿArūba, is in all likelihood the artificial

1. In this source we find the variant: 'Do not let your womenfolk don silken clothes …', a variant which is solely due to ʿAlī b. al-Jaʿd.

link in several diving strands. Summing up, the MC on the prohibition of *nawḥ* is so extensive that any conclusion as to who brought what detail or facet or maxim into circulation ought to be formulated with the utmost caution. For a study of a major 'concession' in the *nawḥ* debate, see ʿĀṣim b. Sulaymān al-Aḥwal under Mz., I, no. 98.

With a strand on the authority of Qatāda—Abū ʿUthmān ʿAbd ar-Raḥmān b. Mull (shortened paraphrase with several variants incorporated):

- "While we were in Adharbayjān, there came to us a letter from ʿUmar b. al-Khaṭṭāb, which was handed over to us by ʿUtba b. Farqad. It said that the Prophet had forbidden the wearing of silken clothes. Furthermore, the ornamental borders (*aʿlām*) of clothes embroidered with silk should not be broader than two fingers",

cf. Mz., VIII, no. **10597** (*kh*, 77/25, *m*, III, pp. 1642 f, *s*, confirmed in Bagh., I, p. 303 (partially), IḤ., I, p. 50). Next to a number of SSs, in this very complex bundle two (S)CLs are discernible, Shuʿba and ʿĀṣim al-Aḥwal, the first probably having been copied by the second. In spite of the fact that the former is younger than the latter, there are good arguments in favour of this solution. Shuʿba's PCLs are more convincing and his *matn* is far simpler than that of ʿĀṣim: it may therefore conceivably be taken to be the earlier one. Besides, Shuʿba figures in several other silk-related traditions (e.g. above no. 10483), whereas ʿĀṣim does not. But this analysis remains tentative. The commentator adds that the prohibition of dressing in silk is also extended to sitting on silken cloths. This prohibition pertains to men, women were allowed to wear silken dresses. Only when men were plagued by itches were they allowed to wear silk, cf. another Shuʿba tradition above under no. 1264. The Mālikiyya permit a husband to sleep next to his wife on her silken bedclothes (cf. *kh*, 77/27).

With a strand on the authority of Simāk b. Ḥarb—an-Nuʿmān b. Bashīr:

- "ʿUmar b. al-Khaṭṭāb mentioned one day how little the people had to eat and he said: 'I have seen the Prophet writhe today with hunger, filling his belly with whatever inferior dates (*daqal*) he could find'",

cf. Mz., VIII, no. **10652** (*m*, IV, p. 2285, *q*, confirmed in Ṭay., no. 57, IḤ., I, pp. 24, 50). Shuʿba seems the CL in this not very wellattested bundle.

With a strand on the authority of Abū 'l-Fayḍ Mūsā b. (Abī) Ayyūb—Sulaym b. ʿĀmir:

- "There was a pact between Muʿāwiya and the Byzantines. When it had almost expired, Muʿāwiya marched out on a campaign against them in their territory. Then a man riding a horse or a hack came along and exclaimed: 'God is great, God is great, fidelity, no breach of faith.' When Muʿāwiya's men looked around, they saw that it was ʿAmr b. ʿAbasa[1]. Muʿāwiya sent for him and questioned him. ʿAmr said: 'I heard the Prophet say: 'He who has a pact with some people should not tie a knot or loosen one[2] until the term of that pact has fully expired or until he has dissolved it officially (by announcing his intention of doing so in time) in order that the other party be equally prepared (thus avoiding the accusation of a unilateral breach of faith).' (On hearing this) Muʿāwiya went back (to his base)",

cf. Mz., VIII, no. **10753** (*d*, *ʿAwn al-maʿbūd*, VII, p. 312, *t*, *s*, confirmed in Ṭay., no. 1155, IASh., XII, p. 459, IḤ., IV, pp. 111, 113, 385 f, Abū ʿUbayd, *Amwāl*, p. 255, Bay., IX, p. 231). With three PCLs and a few SSs, Shuʿba is the clear CL of this concisely-worded tradition.

With a strand on the authority of Abū Jamra Naṣr b. ʿImrān aḍ-Ḍubaʿī—Zahdam b. Muḍarrib—ʿImrān b. Ḥuṣayn, who related the Prophet's words:

1. He is a remarkable companion in that he allegedly embraced Islam very early. It is recorded in IS, IV 1, pp. 157 f, VII 2, p. 125, that, long before the Hijra, he once met Muḥammad at the fair of ʿUkāẓ and asked him who he was. When he was told, he asked how many converts Muḥammad had made. 'One free man and one slave, Abū Bakr and Bilāl', was the answer, whereupon ʿAmr also accepted Islam saying: 'Thus I constitute one fourth of Islam. Shall I stay here or go back to my tribe, the Banū Sulaym?' 'No, go back,' Muḥammad said. ʿAmr joined the Prophet only just before the conquest of Mecca (cf. also the spider with Shuʿba as key figure supporting one feature of this *khabar* in Mz., VIII, no. 10762, *s*, *q*). The historicity of his early conversion is doubtful and smacks of a Sulaym-favouring bias. The report is in any case irreconcilable with the conversion of other early followers such as Khadīja and ʿAlī b. Abī Ṭālib. The historicity of the reports concerning these are otherwise equally hard to establish. Ṭabarī *Annales*, I, pp. 1159-69, gives a convenient survey.

2. A metaphor for keeping a pact or breaking it.

- "The best people are those of my generation, then those who come after these, then those who come after these, then those who come after these."

(Here follows an insert of ʿImrān who confessed that he was not entirely sure whether the Prophet repeated that last phrase two or three times after which he goes on relating his words:)

"After that there will be people who bear witness without being asked to do so, who act unfaithfully and cannot be trusted, who make promises without keeping them and among whom obesity[1] will be rampant",

cf. Mz., VIII, no. **10827** (*kh*, 52/9, 2, *m*, IV, p. 1964, *s*, confirmed in Ṭay., no. 841, Bagh., I, p. 370, IASh., XII, pp. 176 f, IḤ., IV, pp. 427, 436). Shuʿba is the CL of this wording. The first part of the tradition dealing with the important Islamic tenet of the classification of early generations is probably much older than Shuʿba and may date back to the middle of the first/seventh century. For more on this issue, see the *tarjama* of Ibrāhīm an-Nakhaʿī under no. 9403. The final clause is wholly due to Shuʿba. There is a spider-supported variant with Hushaym as well as Shuʿba as key figures, cf. Mz., X, no. 13569 (*m*, IV, pp. 1963 f, Ṭay., no. 2550, IḤ., II, pp. 228, 410, 479). It is, by the way, curious to realize that ʿImrān's supposed insert about his doubt whether the phrase 'then those who come after these' was repeated two or three times. This makes all the difference for Shuʿba, the CL of this wording: if it was three times, Shuʿba does not reckon himself to be a member of the generation that will grow fat and develop into unreliable beings, if it was two times, he includes himself therein.

With a strand on the authority of Abū 't-Tayyāḥ Yazīd b. Ḥumayd aḍ-Ḍubaʿī—Muṭarrif b. ʿAbd Allāh—ʿImrān b. Ḥuṣayn, who related the Prophet's words:

- "Among those dwelling in Paradise women constitute a minority",

cf. Mz., VIII, no. **10854** (*m*, IV, p. 2097, *s*, confirmed in Ṭay., no. 832, Bagh., I, p. 400, IḤ., IV, pp. 427, 436, 443). Shuʿba is the clear CL. This is one of the numerous woman-demeaning traditions which are found in early Islam's ḥadīth literature[2].

With a strand on the authority of Yazīd b. Abī Yazīd ar-Rishk—Muṭarrif b. ʿAbd Allāh—ʿImrān b. Ḥuṣayn:

- "The Prophet was asked: 'Messenger of God, can the people destined for Paradise be distinguished from those destined for Hell'? 'Yes,' he said. 'And for what purpose do they act as they do?' The Prophet said: 'Everyone is equipped to do for what he was created'",

cf. Mz., VIII, no. **10859** (*kh*, 82/2, *Fatḥ*, XIV, pp. pp. 293 f, *m*, IV, p. 2041, confirmed in Ṭay., no. 828, Bagh., I, p. 435, IḤ., IV, 427#). In this complex bundle Shuʿba may be the oldest (S)CL. This tradition was copied by Ḥammād b. Zayd, but this analysis is no more than tentative.

With a strand on the authority of Qatāda—Abū 's-Sawwār al-ʿAdawī—ʿImrān b. Ḥuṣayn:

- "The Prophet once said: 'Bashfulness only generates benefit.' Then Bushayr b. Kaʿb said: 'But in wisdom lore it is written: seriousness and tranquility originate in bashfulness.' Thereupon ʿImrān said: 'I relate to you what the Prophet has said and you tell me things from your sheets (*ṣuḥuf*)?!'",

cf. Mz., VIII, no. **10877** (*kh*, 78/77, *Fatḥ*, XIII, pp. 136 f, *m*, I, 64, confirmed in Ṭay., nos. 853 f, IḤ., IV, p. 427). Shuʿba is in any case (S)CL. The figure Bushayr who is depicted here as the possessor of written records on wisdom lore (*ḥikma*) may not have been a companion, cf. IḤj., *Iṣāba*, I, p. 364. The tradition was apparently copied by Ḥammād b. Zayd, in whose *matn* it says that bashfulness also breeds weakness (*ḍaʿf*), this much to the indignation of ʿImrān who had to be mollified, cf. no. 10878 (*m*, *d*, *ʿAwn al-maʿbūd*, XIII, pp. 105 f).

With a strand on the authority of Yazīd b. Khumayr—ʿAbd ar-Raḥmān b. Jubayr b. Nufayr—his father Jubayr b. Nufayr—Abū 'd-Dardāʾ:

- "On one of his campaigns the Prophet saw a heavily pregnant woman at the entrance of her tent. He asked: 'Does her owner want to sleep with her perhaps?' 'Yes, he does,'

1. People who are by nature obese are not to be thought of as being included in this denigrating remark, but only those who are obese through excessive eating and drinking. Another interpretation of the idea 'corpulence' in this context is a metaphorical one: people who think too highly of themselves. It is finally also interpreted as an expression for gathering wealth, cf. Nawawī, XVI, pp. 86 f.

2. Cf. also *Qanṭara* (I).

the people who were there answered. Then the Prophet said: 'I invoke a curse upon him which he will take with him into his grave. How can he make him (i.e. a baby boy when it is born) his heir while that is not permitted to him, or how can he make him his servant while that is not permitted to him either?'",

cf. Mz., VIII, no. **10924** (*m*, II, pp. 1065 f, *d*, *ʿAwn al-maʿbūd*, VI, pp. 135 f, confirmed in Ṭay., no. 977, Bagh., I, p. 497, IḤ., V, p. 195, VI, p. 446, Dārimī, II, p. 299). Shuʿba is the well-attested CL of this bundle. The problem in this tradition concerns the woman who is made prisoner in the course of a military campaign and who appears to be pregnant. But who is the father of her unborn child? Is it her former husband/owner? In that case his mother's present owner who received her as his share of the booty may not adopt it as his child and make it his heir even if he wanted that, because there is no blood-relationship between him and the child. But if the father of the child is the current owner of the mother, then he may not adopt the child into his household as his servant, as he would normally be entitled to in the case of children born to a slave woman of his, because enslaving your own kinsmen is forbidden in Islam. As long as there is uncertainty about the paternity of a child born to a woman captured in war, the new owner is enjoined not to sleep with her until she has given birth, that is the message contained in this tradition. The issue is also adumbrated in a tradition found in the *Sīra*, III, pp. 345 f, which is adduced by *d*, *ʿAwn al-maʿbūd*, VI, pp. 137 f, with various strands coming together in Ibn Isḥāq as confirmed twice in IḤ., IV, p. 108. If Ibn Isḥāq is to be identified with it, it is he who may have inspired Shuʿba to bring the tradition mentioned above into circulation. Shuʿba did adopt reports from Ibn Isḥāq which he moulded into ḥadīths on various other occasions.

With a strand on the authority of Muʿāwiya b. Qurra—his father Qurra b. Iyās, who related the Prophet's words:

- "When the people of Syria become corrupt, there is no merit (left) among you. But one group of people from my community will always be aided by God without anyone who forsakes them being able to harm them until the Day of Resurrection",

cf. Mz., VIII, no. **11081** (*t*, IV, p. 485, *q*, confirmed in Bagh., I p. 317, IḤ., III, p. 436, V, pp. 34 f). This tradition belongs to the *faḍāʾil* genre and it sings the praises of Syria. The group referred to in the second half of the *matn* is identified by Ibn al-Madīnī (cf. *t*, ibidem) as the *aṣḥāb al-ḥadīth*, the people concerned with the transmission of traditions. Shuʿba has two believable PCLs, Ghundar and ʿAlī b. al-Jaʿd. For the rest there are only SSs in this overall spidery bundle. That is why he cannot be considered to be more than its (S)CL. But if one day we should have a *Musnad* edition of Ṭayālisī which is more complete than the ancient Hyderabad edition of 1321, which may be an expurgated version of a much more extensive original, and we trace this tradition there too, as the *t* strand suggests, than he may possibly be taken to be the CL of this bundle.

With a strand on the authority of Ziyād b. ʿIlāqa[1]—his uncle, one Quṭba b. Mālik ath-Thaʿlabī[2]:

- "The Prophet performed the morning *ṣalāt* with us and recited in the first *rakʿa* Q. L: 1-10",

cf. Mz., VIII, no. **11087** (*m*, I, p. 337, *s*, confirmed in Ṭay., no. 1256, Dārimī, I, pp. 337 f, cf. also ʿAzq., II, p. 115, IASh., I, p. 353, Ḥum., no. 825, IḤ., IV, p. 322). Ziyād b. ʿIlāqa is the artificial CL of this tradition, but it is not possible to determine with certainty the CL from among his alleged pupils; Shuʿba is probably the best-attested one.

With a strand on the authority of ʿAbd ar-Raḥmān b. ʿAbd Allāh b. al-Iṣbahānī—ʿAbd Allāh b. Maʿqil b. Muqarrin:

- "I was seated with Kaʿb b. ʿUjra in the mosque and asked him about the expiation (*fidya*) in the verse (Q. II: 196): '... then an expiation by fasting or giving alms or sacrificing an animal.' Kaʿb said: 'This verse was revealed in respect of me. I suffered from an ailment on my head. I was carried to the Prophet with lice streaming down my face. He said: 'I never thought that the affliction you suffer from would be so serious. Have you got a sheep (to sacrifice after you have shaved your hair)?' 'No,' I said. Thereupon this verse was revealed ... The Prophet said: 'A fast of three days, or providing food for six poor people with

1. For this probably fictitious successor, see above in a footnote under no. 3210.
2. For the difference of opinion about this probably fictitious man's *nisba*, see IḤj., *Iṣāba*, V, p. 447.

half a *ṣāʿ* (of dates) each.' Kaʿb concluded: 'The verse came down for me in particular but pertains to all of you'",

cf. Mz., VIII, no. **11112** (*kh*, 65/2, 32, *m*, II, pp. 861 f, *s*, *q*, confirmed in Ṭay., no. 1062, Bagh., I, pp. 198 f, IḤ., IV, p. 242#). Shuʿba is the clear CL, but the tradition is surely modelled on an early one for which Mujāhid may be responsible, see his *tarjama* under no. 11114. (Obviously?) not wanting to trace his version to any of the ancient *fuqahā'*, Shuʿba created a strand for himself which he peopled with two strictly unknown transmitters, a method to which he resorted on many other occasions.

With a strand on the authority of al-Ḥakam b. ʿUtayba —ʿAbd ar-Raḥmān b. Abī Laylā:

- "(The companion) Kaʿb b. ʿUjra met me and said: 'Shall I make you a present? The Messenger of God came towards us (one day) and we said: 'We know how we should greet you, but how do we pray for you?' He said: 'Say: God, magnify Muḥammad and his progeny as You magnified the descendants of Ibrāhīm, You are praised and extolled, bless Muḥammad and his progeny, as You blessed the descendants of Ibrāhīm, You are praised and extolled'",

cf. Mz., VIII, no. **11113** (the Six, *kh*, 65/33, 10, *m*, I, p. 305, confirmed in Ṭay., no. 1061, IḤ., IV, pp. 241#, 243). Al-Ḥakam b. ʿUtayba is SCL, but it is safer to attribute the tradition instead to his best-attested PCL, Shuʿba. Al-Ḥakam was a *mawlā* and famous early legal expert from Kūfa, who is said to have died in 113-4/731-2. He was one of the earliest persons who was qualified as a *ṣāḥib sunna wa' ttibāʿ*, this is a title[1] which amounts to saying that—a long time in fact before they came into their own—he was a member of the *sunna* party, who could rely on a following, probably in legal and ritual matters[2]. It is striking that there are hardly any more traditions in the canonical collections in which he plays a more prominent role in supporting bundles. Shuʿba's position in the bundle under review is, however, clear-cut.

With a strand on the authority of an-Nuʿmān b. Sālim—ʿAmr b. Aws:

- "Abū Razīn Laqīṭ b. ʿĀmir said to the Prophet: 'Messenger of God, my father is an old man who can no longer perform a *ḥajj* or a *ʿumra* or (any other) journey.' 'Then you must perform a *ḥajj* or a *ʿumra* on his behalf,' he said",

cf. Mz., VIII, no. **11173** (*d*, *ʿAwn al-maʿbūd*, V, p. 173, *t*, III, pp. 269 f, *s*, *q*, confirmed in Ṭay., no. 1091, IS, V, p. 379, Bagh., I, pp. 495 f, IḤ., IV, pp. 11 f). Shuʿba is a believable CL.

With a strand on the authority of Qatāda—Anas b. Mālik—Abū Usayd Mālik b. Rabīʿa, who related the Prophet's words:

- "'The best clans of the Anṣār are the Banū 'n-Najjār, then the Banū ʿAbd al-Ashhal, then the Banū 'l-Ḥārith b. al-Khazraj, then the Banū Sāʿida; in all the clans of the Anṣār there is merit.' Saʿd (b. ʿUbāda of the Khazraj) added: 'I have never seen that the Prophet gave preference to others than us'",

cf. Mz., VIII, no. **11189** (*kh*, 63/7, *m*, IV, 1949, *t*, *s*, confirmed in Ṭay., no. 1355, IḤ., III, p. 496). Shuʿba is in all likelihood the CL of this *faḍā'il* tradition, a genre for which he had a penchant, especially where Anṣār were concerned[3]. He seems to have been copied by Thawrī who, flanked by spiders and SSs, attached his own strand to the same *matn*, cf. no. 11200 (*kh*, *m*, *s*, confirmed in IḤ., III, p. 496). There is one older key figure, Yaḥyā b. Saʿīd al-Anṣārī, who sits in a bundle supporting a similar *matn*, but he is probably no more than a SCL with his main pupil Layth being responsible for the *matn*, cf. Mz., I, no. 1656.

With a strand on the authority of ʿAbd Rabbihi b. Saʿīd—Anas b. Abī Anas—ʿAbd Allāh b. Nāfiʿ—ʿAbd Allāh b. al-Ḥārith—al-Muṭṭalib b. Rabīʿa, who related the Prophet's prescription:

- "The *ṣalāt* consists of twice two *rakʿa*s: you utter the *tashahhud* formula at (the end of) each pair of *rakʿa*s, you assume a humble and reverent posture, you raise both hands and you say: O God, o God; he who does not do this has performed an incomplete *ṣalāt*",

cf. Mz., VIII, no. **11288** (*d*, *ʿAwn al-maʿbūd*, IV, pp. 122 f, *s*, *q*, confirmed in Ṭay., no. 1366, Bagh., I, p.

1. Cf. our lemma in *EI* 2, s.v. *sunna*.
2. For Ḥakam's contribution to a story concerning ʿAmmār b. Yāsir, versions of which were circulated by Aʿmash and Shuʿba, see their *tarjama*s under no. 10360 and 10362 respectively.

3. Cf. *Muséon* (II), pp. 211 f.

453, IḤ., IV, p. 167#). In this not very well-attested bundle Shuʿba seems to be the CL.

With a strand on the authority of Abū ʿAwn Muḥammad b. ʿUbayd Allāh ath-Thaqafī—al-Ḥārith b. ʿAmr—some people from Ḥimṣ:

- "When the Prophet sent Muʿādh b. Jabal to Yemen, he questioned him: 'If you will be asked to act as judge between them, on what basis will you pass judgement?' 'I shall decide on the basis of the Book of God,' Muʿādh answered. 'And if you cannot find the solution therein?', the Prophet went on. 'Then I shall decide on the basis of the *sunna* of the Prophet,' Muʿādh said. 'And if you cannot find the solution there either?' Muʿādh said: 'Then I will use my own judgement and I shall not flag.' Then the Prophet struck Muʿādh on the chest and said: 'Praise be to God who will make the messenger of the Messenger of God successful in that which satisfies the latter",

cf. Mz., VIII, no. **11373** (*d*, *ʿAwn al-maʿbūd*, IX, pp. 368 f, *t*, confirmed in Ṭay., no. 559, IḤ., V, pp. 230, 236, 242, Dārimī, I, p. 72, Bay., X, p. 114). Shuʿba is the believable CL with his three PCLs and three SSs. On the other hand, according to Muslim medieval scholarship, this is a problematic tradition. The strand from Shuʿba down shows up two totally obscure figures, while the Ḥimṣites are not identified further than with the vague term 'people from', reason enough for Muslim medieval scholars to label this strand as wholly unsatisfactory. One commentator, Ḥamd or Aḥmad b. Muḥammad b. Ibrāhīm al-Khaṭṭābī (d. 388/998, cf. *ʿAwn al-maʿbūd*, IX, p. 369) interprets Muʿadh's using his own judgement (*ra'y*) not as resorting to his own common sense but rather to reasoning by analogy (*qiyās*) and he states that this tradition confirms the obligation to use *qiyās*. In fact, all the comments adduced by ʿAẓīmābādī in his *ʿAwn al-maʿbūd* boil down to an ode to *qiyās*. Consequently, the tradition, in spite of its defective *isnād* strand down, is labelled acceptable because the *matn* is basically sound and also because '… Shuʿba carries its banner', cf. ibidem, p. 370, -13. All the more reason to mention it here in the *tarjama* of Shuʿba, who is clearly identified with it. In any case, he seems to be forgiven for his rickety strand down to Muʿādh.

For Shuʿba's CL position in no. **11531**, see no. 4627 above.

With a strand on the authority of Manṣūr b. al-Muʿtamir—Ibrāhīm an-Nakhaʿī—Hammām b. al-Ḥārith:

- "A man began to sing the praises of (a tax collector in the presence of) ʿUthmān (b. ʿAffān). Then al-Miqdād b. ʿAmr came along (…) and began to throw dust (v.l. pebbles) in his face. 'What is the matter with you?', ʿUthmān asked, whereupon al-Miqdād answered: 'The Prophet has said that when you see people praising others you must throw dust in their faces'",

cf. Mz., VIII, no. **11549** (*m*, IV, p. 2297, IḤ., VI, p. 5#, confirmed with a strand via Ḥakam b. ʿUtayba / Maymūn b. Abī Shabīb back to al-Miqdād in Ṭay., no. 1159, Bagh., I, pp. 73 f). Shuʿba is the believable CL and Thawrī, also with two strands back, can be considered as an alternative CL, cf. also no. 11545 (*m*, *t*, *q*, IḤ., VI, p. 5#).

With a strand on the authority of Abū 'l-Jūdī al-Ḥārith b. ʿUmayr—Saʿīd b. Abī 'l-Muhājir—al-Miqdām b. Maʿdīkarib, who related the Prophet's words:

- "Any man who alights in the neighbourhood of some people and awakes without sustenance should be helped by any Muslim. He even may take (sc. without asking for the owner's permission) what he needs for one day from field produce or meat",

Mz., VIII, no. **11564** (*d*, *ʿAwn al-maʿbūd*, X, p. 154, confirmed in Ṭay., no. 1149, IḤ., IV, pp, 131-132#). Shuʿba is no more than (S)CL, but in Dhahabī, *Siyar*, VII, p. 227, he seems to be identified with it.

With a strand on the authority of Budayl b. Maysara—ʿAlī b. Abī Ṭalḥa—Rāshid b. Saʿd—Abū ʿĀmir ʿAbd Allāh b. Luḥayy al-Hawzanī—al-Miqdām b. Maʿdīkarib, who related the Prophet's words:

- "He who leaves wealth (after his death), that will go to his heirs and he who leaves needy dependents or an unpaid debt, those will be taken care of by God and His messenger. I am the male relative (*ʿaṣaba*) of everyone who does not have such relatives, I inherit from him and I pay blood-money for him (should that be incumbent upon

him at his death[1]). (Otherwise, sc. after my death when I can no longer carry this burden) the maternal uncle is the *ʿaṣaba* of him who has no such relatives and he will inherit from him and pay up any blood-money (he might owe)",

cf. Mz., VIII, no. **11569** (*d*, *ʿAwn al-maʿbūd*, VIII, pp. 76 f, *s*, *Kubrā*, IV, p. 77, *q*, confirmed in Ṭay., no. 1150, IḤ., IV, p. 133). Shuʿba's position as CL in this bundle is strengthened by a comparable position which he occupies in another bundle with a different strand back to the Prophet ending in Abū Hurayra and supporting a similar *matn*, cf. Mz., X, no. 13410 (*kh*, 85/25, *m*, III, p. 1238, *d*, confirmed in Ṭay., no. 2524, IḤ., II, pp. 455 f). It is true that the *matn*s supported by these two bundles are not identical, but they show sufficient overlap to consider them as variants of the same legal issue. Shuʿba may have been copied by Ḥammād b. Zayd judging by the latter's alternative CL position in no. 11569; his *matn* has the variant *mawlā* instead of *ʿaṣaba*. How that is to be interpreted is made clear in Lane, s.v. When we look at the numerous SSs and spiders supporting a range of differently worded but basically similar versions, we may conclude that the issue was deemed important, e.g. cf. Mz., no. 15257, 15315 and 3158. In no. 15216 Layth is (S)CL in a bundle supporting another variant. Zuhrī is SCL, but no more than that, in a number of variants containing the last mentioned issue, i.e. Muḥammad taking care of a dead person's debts, cf. nos. 15216, 15254, 15257 and 15315. In many of these versions there emerges in a variety of different wordings the Prophetic dictum: *ana awlā ʿn-nās bi ʿl-muʾminīn*, i.e. of all people I am most entitled to manage a believer's affairs (after his death).

With a strand on the authority of Abū ʿl-Minhāl Sayyār b. Salāma (— his father): (paraphrase after a preamble):

- "Asked about the times when the Prophet used to perform the five *ṣalāt*s, Abū Barza Naḍla b. ʿUbayd said that the Prophet did not mind postponing the performance of the *ʿishāʾ* somewhat until the middle of the night; he did not like to go to sleep before the *ʿishāʾ* nor did he like conversation after it … He used to perform the *ẓuhr* when the sun starts on its downward curve and the *ʿaṣr* (at a time when) a man can reach the outskirts of Medina (v.l. and return sc. to the mosque) while the sun is still high. But he did not know what time the Prophet mentioned for the *maghrib* … The *ṣubḥ* he used to perform at a time when one can just recognize the face of the man praying next to him. In this *ṣalāt* the Prophet used to recite from sixty to one hundred verses of the Qurʾān",

cf. Mz., IX, no. **11605** (*kh*, 9/11, 2, *m*, I, p. 447, *d*, *s*, *q*, confirmed in Ṭay., no. 920, IḤ., IV, p. 425). There are two key figures in this bundle, Shuʿba and ʿAwf b. Abī Jamīla al-Aʿrābī, another *mawlā* from Baṣra, who is said to have died in 146/763 at the alleged age of eighty-six. Shuʿba has four and ʿAwf two PCLs. It is likely that ʿAwf's position is merely that of a SCL. For the consideration that the five *ṣalāt*s had already been in vogue during the lifetime of the Prophet, see Goitein, *Studies*, pp. 84 f.

For Shuʿba's position in Mz., IX, no. **11619**, see Simāk b. Ḥarb under no. 11620.

With a strand on the authority of Abū Isḥāq as-Sabīʿī—an-Nuʿmān b. Bashīr, who related the Prophet's words:

- "The lightest punishment meted out on the Day of Resurrection to the people in Hell is when a man's brain is made to boil by two embers which are placed in the hollow of his feet",

cf. Mz., IX, no. **11636** (*kh*, 81/14, 15, *m*, I, p. 196, *t*, confirmed in Ṭay., no. 798, IḤ., IV, pp. 271, 274). Shuʿba is the CL of this *matn* which is also found supported by a number of unconvincing SSs.

With a strand on the authority of Manṣūr b. al-Muʿtamir—Ribʿī b. Ḥirāsh—Abū Bakra Nufayʿ b. al-Ḥārith, who related the Prophet's words:

- "When two believers raise weapons against one another, they are on the brink of Hell; when the one kills the other, they will both enter therein",

cf. Mz., IX, no. **11672** (*kh*, 92/10, 2, *m*, IV, p. 2214, *s*, *q*, confirmed in Ṭay., no. 884, IASh., XV, p. 106, IḤ., V, p. 41). Shuʿba is the plausible CL. A vari-

1. An allusion to the responsibility of the *ʿaṣabāt* of a person, the male relatives such as father or son who are not included in the Qurʾānic inheritance portions, to take care of outstanding blood-money payments, if any. For the variant *afukku ʿānahu* (= *ʿāniyahu*) or *ʿuniyyahu*, see Lane, p. 2178, right column, *infra*, and *ʿAwn al-maʿbūd*, VIII, p. 77.

ant, preceded by a preamble with a different strand back to Abū Bakra, is supported by a bundle that has Ḥammād b. Zayd as CL, cf. Mz., IX, no. 11655 (*kh*, 92/10, *m*, *d*, *s*, confirmed in IḤ., V, p. 43). Various late spiders ending in the companion Abū Mūsā al-Ashʿarī and supporting a similar *matn* are recorded in Mz., VI, no. 8984 (*s*, *q*, II, p. 1311, confirmed in IASh., XV, p. 44, IḤ., IV, pp. 401, 410). The Ḥammād version, as well as the Abū Mūsā-supported text, has the all-important additional gloss that the man killed deserves Hell just as much as the killer because he initially set out to kill his opponent. This crucial tradition is a reflection of the political stance adopted by the non-participants in the conflict (*fitna*) between ʿĀʾisha and her adversaries at the battle of the camel and that between ʿAlī and his adversaries at a later stage, as IḤj. takes pains to point out, cf. *Fatḥ*, XVI, pp. 140 f.

With a strand on the authority of Muḥammad b. Abī Yaʿqūb or Abū Bishr Jaʿfar b. Abī Waḥshiyya—ʿAbd ar-Raḥmān b. Abī Bakra—his father Abū Bakra Nufayʿ b. al-Ḥārith (paraphrase):

- "Al-Aqraʿ b. Ḥābis[1] came to the Prophet and said: 'Those robbers of pilgrims from the Aslam, the Ghifār, the Muzayna (var. and the Juhayna) have pledged allegiance to you!' The Prophet replied: 'Tell me whether you agree that the Aslam, the Ghifār, the Muzayna (and the Juhayna) are better than the Tamīm, the ʿĀmir (b. Ṣaʿṣaʿa), the Asd and the Ghaṭafān. Are the first mentioned tribes the losers?' 'Yes,' al-Aqraʿ said. But the Prophet said: 'By Him in whose hand rests my soul, the former are better than the latter!'",

cf. Mz., IX, no. **11680** (*kh*, 83/3, 7, *m*, IV, pp. 1955 f, confirmed in Ṭay., no. 861, IḤ., V, pp. 41, 48). Shuʿba is probably the CL of this *faḍāʾil* tradition. He may have been copied by Thawrī, the other key figure in this bundle (*kh*, *m*, *t*, IḤ., V, pp. 36, 39). There is a considerable number of versions of this tradition, in some of which al-Aqraʿ does not occur; as far as that was possible these versions have been incorporated in this rendering. IḤj., *Fatḥ*, VII, pp. 353 f, explains that in the Jāhiliyya the tribes glorified in this tradition used to be weaker than the Tamīm (the tribe of al-Aqraʿ) and the ʿĀmir b. Ṣaʿṣaʿa, but because the former hastened to embrace Islam whereas the latter hesitated initially, the former raked in much prestige, gaining the upper hand over the other tribes in the peninsula, at least that is suggested by this Prophetic saying.

With two different strands ultimately ending in Wābiṣa b. Maʿbad:

- "The Prophet saw how a man performed a *ṣalāt* on his own behind the row (of the other people there) and he ordered him to repeat it",

cf. Mz., IX, no. **11738** (*d*, *ʿAwn al-maʿbūd*, II, p. 265, *t*, I, pp. 445 ff, *q*, confirmed in Ṭay., no. 1201, Bagh., I, pp. 51 f, Ḥum., no. 884, IḤ., IV, pp. 227 f, 228#, Dārimī, I, p. 333, Ibn Ḥibbān, III, p. 311). At first sight this bundle shows up two key figures, Ḥuṣayn b. ʿAbd ar-Raḥmān and Shuʿba. Both have an equal number of seemingly believable PCLs. Shuʿba is recorded in several SSs also as Ḥuṣayn's pupil, so we may perhaps attribute this tradition to Shuʿba rather than to Ḥuṣayn, who is never a tenable CL anyway.

With a strand on the authority of Simāk b. Ḥarb—ʿAlqama b. Wāʾil—his father Wāʾil b. Ḥujr al-Ḥaḍramī:

- "A certain Salama b. Yazīd al-Juʿfī asked the Prophet: 'What is your opinion about leaders (*umarāʾ*) who demand from us their rights but deny us our rights, what do you order us to do?' But the Prophet turned away from him … three times, whereupon al-Ashʿath b. Qays dragged the man off. Then the Prophet said: 'Hearken and obey, it is their duty to perform what is imposed upon them and it is your duty to carry out what is imposed upon you'",

cf. Mz., IX, no. **11772** (*m*, III, pp. 1474 f, *t*, confirmed in Ṭay., 1019). This poorly attested spidery bundle has Shuʿba as its SCL. To hold him responsible for the tradition is hazardous, but it is of course not out of the question that he brought it into circulation since he was very much interested in the subject of *samʿ wa-ṭāʿa* reflected in his undeniable CL positions in bundles supporting other texts from this cluster, cf. above no. 1699, and nos. 11950, 15449 and 18311 below.

With the same strand:

- "The Prophet allotted to Wāʾil b. Ḥujr a piece of land in the Ḥaḍramawt",

1. A chieftain of the Tamīmī clan of Mujāshiʿ b. Dārim; for some important information on him, cf. IS, I 2, p. 40, Caskel, II, p. 191, s.n.

cf. Mz., IX, no. **11773** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 215, *t*, confirmed in Ṭay., no. 1017, IḤ., VI, p. 399). Shuʿba seems the CL of this spidery bundle.

With strands on the authority of al-Ḥakam b. ʿUtayba and ʿAwn b. Abī Juḥayfa—the latter's father Abū Juḥayfa Wahb b. ʿAbd Allāh (paraphrase of a tradition which is in fact a composite whose different elements are indicated by numbers; after a preamble):

- "The Prophet had left Mecca for al-Baṭḥāʾ[1](1), where he settled down in a tent of red leather (2). Bilāl brought his washing water (3). Dressed in a red mantle (4), the Prophet came outside at midday and performed a *wuḍūʾ* (5), the people using up what water he had left (6), whereupon Bilāl announced the *ṣalāt* (7). Then a lance was stuck into the ground (8), and he performed in its direction a *ẓuhr ṣalāt* of only two *rakʿa*s (9), with a dog, a donkey, or a woman passing by in front of him which were not prevented from doing so (10). Later the Prophet performed a *ʿaṣr ṣalāt* of only two *rakʿa*s (11) and he stuck to this number of only two *rakʿa*s for each *ṣalāt* until he had returned to Medina (12)",

cf. Mz., IX, no. **11799**, 11805-10, 11814, 11816-18 (the Six, *kh*, 4/40, *m*, I, pp. 360 f, confirmed in Ṭay., nos. 1042, 1044, Bagh., I, pp. 68 f, 175, IḤ., IV, pp. 307#, 308#, *Ḥilya*, VII, p. 189). A number of SSs and spiders come together in ʿAwn b. Abī Juḥayfa as well as two seemingly plausible PCLs, Shuʿba and Thawrī, but this ʿAwn is such an obscure figure that the only safe conclusion one can draw from this bundle is that Shuʿba is its CL. His original *matn* may have comprised the elements no. 1 and 8-11 after which he added to these the elements 5 and 6 and supported that *matn* with the strand down to Ḥakam b. ʿUtayba. Then Sufyān copied him, adding the elements 2-4, 7 and 12. But one or more of Shuʿba's or Sufyān's PCLs may conceivably also be held responsible for deleting or adding one or more of these elements, so the analysis presented here is no more than a tentative one. The ritual implications of this composite tradition are manifold and can be summarized as follows: The mention of al-Baṭḥāʾ (1) indicates that, once having arrived at that place, a Muslim may consider himself to be so far outside Mecca that he is permitted to halve the number of *rakʿa*s of his *ṣalāt* (9 and 11), as people on a journey are usually entitled to do, cf. (12). The mention (8) of the lance (*ʿanaza*) alludes to the *qibla* marker for one's *ṣalāt* once one performs that ritual in open terrain, cf. the *tarjama* of Qatāda under no. 5379. The mention (10) of animals and/or women passing by in front of the praying Muslims constitutes an abrogation (*naskh*) of, or a *rukhṣa* in, the severe rule that such momentary obstacles between the praying person and his *qibla* marker, or when they pass by at a given distance from him, nullify his *ṣalāt*.

With one strand on the authority of ʿAlī b. Mudrik—Abū Zurʿa b. ʿAmr b. Jarīr—Kharasha b. al-Ḥurr—Abū Dharr, and another one on the authority of Aʿmash—Sulaymān b. Muslhir—Kharasha b. al-Ḥurr—Abū Dharr, who related the Prophet's words:

- "There are three (kinds of) people … 'whom God will not address on the Day of Resurrection, neither will He look upon them or purify them and they will receive a painful punishment (= Q. III: 77, cf. II: 174)': … the one who lets (the hem of his dress, sc. out of conceit) trail (over the ground), the one who (does not) confer favours (without) reminding[2] (the one favoured of that favour), and the one who hurriedly sells his goods through false statements",

cf. Mz., IX, no. **11909** (*m*, I, p. 102, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 467, IASh., VII, p. 22, VIII, p. 201, IX, p. 92, IḤ., V, pp. 158, 162, Dārimī, II, pp. 345 f, *Ḥilya*, VII, p. 205). Shuʿba is the convincing CL of this tradition which seems to have been copied by Thawrī who supported it by means of a dive through Aʿmash (*m*, *d*, *s*, IḤ., V, p. 158). This *matn* is a composite comprising three elements. The first of these gave rise to a large MC whose different versions are laid down in a variety of wordings but all clearly amounting to the same disapproval of swaggering. Shuʿba is (S)CL in other bundles supporting this first element, cf. Mz., V, no. 6669 (*m*, III, p. 1652, *s*, IḤ., II, pp. 46, 81), Mz., VI, no. 7409 (*kh*, 77/5, 4, *m*, ibidem, *s*, *Ḥilya*, VII, p. 190), Mz., X, no. 14389 (*m*, III, p. 1653, *s*, Ṭay., no. 2487, Bagh., I, p. 333, IḤ., II, pp. 409, 430, 454). Mālik probably copied him, see his *tarjama* under no. 6726°.

1. Or al-Abṭaḥ, a wadi between Mecca and Minā occasionally flooded by a torrential stream (*sayl*).

2. Lane lists the archaic connotation for the verb *manna*: 'reproaching … for'.

With a strand on the authority of Muhājir Abū 'l-Ḥasan—Zayd b. Wahb—Abū Dharr:

- "(On a certain journey) the *muʾadhdhin* announced the *ẓuhr ṣalāt*, but the Prophet said: 'Wait until it is cooler, wait a while, the intense heat (of summer) is part of the raging heat of Hell. When it is so hot, postpone the noon prayer until it is somewhat cooler,' whereupon (we waited) until we saw that the sand dunes began to cast shadows",

cf. Mz., IX, no. **11914** (*kh*, 9/10, *m*, I, p. 431, *d*, *t*, confirmed in Ṭay., no. 495, IḤ., V, pp. 155, 162, 176). Shuʿba is the clear CL of this version from a MC on the permissibility to postpone the *ẓuhr* somewhat when the heat is stifling. Another CL in this MC is Layth b. Saʿd, cf. Mz., X, no. 13226. Cf. also Sufyān b. ʿUyayna in no. 13142 (*kh*, *s*, Ḥum., n. 942) as well as Mālik in no. 13862° (*q*, Mālik, I, p. 16). Curiously, *m* apparently thought highly of this tradition, for he lists no less than nine SSs supporting versions of it. Among these versions there is even one provided with a ʿAzq. strand which is, however, not found in ʿAzq.'s *Muṣannaf*, although there is one chapter in that collection expressly dealing with excessive heat during a *ẓuhr ṣalāt*, cf. I, pp. 398 f. This is one additional piece of evidence for the observation that ʿAzq.'s authority is often drawn upon in collections other than his own *Muṣannaf* in strands supporting traditions which he himself does not list but conceivably could have, inasmuch as they are in line with his own ideas. But *m* may have copied IḤ. in the case of this ʿAzq.-supported tradition, cf. IḤ., II, p. 318, 1.

With a strand on the authority of Aʿmash, Ḥabīb b. Abī Thābit, ʿAbd al-ʿAzīz b. Rufayʿ and an otherwise obscure Bilāl[1]—Zayd b. Wahb, the *muʿammar*—Abū Dharr (after a lengthy preamble decked out with narrative elements):

- "… The Prophet said: 'Jibrīl came to me and announced that anyone from my community who dies without attributing copartners to God will enter Paradise.' I said: 'Even if he has committed adultery? Even if he has stolen?' 'Yes,' the Prophet answered, 'even if he has committed adultery or even if he has stolen (in a variant the addition: and even if he has drunk wine)",

cf. Mz., IX, no. **11915** (*kh*, 59/6, 16, *m*, II, pp. 687 f, *t*, *s*, confirmed in Ṭay., no. 444, *Ḥilya*, VII, p. 171). Shuʿba is in any case the (S)CL of this tradition. Zayd b. Wahb is in this bundle a perfect example of a so-called artificial CL. Shuʿba's position gains in strength because of a spidery bundle, no. 11982, where we find three strands (*kh*, 97/33, 3, *m*, *s*, IḤ., V, p. 161) via other transmitters back to Abū Dharr which also come together in Shuʿba. Abū Nuʿaym seems to identify this tradition with him in any case.

With a strand on the authority of Ḥumayd b. Hilāl—ʿAbd Allāh b. aṣ-Ṣāmit:

- "Abū Dharr once related the Prophet's words: 'When anyone of you stands up to perform a *ṣalāt*, he should have in front of him something like the backrest of a saddle[2] as 'protection'[3]. If he does not have anything like that in front of him, then his *ṣalāt* may be interrupted by a donkey, a woman, or a black dog.' Thereupon I asked Abū Dharr: 'Why a black dog, what about a red or a yellow one?' He answered: 'Nephew, I asked the Prophet about this like you ask me now and he said: 'A black dog is a devil[4]'"

cf. Mz., IX, no. **11939** (*m*, I, p. 365, *d*, *q*, confirmed in Ṭay., no. 453, Bagh., I, p. 340, IḤ., V, pp. 149, Dārimī, I, p. 385). At the first glance this bundle has Ḥumayd b. Hilāl as key figure. This is an otherwise totally obscure man from Baṣra who is said to have died ca. 120/738. Because of the numerous strands coming together in him, one may be forgiven for thinking that he is the CL of this bundle. But close scrutiny points to Shuʿba. He is the real CL. In this tradition a woman is still defined as capable of interrupting a *ṣalāt*, a well-known element in woman-demeaning traditions[5]. In later traditions women fare decidedly better. For another

1. IḤj., *Tahdhīb*, I, pp. 505 f, identifies this Bilāl only as the transmitter in one strand supporting this one tradition.

2. For more on what this implement may look like, see Lane s.v. *ākhirat ar-raḥl*.

3. What this 'protection' implies is explained in the *tarjama* of Qatāda under no. 5379.

4. Usually quoting from Nawawī but apparently now airing an opinion of his own(?), M.F. ʿAbd al-Bāqī adds that a black dog is called a devil because of all dogs it is the most rapacious, the ugliest, the most useless, and the most inclined to sleeping.

5. Cf. *Qanṭara* (I).

tradition from this what is in fact a MC, see below no. 17368.

With strands on the authority of Abū ʿImrān al-Jawnī, Budayl b. Maysara—Abū ʾl-ʿĀliya al-Barrāʾ, and Abū Naʿāma as-Saʿdī, all three from ʿAbd Allāh b. aṣ-Ṣāmit—Abū Dharr, who reported the Prophet's words (in a paraphrase in which various variants are incorporated but from which some literary embellishments and topoi are deleted):

- "If in the future you will be under rulers who delay the *ṣalāt*, you must perform it at the proper time and then go about your business, and when a *ṣalāt* is performed while you are in the mosque, then you must perform it together with the people and that *ṣalāt* will be a supererogatory one to your credit",

cf. Mz., IX, nos. **11950**, 11948, 11957 (*m*, I, pp. 448 f, *s*, *q*, confirmed in Ṭay., nos. 449, 454, IḤ., V, pp. 161, 171). Although a host of spiders and SSs appear to have been sprinkled over these three bundles, Shuʿba is just discernible as the CL of this tradition. He was probably copied by Ḥammād b. Zayd (*m*, *d*) and Ibn ʿUlayya (*m*, *s*, IḤ., V, p. 160). This statement is part of a MC on the necessity to obey any ruler, laid down in the so-called *samʿ wa-ṭāʿa* cluster, as long as his commands do not run counter to God's ordinances. In this MC Shuʿba presents himself also as CL in no. 1699, 11772 above and 15449, 18311 below. One of the topical additions not included in the *matn* above constitutes a tradition by itself. Abū Dharr said: 'My revered friend (*khalīlī*, i.e. the Prophet[1]) enjoined me to hearken and obey (the ruler) even if he is an (Abyssinian) slave whose limbs are cut off,' cf. Mz. IX, no. 11956 (*m*, I, p. 448, III, pp. 1467 f, confirmed in Ṭay., no. 452, IḤ., V, pp. 161, 171).

With a strand on the authority of Abū ʿImrān al-Jawnī—ʿAbd Allāh b. Ṣāmit—Abū Dharr:

- "When you make soup, put a lot of water in it; look up your neighbours and let them have a generous portion",

cf. Mz., IX, no. **11951** (*m*, IV, p. 2025, *s*, confirmed in Ṭay., no. 450, Ibn al-Mubārak, *Zuhd*, p. 214, no. 606, IḤ., V, pp. 161, 171, Dārimī, II, p. 147). Shuʿba is the believable CL, but barely visible under a number of spiders.

With the same strand:

- "I asked the Prophet's opinion about a man who does good works so that the people praise him for it. He said: 'That constitutes an immediate good tiding for a believer'",

cf. Mz., IX, no. **11954** (*m*, IV, pp. 2034 f, *q*, confirmed in Ibn al-Mubārak, *Zuhd*, p. 250, no. 717, Ṭay., no. 455, Bagh., I, p. 339, IḤ., V, pp. 157, 168, Ibn Ḥibbān, I, p. 291). Shuʿba is the believable CL. Ḥammād b. Zayd probably copied him. The 'good tiding' is an obvious allusion to the many Qurʾānic verses featuring the word *bushrā* that promise Paradise to the believer who performs pious works.

With a strand on the authority of Aʿmash—Yaḥyā b. Sām[2]—Mūsā b. Ṭalḥa—Abū Dharr, who related the Prophet's words:

- "Abū Dharr, when you fast each month during three days, fast then on the thirteenth, the fourteenth and the fifteenth[3]",

cf. Mz., IX, no. **11988** (*t*, III, p. 134, *s*, confirmed in Ṭay., no. 475, IḤ., V, p. 162). If Shuʿba is not the CL of this tradition, he is in any case its (S)CL.

With a strand on the authority of al-Ḥakam b. ʿUtayba—ʿUbayd Allāh b. Abī Rāfiʿ who told a story about his father Abū Rāfiʿ, the *mawlā* of the Prophet (paraphrase):

- "The Prophet sent a man to collect the alms tax from the Banū Makhzūm. This man asked Abū Rāfiʿ to accompany him, intimating that he might be given a share of those alms. But Abū Rāfiʿ told the Prophet and asked his permission first. The Prophet said: 'A *mawlā* of a clan belongs to that clan; we are not allowed a share in the alms, so you will not receive anything either'",

cf. Mz., IX, no. **12018** (*d*, *ʿAwn al-maʿbūd*, V, pp. 46 f, *t*, *s*, confirmed in Ṭay., no. 972, IḤ., VI, p. 10,

1. This reference to the Prophet as 'my esteemed friend' seems particular to the traditions centring in only a few companions, Abū Hurayra, Abū ʾd-Dardāʾ and Abū Dharr. A modern Muslim critic, Maḥmūd Abū Rayya, chose to vent objections to especially Abū Hurayra for 'doubtless falsely claiming' that the Prophet had ever referred to him as 'my intimate friend', cf. *Authenticity*, ch. 7.

2. In *t* this man is called Yaḥyā b. Bassām, but that is a mistake: there is no such person. Yaḥyā b. Sām is himself a totally obscure figure who is probably a *majhūl*.

3. The so-called days of the white nights, because the moon is then at its brightest, cf. Juynboll, *Handbuch*, p. 116.

cf. IS, IV 2, p. 52, for a version supported by a SS without Shuʿba). Shuʿba is the CL of this tradition. Its *matn* is ultra-concise, that is why a paraphrase is given here. The man dispatched to collect the alms is recorded as one al-Arqam b. Abī ʿl-Arqam from the Banū Makhzūm, allegedly one of the earliest Meccan converts to Islam. There is some confusion, however, with a namesake from the Banū Zuhra who is thought to have been meant. For an analysis of this confusion, see IḤj., *Iṣāba*, I, pp. 44 f, where Shuʿba's tradition featuring the Makhzūmī is indeed referred to as the most reliable on the issue.

With a strand on the authority of Abū ʿl-Fayḍ Mūsā b. Ayyūb—ʿAbd Allāh b. Murra—Abū Saʿd (or Saʿīd) az-Zuraqī:

- "A man asked the Prophet about coitus interruptus (*ʿazl*:) and said: 'My wife is breast-feeding (a baby) and I would not like her to become pregnant (already[1]).' The Prophet answered: '(Do as you like) for what is preordained in a woman's womb will be born'",

cf. Mz., IX, no. **12045** (*s*, VI, p. 108, confirmed in Ṭay., no. 1244, IḤ., III, p. 450). Shuʿba's position in this bundle may not be very well established, but his CL-ship gains in probability by a few other spider-like bundles supporting *ʿazl* traditions with him as key figure, cf. Mz., II, no. 2553 (*s*, *ʿIshrat an-nisāʾ*, p. 178, Ṭay., no. 1697), III, no. 4303 (*m*, II, p. 1062, Ṭay., no. 2177, IḤ., III, pp. 22, 49, 72), and a SS in Ṭay., no. 2175. The *ʿazl* debate is ancient and centres in the Ḥijāz in figures older than Shuʿba, e.g. Rabīʿa b. Abī ʿAbd ar-Raḥmān, known as Rabīʿa ar-Raʾy, cf. his *tarjama* under no. 4111.

With a strand on the authority of Khubayb b. ʿAbd ar-Raḥmān—Ḥafṣ b. ʿĀṣim—Abū Saʿīd b. al-Muʿallā, who told the following story:

- "One day the Prophet passed by me while I was performing a *ṣalāt* and called me, but I finished my *ṣalāt* first and then I went to him. He said: 'What withheld you from responding to me?' 'I was praying,' I said. The Prophet went on: 'But has God not said: 'Believers, answer God and His Messenger when He calls you to what gives you life (= Q. VIII: 24)?' Verily, I will teach you the most significant *sūra* in the Qurʾān before I'll leave the mosque.' I said: '(I shall memorize) your words', whereupon he recited: 'Praise be to God, the Lord of the world (= Q. I: 2)' These are the seven (verses called) *al-Mathānī*, the glorious Qurʾān which has been revealed to me'",

cf. Mz., IX, no. **12047** (*kh*, 65/3, *d*, *ʿAwn al-maʿbūd*, IV, p. 232, *s*, *q*, confirmed in Ṭay., no. 1266, IḤ., III, p. 450, IV, p. 211, Dārimī, II, p. 538). With his four PCLs Shuʿba is the convincing CL. The tradition makes clear that when the Prophet calls someone who is performing a *ṣalāt*, that person may interrupt it to answer that call; this will not make his *ṣalāt* null and void.

For his position as key figure in a spider, no. **12102**, supporting a tradition on hunting animals while in a state of consecration, see Mālik under no. 12131*.

With a strand on the authority of ʿUthmān b. ʿAbd Allāh b. Mawhab—ʿAbd Allāh b. Abī Qatāda, who told a story about his father Abū Qatāda:

- "A dead man was brought to the Prophet in order that he perform a funeral prayer over him. (But he refused and) said: '(Listen you people), you must perform a prayer for your comrade, (I won't, for) he has left a debt.' Abū Qatāda said: 'I shall take care of that debt, Messenger of God.' 'In its entirety?', the Prophet asked. 'In its entirety,' Abū Qatāda said, whereupon the Prophet performed a funeral prayer over the dead man",

cf. Mz., IX, no. **12103** (*t*, III, p. 381, *s*, *q*, confirmed in IḤ., V, pp. 301 f, 302, Dārimī, II, p. 341). Shuʿba is the little-convincing CL in this bundle. However, *t* mentions that he received the tradition from Ṭay., one of Shuʿba's most reliable PCLs, but in Ṭay.'s *Musnad* it could not be located. Since there seems to be something the matter with the Abū Qatāda traditions in the Hyderabad edition of Ṭay., cf. nos. 604-6, which are listed in the wrong chapter, it is conceivable that, eventually, a new and more com-

1. In olden days the Arabs used to think that a mother who was still nursing a baby should not conceive for fear of the unborn child being harmed by that in any way. Intercourse with a nursing mother is called *ghīla* in classical Arabic, cf. the *tarjama* of Mālik under no. 15786. As it says in Q. II: 233: 'Mothers shall breast-feed their children for two whole years.' This verse plays a prominent role in the modern discussion on the merits of the official birth control programme in Egypt, cf. our study, 'The ḥadīṯ in the discussion on birth-control', in *Actas* … etc., pp. 378 f.

plete edition duly lists it on Shuʿba's authority, in which case he is a believable CL. In any case, in the other Ṭay. edition there is a hint at Abū Qatāda settling a debt of a dead person, cf. *Minḥat al-maʿbūd*, I, p. 163.

With a strand on the authority of Qatāda—an-Naḍr b. Anas—Bashīr b. Nahīk—Abū Hurayra:

"• The Prophet prohibited signet rings to be made of gold",

cf. Mz., IX, no. **12214** (*kh*, 77/45, 2, *m*, III, p. 1654, *s*, confirmed in Ṭay., no. 2452, Bagh., I, p. 294, IḤ., II, p. 468). Shuʿba is CL in this simple version from a large MC on signet rings. More elaborate versions, embellished with narrative elements, are somewhat later and supported by spiders and SSs partly coming together in Nāfiʿ who is seen once more in a perfect SCL position. For a survey of these versions, see *m*, III, pp. 1655 f. For a signet ring tradition with a late but undeniable CL, see Sufyān b. ʿUyayna under no. 7599. For another tradition, which Shuʿba may have received from Qatāda, see there under no. 1256.

With a strand on the authority of Khubayb b. ʿAbd ar-Raḥmān—Ḥafṣ b. ʿĀṣim—Abū Hurayra[1], who related the Prophet's words:

- "When someone transmits everything he has heard that is sufficient to accuse him of mendacity",

cf. Mz., IX, no. **12268** (*m*, I, p. 10, *d*, confirmed in IASh., VIII, pp. 407 f, Ibn Ḥibbān, I, p. 118, idem, *Majrūḥīn*, I, p. 5). Shuʿba's position in this bundle is not such that one can readily attribute this *matn* to him, but he has been observed in better-established CL positions in bundles supporting traditions from the same chapter on mendacity in ḥadīth transmission (cf. above the nos. 3623, 4627 and 10087). That is why this *matn* may be thought of also as his handiwork. The same *matn* but with a different strand back to a *mawqūf* of Ibn Masʿūd and also featuring Shuʿba is listed in Bagh., I, p. 210. And Thawrī is found in a strand supporting the same *matn* in Mz., VII, no. 9508 (*m*, *s*, IASh., VIII, p. 408, Ibn al-Mubārak, *Zuhd*, p. 128, no. 379, cf. p. 255, no. 735, with a different *isnād* strand without Thawrī). It remains to be noted, finally, that IḤ. does not list this tradition in his *Musnad*, although he is usually very keen on anti-mendacity traditions.

1. This strand is also transmitted as a *mursal*, in other words without the insertion of Abū Hurayra's name.

With a strand on the authority of Aʿmash—Abū Ṣāliḥ Dhakwān—Abū Hurayra (paraphrase):

- "Some people asked the Prophet: 'Certain thoughts have occurred to us about which we dare not speak.' 'Those constitute the pure kernel of the religion,' he replied",

cf. Mz., IX, no. **12398** (*m*, I, p. 119, *s*, confirmed in Ṭay., no. 2401). With only two not altogether convincing PCLs Shuʿba is the poorly attested CL of this bundle. What speaks in favour of attributing its CL-ship to him, however, is the fact that he also occurs in a spider supporting the same saying with a strand back to Abū Hurayra via ʿĀṣim b. Bahdala instead of Aʿmash, cf. no. 12813 (*s*, IḤ., II, p. 456[#]). But there are a number of SSs supporting the saying which effectively swamp those *isnād* constructions that might lead us to a clear originator. The above analysis remains therefore tentative.

With a strand on the authority of Suhayl—his father Abū Ṣāliḥ Dhakwān—Abū Hurayra, who related the Prophet's words:

- "(When someone breaks wind during his *ṣalāt*) a *wuḍūʾ* is not obligatory except in the case when it is audible or when it stinks",

cf. Mz., IX, no. **12683** (*t*, I, p. 109, *q*, confirmed in Ṭay., no. 2422, Bagh., I, 461, IḤ., II, p. 471). Shuʿba is just about the believable CL of this spidery bundle. For a bundle supporting a similar text with a clear CL, see Sufyān b. ʿUyayna under no. 5296.

With a strand on the authority of Qatāda—Zurāra b. Awfā—Abū Hurayra, who related the Prophet's words:

- "When a woman spends the night away from her husband's bed, the angels will curse her until morning (v.l. until she returns)",

cf. Mz., IX, no. **12897** (*kh*, 67/85, 2, *m*, II, p. 1059, *s*, confirmed in Ṭay., no. 2458, IḤ., II, pp. 255, 386, 468, 519, Dārimī, II, p. 201). Shuʿba is the clear CL of this tradition. It was probably modelled on an older version of this *matn* supported by a bundle in which Aʿmash is CL and with Shuʿba duly listed among his pupils, see Aʿmash's *tarjama* under no. 13404.

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī—Abū Hurayra, who related the Prophet's words:

- "That part of the waist-wrapper (*izār*) that hangs down below the anklebones will end up in Hell",

cf. Mz., IX, no. **12961** (*kh*, 77/4, *s*, VIII, p. 207, confirmed in IḤ., II, pp. 410, 461, 498, *Ḥilya*, VII, p. 192). In this not very well attested bundle Shuʿba looks no more than a (S)CL. Curiously, *s* claims that he heard this tradition from Ṭay., in whose *musnad* it could however not be located. But Ṭay., no. 2228 on the authority of Shuʿba (confirmed in *d* and IḤ., III, p. 5), does mention this saying in a tradition containing three related Prophetic sayings on the same subject, so it is conceivable that Ṭay. is one of his PCLs. Besides, in *Minḥat al-maʿbūd*, I, p. 352, the tradition is found with a different strand down. And what also speaks in favour of attributing the *matn* to Shuʿba is the fact that Ibn ʿAdī[3], III, pp. 391 f, apparently identifies him with this tradition. The tradition is part of an extensive MC on the prohibition to wear one's clothes so low that they trail over the ground, a mannerism severely frowned upon in Islam because it suggests haughtiness and arrogance. For a younger CL sitting in a better-established bundle supporting another text from this MC, see Mālik under no. 6726°.

With a strand on the authority of ʿAdī b. Thābit—Abū Ḥāzim Salmān al-Ashjaʿī—Abū Hurayra, who enumerated a string of prohibitions numbered separately:

- "The Prophet forbade (townspeople to leave town) to meet nomads (in the desert in order to dupe them in transactions by offering to pay prices for commodities and beasts far lower than those obtaining in the markets in town)(1); he forbade a sedentary person to sell (goods or animals) on behalf of a nomad (2); he forbade a woman to ask (a husband) to divorce his wife (in order that she offer herself to him in marriage so that she may profit from the advantages of married life currently enjoyed by his present wife) (3); he forbade *najash* (i.e. increasing the price of a commodity without having the intention of purchasing it oneself but hoping thereby to whet the appetite of another buyer who is thus deceived, or outbidding a buyer without the intention to buy the merchandise oneself) (4); he forbade resorting to *taṣriya* (i.e. leaving a camel or sheep unmilked for a few days in order that the swollen udder gives a prospective buyer the (false) impression that he is about to buy an animal with a high yield)(5); and he forbade that (in the course of a sale) one person outbids another person (by offering a greater quantity for the same price or the same quantity for less)(6)",

cf. Mz., X, no. **13411** (*kh*, 54/11, *m*, III, p. 1155, *s*, confirmed in Ṭay., no. 2522). This is a composite of maxims comprising prohibitions of various ways of cheating in financial transactions among people. Shuʿba is CL of this particular composite, each element of which is given here its own number to facilitate further reference. The maxims arose out of ancient sales practices and a case could be made to situate their origins very early in Islam or even in the Jāhiliyya, as was done elsewhere[1]. In view of this hypothesis, elements (1) and (2) were dealt with in the *tarjama* of the companion ʿAbd Allāh b. ʿAbbās under no. 5706. Mālik b. Anas is responsible for a different composite, see there under no. 13802° for the elements (1), (6), (4) and (2) followed by (5) with an additional ruling. Mālik also presents several elements separately, each supported by its own strand: element (3) is found in his *tarjama* under no. 13819°. Another, older CL sitting in a bundle supporting only element (1) is Sulaymān b. Ṭarkhān at-Taymī, cf. his *tarjama* under no. 9377. It is likely that Shuʿba modelled his element (1) on Sulaymān's example. Sufyān b. ʿUyayna is CL in his own composite, cf. Mz., X, no. 13123. Furthermore, ʿAzq. may be the CL in a bundle supporting (1) and (2), cf. Mz., V, no. 5706 (*m*, III, p. 1157, *s*, *q*, ʿAzq., VIII, p. 199, IḤ., I, p. 368, with *kh* and *d* diving at the SCL of this bundle, Maʿmar). There are, furthermore, numerous composites containing one or more unrelated elements supported by SSs or spiders. IḤ.'s *Musnad* is especially rich in those.

With the same strand:

- "A certain man used to eat a lot. Then he embraced Islam and ate only a little. When this was mentioned to the Prophet, he said: 'The believer eats only (what fills) one intestine, the unbeliever eats (what fills) seven intestines'",

cf. Mz., X, no. **13412** (*kh*, 70/12, 5, *s*, *q*, confirmed in Ṭay., no. 2521, IḤ., II, pp. 415, 455). Shuʿba is the

1. See *Arabica* (II).

clear CL of this tradition which is the oldest version in a MC around this popular simile. His position is strengthened by another version supported by a spider in which he is also the key figure. This version has a strand back to the Prophet via the wholly nondescript Wāqid b. Muḥammad b. Zayd who heads a Nāfiʿ / Ibn ʿUmar strand, cf. Mz., VI, no. 8517 (*kh*, 70/12, 1, *m*, III, p. 1631, IḤ., II, pp. 43, 74). Its *matn* depicts Ibn ʿUmar's irritation at a voraciously eating pauper who, when he was offered food, never seemed to get enough. In the *Sīra* (cf. IV, pp. 287 f) we find the same intestine parable mentioned set in the story about the conversion of Thumāma b. Uthāl. This story does occur in the canonical collections but without addition of the simile, cf. Layth b. Saʿd under no. 13007. Whether Shuʿba modelled his *matn* on Ibn Isḥāq's *khabar* about Thumāma's conversion, or whether Ibn Isḥāq modelled his addition on a *matn* brought into circulation by his younger contemporary Shuʿba, is hard to say. In any case, several CLs younger than Shuʿba and Ibn Isḥāq brought similar versions into circulation and there are hordes of spiders and SSs supporting condensed versions. Among these are Mālik, cf. his *tarjama* under no. 12739°, Yaḥyā b. Saʿīd al-Qaṭṭān, cf. Mz., VI, no. 8156 (*m*, III, p. 1631, *t*, *s*, IḤ., II, p. 21, Dārimī, II, p. 135), Sufyān b. ʿUyayna, cf. Mz., VI, no. 7357 (*kh*, 70/12, 3, Ḥum., no. 669), in which the glutton is named as one Abū Nahīk[1], ʿAzq., cf. Mz., VI, no. 7576 (*m*, III, p. 1631, ʿAzq., X. p. 419, IḤ., II, p. 145) and Abū Kurayb Muḥammad b. al-ʿAlāʾ (d. 248/862) who is in so many words identified as the originator of this *matn*-cum-*isnād* by *kh* himself, cf. Mz., VI, no. 9050 (*m*, III, p. 1632, *t*, *q*). See, furthermore, IASh., VIII, pp. 133 f. The explanations given to the simile are varied. First and foremost, it is not taken literally but rather as an allusion to the temperance of the believer vis-à-vis the greed of the unbeliever. Then it is said to point to the believer eating what is permissible (*ḥalāl*) and the unbeliever eating what is forbidden (*ḥarām*), for there is much more of the latter than there is of the former, an explanation attributed to Ibn at-Tīn. There are also some eight interpretations labelled as literal, among which is the assertion that before a believer eats, he mentions God's name, so that the devil cannot partake of the meal causing the eater to be satisfied with only a little, whereas, by not uttering the *basmala*, the unbeliever invites the devil to join in. All these and a host of others are conveniently gathered together by IḤj. in his *Fatḥ*, XI, pp. 469 ff.

With a strand on the authority of Muḥammad b. Juḥāda—Abū Ḥāzim Salmān al-Ashjaʿī—Abū Hurayra:

- "The Prophet forbade to draw an income from slave girls (through prostitution)",

cf. Mz., X, no. **13427** (*kh*, 37/20, 2, *d*, confirmed in Ṭay., no. 2520, Bagh., I, p. 428, IASh., VII, p. 35, IḤ., II, pp. 287, 382, 437, 454, Dārimī, II, p. 351, *Ḥilya*, VII, p. 163). Although this bundle has in Ṭay. and Bagh. only two believable PCLs, Shuʿba may be seen as the CL of this tradition, for there are no less than nine strands coming together in him. The issue may be much older for it is already alluded to in Q. XXIV: 33, but in the early *tafsīr* around this verse Shuʿba's tradition does not figure. Of all the canonical collections it is only *m* who has a tradition (IV, p. 2320) which tells the story of a slave girl with the name Musayka who was forced by her owner ʿAbd Allāh b. Ubayy b. Salūl to earn wages by prostituting herself. *m* seems to offer this tradition as the *sabab nuzūl* for the Qurʾānic verse, cf. also Ṭabarī, *Tafsīr*, XVIII, pp. 132 f.

For Shuʿba's position in Mz., X, no. **13538**, see Ḥammād b. Zayd under Mz., I, no. 294.

With a strand on the authority of Qatāda—ʿAbbās al-Jushamī—Abū Hurayra, who related the Prophet's words:

- "A *sūra* from the Qurʾān of (just) thirty verses (recited in one's grave or on the Day of Resurrection) will constitute mediation to the point that one receives forgiveness; (that *sūra* is:) 'Blessed is He in Whose hand is the kingdom (LXVII)'",

cf. Mz., X, no. **13550** (*d*, *ʿAwn al-maʿbūd*, IV, p. 193, *t*, V, p. 164, *s*, *q*, confirmed in IḤ., II, p. 299). Shuʿba is the (S)CL of this tradition, if not the CL.

With a strand on the authority of ʿAbbās al-Jurayrī—Abū ʿUthmān ʿAbd ar-Raḥmān b. Mull—Abū Hurayra:

- "My intimate friend enjoined me to observe three things (v.l. and not to give them up until I die): to fast three days every month, to perform two *rakʿa*s at dawn and to perform the *witr ṣalāt* before going to sleep",

cf. Mz., X, no. **13618** (*kh*, 19/33, *m*, I, p. 499, *s*, confirmed in Ṭay., no. 2392, IḤ., II, p. 459[#], Dārimī,

1. IḤj. mentions in *Fatḥ*, XI, p. 468, two other persons, whose gluttony allegedly inspired the Prophet to utter this saying, Jahjāh al-Ghifārī and Abū Ghazwān, and Nawawī (XIV, p. 26) lists yet another man, the wholly obscure Naḍra b. Abī Naḍra.

I, p. 402). Shuʿba is the clear CL of this early composite whose various elements emerge elsewhere in several different combinations. ʿAbd al-Wārith b. Saʿīd (d. 180/796) can be seen to have copied him. Abū Hurayra's supposed reference to the Prophet as 'my intimate friend' (*khalīlī*) was subject of an early discussion[1]. This discussion prompted a modern Egyptian scholar, who believed firmly in the historicity of Abū Hurayra's alleged position in *isnād*s, to blame him for objectionable bragging[2]. Other companions who are said to have used the term occasionally to indicate the Prophet are Abū Dharr and Abū 'd-Dardāʾ.

With a strand on the authority of Abū Balj Yaḥyā b. (Abī) Sulaym—ʿAmr b. Maymūn—Abū Hurayra, who related the Prophet's words:

- "Shall I acquaint you with a phrase that belongs to the (paradisiacal) treasures under the Throne? 'There is no strength nor power except in God (*lā ḥawla wa-lā quwwata illā bi 'llāh*)'",

cf. Mz., X, no. **14277** (Ṭay., no. 2494, IḤ., II, p. 363, *s*, Bagh., I, p. 498, *Ḥilya*, VII, p. 204). Shuʿba is at most the (S)CL of this spidery bundle. The same saying is also found with strands ending in Abū Dharr, cf. Mz., IX, no. 11965; these admit even less of being attributed to a believable CL.

With a strand on the authority of Muḥammad b. Ziyād—Abū Hurayra, who related the Prophet's words:

- "When someone raises his head (in the *ṣalāt*) before the *imām* (v.l. while the *imām* is still prostrate), should he not fear that God will transform his head (v.l. his face) into that of a donkey?",

cf. Mz., X, no. **14380** (*kh*, 10/53, *m*, I, p. 321, *d*, confirmed in Ṭay., no. 2490, IḤ., II, p. 504, Bagh., I, p. 331, Dārimī, I, 345, *Ḥilya*, VII, p. 164). Shuʿba is CL of this tradition. Ḥammād b. Zayd copied him and is (S)CL in his own bundle with a dive onto Shuʿba's informant, cf. Mz., X, no. 14362. And also Ḥammād b. Salama is found as key figure heading a spider supporting this tradition, cf. no. 14363.

With a strand on the authority of Muḥammad b. Ziyād:

- "Abū Hurayra saw how certain people performed a *wuḍūʾ* from a water bowl and said: 'Perform your *wuḍūʾ* properly, for I have heard Abū 'l-Qāsim say: 'Woe to the heels (v.l. heel tendons) of Hellfire!'",

cf. Mz., X, no. **14381** (*kh*, 4/29, *m*, I, pp. 214 f, *s*, confirmed in Ṭay., no. 2486, Bagh., I, p. 331, IḤ., II, pp. 430, 498, Dārimī, I, p. 192). Shuʿba is the clear CL of this tradition. It is part of a MC on the proper performance of the *wuḍūʾ* in which Manṣūr b. al-Muʿtamir seems the oldest CL, see there under no. 8936.

With a strand on the authority of Muḥammad b. Ziyād—Abū Hurayra, who related the Prophet's words:

- "Start your fast at the sight of the new moon and break your fast at the sight of the new moon (of the next month). If (at the end of) the month (the sky) is overcast, count off thirty (days)",

cf. Mz., X, no. **14382** (*kh*, 30/11, 4, *m*, II, p. 762, *s*, confirmed in Ṭay., no. 2481, Bagh., I, p. 328, IḤ., II, p. 456). This is Shuʿba's third version in the MC on determining the end of the month of Ramaḍān. For two more elaborate and conceivably later ones, see nos. 6668 and 7075 above. Mālik is also CL in a version, see there under no. 8362°.

With the same strand:

- "Al-Ḥasan b. ʿAlī took one date from the alms. When he was about to put it into his mouth, the Prophet said: 'No you may not, put it back, don't you know that we (i.e. the people in my household) do not eat from the alms?'",

cf. Mz., X, no. **14383** (*kh*, 24/60, *m*, II, p. 751, *s*, confirmed Ṭay., no. 2482, Bagh., I, p. 329, IḤ., II, pp. 409, 444, 476, Dārimī, I, 473). Shuʿba is the undeniable CL.

With the same strand, relating the Prophet's words:

- "Yesterday a malignant jinn began to pester me in order to disrupt my *ṣalāt*, but God gave me power over it and I strangled (v.l. repulsed) it. I had been thinking of tying it against a pillar in the mosque, in order that all the people could look at it the following morning, but then I remembered what my

1. Ibn Qutayba (d. 276/938), *Taʾwīl mukhtalif al-ḥadīth*, ed. Muḥammad Zuhrī an-Najjār, Cairo 1966, p. 23.
2. Cf. *Authenticity*, p. 80.

brother[1] Sulaymān (Solomon) once said (as recorded in Q. XXXVIII: 35): 'My Lord, forgive me and give me a kingdom which is not fit[2] for anyone after me.' Then God repelled the jinn contemptuously",

cf. Mz., X, no. **14384** (*kh*, 8/75, *m*, I, p. 384, *s*, confirmed in Bagh., I, pp. 335 f, IḤ., II, p. 298, Ibn Ḥibbān, VIII, p. 111). Shuʿba is the believable CL of this tradition which, curiously, did not find a place in Ṭabarī's *Tafsīr* apud this verse.

With the same strand, relating the Prophet's words:

- "Verily, I shall drive people away from my Basin (*ḥawḍ*) just like the stray camel (which comes to drink at a well that does not belong to its owner) is driven off (by the owner of that well)",

cf. Mz., X, no. **14385** (*kh*, 42/10, 2, *m*, IV, p. 1800, confirmed in Bagh., I, p. 330, IḤ., II, pp. 298, 454). Although not widely attested, this tradition seems the handiwork of Shuʿba. Later this sentence was added to more elaborate traditions dealing with the Basin. For a survey, see above under Mz., I, no. 148.

With the same strand, relating the Prophet's words:

- "One day, while a certain man came walking along, full of vanity, his long hair flowing (over his shoulders) and his two shoulder garments (trailing along the ground), suddenly the earth swallowed him up; he will remain sunk in the ground until the Day of Resurrection",

cf. Mz., X, no. **14386** (*kh*, 77/5, 2, *m*, III, pp. 1653 f, confirmed in Bagh., I, p. 332, IḤ., II, p. 456). Although Shuʿba is not a convincing CL in this bundle, he is the only key figure in the multiple strands supporting versions of this tradition. IḤj. mentions two persons by name who might have been the man in question, al-Hayzan and Qārūn, cf. *Fatḥ*, XII, p. 373.

For his position in a spider supporting legal liability cases, no. **14387**, see Zuhrī under no. 13128.

With the same strand, relating the Prophet's words:

- "If the Anṣār travel along a riverbed or a mountain path, I would travel with them along the same riverbed; if there had never been a *hijra*, I would have been someone from the Anṣār." And Abū Hurayra added among other things: 'By my father and mother, he never acted wrongfully, they rallied behind him and helped him",

cf. Mz., X, no. **14388** (*kh*, 63/2, *Fatḥ*, VIII, p. 113, *s*, confirmed in Ṭay., no. 2484, Bagh., I, p. 334). Shuʿba is (S)CL. The first part is found in a slightly different version in another of Shuʿba's traditions, see no. 1244 above. Furthering the cause of the Anṣār in general prompted him to bring various *faḍā'il* into circulation; this activity of his was studied elsewhere[3].

With a strand on the authority of Ḥabīb b. Abī Thābit (— ʿUmāra b. ʿUmayr)—Ibn or Abū 'l-Muṭawwis—his father—Abū Hurayra, who related the Prophet's words:

- "He who breaks his fast on a day in Ramaḍān without (there being) a 'concession' (which would condone that), forfeits (the merit of that day) even if he were to fast continuously (sc. for the rest of his life, *ṣawm ad-dahr*)",

cf. Mz., X, no. **14616** (*d*, *ʿAwn al-maʿbūd*, VII, pp. 20 f, *s*, confirmed in Ṭay., no. 2540, IḤ., II, pp. 386, 458, Dārimī, II, p. 19). This is a controversial tradition, of which Shuʿba seems to be the CL, imitated by Thawrī (*d*, *t*, *s*, *q*, IḤ., II, p. 470, Dārimī, II, p. 18). It sounds like a denial of the broadly accepted atonement of one day fasting at a later date for one day missed during Ramaḍān, but the seeming contradiction between the two is removed through the consideration that the first has got to be interpreted as an inordinate exaggeration (*mubālagha wa-tashdīd*), whereas the second represents the generally accepted rule. This harmonization apparently did not satisfy everyone, for the *isnād* strand is also scrutinized by ancient critics and it was pointed out that it could hardly be considered acceptable, when the name of one of its transmitters, the Ibn or Abū 'l-Muṭāwwis figure, is shrouded in mystery. Moreover, the father who is supposed to be the successor of the strand, as well as his son, only occur in

1. In Islam David and Solomon are considered both as prophets who preceded Muḥammad.
2. Interpreted in Ṭabarī, *Tafsīr*, XXIII, p. 159, as: 'which no one will take away from me as that demon did', a demon namely which God had planted on Solomon's throne in order to test his faith.

3. Cf. *Muséon* (II), pp. 211 f.

this SS and nowhere else, reason enough to reject the tradition altogether as simply not sufficiently underbuilt. In spite of all this, we see here a bundle with two CLs, the one copying the other's *matn*. It may possibly represent an early, soon abandoned, stage in the discussion on how lost days could be made up for.

With a strand on the authority of ʿAṭāʾ b. Abī Maymūna—Abū Rāfiʿ Nufayʿ—Abū Hurayra:

- "Zaynab used to be called Barra. Then people said to her: 'Do you praise yourself?', whereupon the Prophet gave her the name Zaynab",

cf. Mz., X, no. **14667** (*kh*, 78/108, 2, *m*, III, p. 1687, *q*, confirmed in Ṭay., no. 2445, Bagh., I, p. 366, IASh., VIII, pp. 474 f, IḤ., II, pp. 430, 459, Dārimī, II, p. 381). Shuʿba is the undeniable CL of this tradition. Changing ugly or unfelicitous names into propitious ones is described in a multitude of Prophetic traditions. The reason why the name change was ordered here lies in the sense of the name Barra, which means literally 'good', 'pious', 'obedient', an appellative which suggested self-esteem. Since it is only God who knows the good people, being called 'good' was deemed reprehensible. The Zaynab alluded to here is either Zaynab bt. Jaḥsh, a wife of Muḥammad, or Zaynab bt. Abī Salama, the Prophet's stepdaughter, a daughter of his wife Umm Salama by a previous marriage, cf. IS, VIII, p. 338. For more on changing names, see a paper by M.J. Kister[1].

With a strand on the authority of ʿAbd Allāh b. Yazīd an-Nakhaʿī—Abū Zurʿa b. ʿAmr b. Jarīr—Abū Hurayra:

- "The Prophet disapproved of horses whose lower legs are partly white",

cf. Mz., X, no. **14894** (*m*, III, p. 1495, *s*, confirmed in Ṭay., no. 2515, IḤ., II, p. 461#, cf. Bagh., I, p. 222, note 4). Shuʿba may be the originator of this tradition, but he has a competitor in Thawrī who is a better-attested CL in his own bundle (cf. no. 14890, *m*, III, p. 1494, *d*, *t*, *s*, *q*, confirmed in IASh., XII, p. 224, IḤ., II, pp. 250, 436, 476, Abū ʿUbayd, *Gharīb*, III, p. 18). It supports the same *matn*, but with a strand to Abū Hurayra which shows up a marked difference with Shuʿba's strand: whereas Shuʿba claimed he had heard it from ʿAbd Allāh b. Yazīd an-Nakhaʿī, Thawrī's alleged source is the—otherwise equally obscure—Salm b. ʿAbd ar-Raḥmān an-Nakhaʿī. The medieval *rijāl* experts asserted that Shuʿba was wrong and had himself heard it from this Salm, cf. IḤj., *Tahdhīb*, IV, pp. 131 f, VI, p. 80. Even so, this tradition was included here in Shuʿba's *tarjama* and not in that of Thawrī. The reason why lies in the observation that, in view of a number of other traditions, the former seems to have a greater affinity with horses than the latter. The technical term for the colouring of a horse's lower leg is *shikāl*. It denotes having one (partly) white foreleg and one (partly) white hind leg on opposite sides, or in fact any combination of one, two or three partly white legs, crosswise or otherwise, with three, two or one non-white legs. For extensive coverage of the term, see Lane, s.vv. *shikāl*, *muḥajjal* and *ṭuluq*, and also Abū ʿUbayd, *Gharīb al-ḥadīth*, III, p. 18, Ibn al-Athīr, *Nihāya*, II, p. 496. Originally a *shikāl* is a hobble with which the legs of beasts are bound in order to immobilize them, the same as *ʿiqāl*. The Prophet's alleged dislike for this colouring in horses' legs is said to have been prompted by its resemblance to a horse being hobbled. Curiously, the English word for that part of the leg described in the tradition as white, the pastern, is also a word for a hobble.

With a strand on the authority of Saʿd b. Ibrāhīm—Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra, who related how the Prophet once told a story:

- "When a certain man was riding his cow (v.l. was leading his cow laden with goods), the animal suddenly turned to the man and said: 'I was not created for this, I was created for (pulling) the plough.' I (i.e. the Prophet) believed that story (of the speaking cow to be true) and so did Abū Bakr and ʿUmar who were not even present at the time (when I was told this story). And when another man was herding his sheep, a wolf suddenly grabbed one of them, but the man snatched it back from the wolf which spoke: 'How will you protect your sheep on the day when predatory animals (attack them) and they have no one to protect them except me?' I believed that story and so did Abū Bakr and ʿUmar who were not even present at the time (when I was told this story)",

cf. Mz., X, no. **14951** (*kh*, 41/4, *m*, IV, p. 1858, *t*,

1. 'Call yourselves by graceful names …', published in *Society and religion from Jāhiliyya to Islam*, Aldershot Variorum, 1990.

confirmed in Ṭay., no. 2354, IḤ., II, p. 382). Shuʿba seems the CL of this tradition, but he has only two believable PCLs. Sufyān b. ʿUyayna may have copied it, providing it with a diving strand through Misʿar to Shuʿba's alleged source (*kh*, *m*, Ḥum., no. 1055). For good measure he added another strand through Abū 'z-Zinād / al-Aʿraj / Abū Salama / Abū Hurayra, supporting the same tradition, cf. Mz., X, no. 14972 (*kh*, 60/54, 6, *m*, Ḥum., no. 1054, IḤ., II, pp. 245 f). Although this may not be apparent at first sight, this tradition belongs to the *faḍāʾil* genre, since it describes the blind faith of Abū Bakr and ʿUmar, for whom Muḥammad's acceptance of these two miraculous accounts[1] of speaking animals was enough to lend credence to them. IḤj. adds various comments to the stories. Thus he suggests that the speaking animals are to be relegated to the pre-Islamic era, since *kh* chose to include it in his chapter on the prophets (= ch. 60) who are from the Jāhiliyya. Then he mentions a non-canonical variant in which more of the wolf's words to the shepherd are quoted. When the wolf had seized the sheep, the shepherd, one Uhbān b. Aws[2], yelled at it, whereupon it sat down on its tail and addressed him as follows: 'Who do the sheep have (sc. to protect them) on the day that you are busy elsewhere? Will you withhold from me my sustenance that God has provided for me?' Clapping his hands, Uhbān exclaimed: 'By God, I have never seen anything more miraculous than this!' But the wolf said: 'Even more miraculous is that man, God's Messenger, praying amidst yonder palm trees to God.' Uhbān then went to him, told him the story of the speaking wolf and embraced Islam. It is conceivable, continues IḤj., that Abū Bakr and ʿUmar were present at the time Uhbān told the Prophet. 'The day of the predatory animal' is, furthermore, commented upon as the day when a lion or a leopard attacks the herd, the shepherd runs away, and the wolf is the only one capable of guarding those sheep. Reading *yawm as-sabʿ* instead of *yawm as-sabuʿ*, this day is furthermore explained as the Day of Resurrection when people are gathered elsewhere and the sheep are left untended. It is also suggested that that day refers to a festival from the pre-Islamic era during which no one took care of the sheep, cf. *Fatḥ*, VIII, pp. 23 f. Furthermore, the narrative of the speaking wolf is found supported by a bundle with Layth b. Saʿd as SCL, cf. Mz., X, nos. 13207, 15220 (*kh*, 62/6, 12, *m*, IV, p. 1858, *s*).

1. Cf. Ibn Kathīr, *Shamāʾil ar-rasūl*, pp. 273 ff.

2. IḤj. mentions his involvement with the wolf also in *Iṣāba*, I, pp. 141 f.

With the same strand:

- "The Prophet performed with us a *ẓuhr ṣalāt* of two *rakʿa*s. Then someone told him: 'You have (only) performed two *rakʿa*s (instead of four),' whereupon he performed two *rakʿa*s, uttered the final *taslīma* formula[3] and added two more prostrations",

cf. Mz., X, no. **14952** (*kh*, 10/69, 2, *d*, *ʿAwn al-maʿbūd*, III, p. 225, *s*, confirmed in Ṭay., no. 2353, IḤ., II, p. 468[#]). Shuʿba is the believable CL, but the discussion on momentary forgetfulness (*sahw*) in the *ṣalāt* is much older, see Ibrāhīm an-Nakhaʿī under no. 9451.

With a strand on the authority of Salama b. Kuhayl[4]—Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra (paraphrase in which most variants are incorporated):

- "A bedouin came to the Prophet and demanded in rude terms from him a camel of a certain age which he had lent him. The companions of the Prophet were about to chastise him, but the Prophet said: 'Let him be. Someone who is owed a debt has the right to demand payment from his debtor, so go and buy for him a camel of the same age and give it to him. On their return they said that they could not find camels of the same age, only ones that were one year older. 'Go and buy one of those and give it to him,' the Prophet said. The bedouin thanked the Prophet who said: 'He is the most meritorious person who promptly pays an outstanding debt ",

cf. Mz., X, no. **14963** (*kh*, 40/6, *m*, III, p. 1225, *t*, *q*, confirmed in Ṭay., no. 2356, IḤ., II, pp. 416, 456). Shuʿba is CL. He is copied by Sufyān who dived for the other's alleged spokesman and added various narrative embellishments to the tradition. For a slightly different version with a later CL, Mālik b. Anas, see his *tarjama* under no. 12025*.

3. The desacralization formula at the end of a *ṣalāt*, consisting of the words: *as-salāmu ʿalaykum wa-raḥmatu 'llāhi wa-barakātuh* repeated twice.

4. IḤj. marks him as the *madār* of this tradition which he labels as one of the *gharāʾib aṣ-ṣaḥīḥ*; Salama being a Kūfan and Abū Salama a Medinan, IḤj. concludes that they must have met one another on the occasion of a *ḥajj*, cf. *Fatḥ*, V, p. 455.

With a strand on the authority of Yaʿlā b. ʿAṭāʾ—Abū ʿAlqama—Abū Hurayra, who related the Prophet's words:

- "He who obeys me, obeys God, and he who rebels against me, rebels against God; he who obeys the ruler, obeys me, and he who rebels against the ruler, rebels against me",

(then follows a sequel, which in several variants is left unmentioned, on assuming a sitting position when the ruler does so during the *ṣalāt* and uttering certain phrases therein),

cf. Mz., XI, no. **15449** (*m*, III, p. 1466, *s*, confirmed complete with the sequel in Ṭay., no. 2577, IḤ., II, p. 467). This saying which is part of a MC has Shuʿba as one of the oldest CLs; he seems to have been copied through a dive by Abū ʿAwāna. A number of SSs and spiders, all converging in Abū Hurayra, support slightly different versions which make up the rest of this MC. Other, later CLs discernible in it are Sufyān b. ʿUyayna (without the phrase: 'he who rebels against the ruler …', cf. Mz., X, no. 13686) and ʿAbd Allāh b. Wahb (who transmits the words 'my ruler' instead of 'the ruler' cf. Mz., XI, 15319), with Ibn Jurayj as SCL in a spider (cf. Mz., XI, no. 15138). This MC can itself be regarded as a subdivision within the huge *samʿ wa-ṭāʿa* cluster. This cluster probably grew out of the exegesis of Q. IV: 59: 'You believers, obey God, His Messenger and those among you who are in authority.' The authority with which the Prophet is vested is handed down by God and after the Prophet's demise this authority is to be moved according to this verse onto those in power. The cluster shows clearly along what lines this exegesis has developed. For a survey of these lines, see Ṭabarī, *Tafsīr*, ed. Shākir, VIII, pp. 495-504. For other traditions from this MC for which Shuʿba may be held responsible, see above no. 1699, 11772 and 11950 above, and 18311 below.

With a strand on the authority of Ḥumayd b. Nāfiʿ—Zaynab bt. Abī Salama—her mother Umm Salama:

- "A beloved relative[1] of Umm Ḥabība (v.l. her father Abū Sufyān) had died. (When some days had passed) she called for perfume with saffron in it and rubbed it on herself (v.l. on her arms) saying: 'I only do this because I heard the Prophet say: 'A woman who believes in God and the Day of Resurrection may not mourn longer than three days except for a husband in which case (the mourning period) lasts for four months and ten days'",

cf. Mz., XI, no. **15874** (*kh*, 68/47, *m*, II, p. 1124, *s*, confirmed in Ṭay., no. 1590, Bagh., I, p. 449, IḤ., VI, p. 326). Shuʿba is CL. He was copied by Mālik* who narrated a slightly more elaborate story supporting it with a dive down to Shuʿba's alleged authority Ḥumayd via ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm, see there under the same number. For a version with an older CL, see Hishām b. Ḥassān under no. 18134.

With a strand on the authority of al-Ḥakam b. ʿUtayba—Ibrāhīm an-Nakhaʿī—al-Aswad b. Yazīd an-Nakhaʿī—ʿĀʾisha:

- "When the Prophet was in a state of major ritual pollution and he wanted to eat something or go to sleep, he performed a *wuḍūʾ* as for the *ṣalāt*",

cf. Mz., XI, no. **15926** (*m*, I, p. 248, *d*, *s*, *q*, confirmed in Ṭay., no. 1384, IASh., I, p. 61). Shuʿba is the CL of this tradition, which is part of a MC. The issue goes back to the earliest times judging by the numbers of similar statements ascribed to companions and *fuqahāʾ*, cf. ʿAzq., I, pp. 278-82, IASh., I, pp. 60 ff. For other *matn*s from this MC, see Zuhrī under no. 17769, Abū Isḥāq as-Sabīʿī under no. 16018 and ʿAbd Allāh b. Dīnār under no. 7224. Erroneously, Kattānī, in his *Naẓm al-mutanāthir fī ʾl-ḥadīth al-mutawātir*, p. 49, mentions this tradition among those that are *mutawātir*.

With the same strand:

- "When, (after the farewell pilgrimage), the Prophet wanted to depart (for Medina), he saw (one of his wives) Ṣafiyya (bint Ḥuyayy) standing deeply distressed at the opening of her tent. He said: 'You wretched woman[2]! Are you going to detain us?' Then he inquired: 'Have you made the rush[3] back (to Mecca) on the day of

1. On the identity of the beloved relative there is a great deal of controversy which is extensively dealt with by IḤj. in *Fatḥ*, III, pp. 388 f.

2. The Arabic expression of annoyance *ʿaqrā ḥalqā* used here is extensively dealt with in Lane, p. 628, right column.

3. The return journey from Minā back to Mecca is usually made in some haste, hence its name 'rush' (*ifāḍa*).

sacrifice?' 'Yes,' she said. 'Then you may depart too,' the Prophet said",

cf. Mz., XI, no. **15927** (*kh*, 78/93, 2, *m*, II, p. 965, *s*, confirmed in IḤ., VI, p. 175). The question of whether or not a menstruating woman[1] may perform a farewell circumambulation around the Kaʿba before returning home from the *ḥajj* gave rise to a MC. Although not well attested, Shuʿba may be the CL of this version from that MC. Manṣūr and Aʿmash are SCLs in some other bundles supporting different *matn*s (cf. Mz., XI, nos. 15993, 15946). For other, later CLs, see Mālik under no. 17949°, and Ibn ʿUyayna under nos. 5703 and 5710. The issue does not yet emerge in Ibn Isḥāq's *Sīra*, but is alluded to in Wāqidī, III, p. 114.

With the same strand to al-Aswad:

- "I asked ʿĀʾisha: 'What did the Prophet usually do when he was at home?' 'He stood at the disposal of the members of his household and when the time for a *ṣalāt* had come, he went out to perform it', she answered",

cf. Mz., XI, no. **15929** (*kh*, 78/40, *t*, confirmed in Ibn al-Mubārak, *Zuhd*, p. 348, no. 979, Ṭay., no. 1383, IḤ., VI, pp. 49, 126, 206). Shuʿba seems the CL of this not very well attested tradition. IḤj. mentions among the Prophet's activities about the house: delousing his clothes, milking the sheep, taking care of his own needs, sewing his sandals and patching up his leather water bucket, cf. *Fatḥ*, II, p. 304.

With a strand on the authority of Abū Isḥāq as-Sabīʿī—ʿAbd ar-Raḥmān b. Yazīd—his brother al-Aswad b. Yazīd—ʿĀʾisha:

- "In the household of the Prophet no one could eat his fill of barley bread on two consecutive days until his death",

cf. Mz., XI, no. **16014** (*m*, IV, p. 2282, *t*, *q*, confirmed in Ṭay., no. 1389, IḤ., VI, 98). In a MC on the indigence and simplicity in the Prophet's household Shuʿba is with this *matn* the oldest believable CL on record. Variants mention wheat instead of barley and three days instead of two. For younger CLs discernible in this MC, see Thawrī under no. 16165, and Abū Usāma Ḥammād b. Usāma under no. 16800. Jarīr b. ʿAbd al-Ḥamīd is (S)CL in his own version, no. 15986 (*kh*, *m*, *s*, *q*).

1. That was allegedly the cause of her distress.

With a strand on the authority of Abū Isḥāq as-Sabīʿī—al-Aswad b. Yazīd and Masrūq:

- "We bear witness that ʿĀʾisha said: 'On the day that the Prophet usually spent in my living quarters he would never skip performing them, namely the two *rakʿa*s after the *ʿaṣr ṣalāt*'",

cf. Mz., XI, no. **16028** (*kh*, 9/33, 4, *m*, I, pp. 572 f, *d*, *s*, confirmed in IḤ., VI, 176, Dārimī, I, 395). Shuʿba is CL in this simple version from the MC on the two extra *rakʿa*s after the *ʿaṣr ṣalāt*. From the other traditions in this MC it appears that with the said *rakʿa*s the prayer, or two prostrations, of negligence (*ṣalāt as-sahw*) were implied, cf. *EI* 2, Engl. ed., VIII, p. 928, left column.

With a strand on the authority of Qatāda—Saʿīd b. al-Musayyab—ʿĀʾisha, who related the Prophet's words:

- "Five 'transgressors' may be killed inside the *ḥaram* as well as outside: the snake, the hooded crow[2], the mouse (or rat), the aggressive dog and the kite",

cf. Mz., XI, no. **16122** (*m*, II, p. 856, *s*, *q*, confirmed in Ṭay., no. 1521, IḤ., VI, p. 97). This might be Shuʿba's version of a tradition which is part of a MC. For further details and commentaries, see no. 16629 under Zuhrī.

With a strand on the authority of al-Miqdām b. Shurayḥ—his father Shurayḥ b. al-Hāniʾ—ʿĀʾisha, who related the Prophet's words:

- "Gentleness (*rifq*) is in nothing without adorning it and it is not removed from anything without disfiguring it",

cf. Mz., XI, no. **16149** (*m*, IV, p. 2004, confirmed in Ṭay., no. 1516, IḤ., VI, pp. 125, 170). According to one version, the gentleness pertained to treating riding animals. Shuʿba has only two believable PCLs, Ghundar and Ṭay., and one more relatively firm IḤ. strand through ʿAffān. However, this admittedly somewhat weak position is lent more strength by his PCL position in a bundle supporting a closely related saying with Aʿmash, his older colleague from Kūfa, as convincing CL, see there under no.

2. In most other versions within this MC this bird is simply called *ghurāb*, which indicates either the raven or the crow, but since in this version the adjective *abqaʿ* is added, the identity of the bird can be more precisely determined as the hooded crow (*corvus corone cornix*), which has white patches on belly and flanks.

3219. A similar text is supported by another spidery bundle with Sharīk b. ʿAbd Allāh as key figure, cf. no. 16150 (*d*, III, p. 3, IḤ., VI, pp. 58, 206, 222).

With a strand on the authority of Saʿd b. Ibrāhīm b. ʿAbd ar-Raḥmān b. ʿAwf—ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "I had always heard that a prophet would not die before having been offered the choice between this world and the next. Then, when he was ill with the sickness from which he was to die, I heard the Prophet recite in a hoarse voice: '(They who obey God and His Messenger, these will be) with those whom God has blessed, prophets, righteous men, martyrs and the pious, it is good to be in their company (Q. IV: 69).' Then I thought he had just been offered that choice",

cf. Mz., XII, no. **16338** (*kh*, 64/83, 8, *m*, IV, p. 1893, *s*, *q*, confirmed in Ṭay., no. 1456, Bagh., I, p. 444, IḤ., VI, pp. 176#, 205). Shuʿba is CL. He was probably copied by Ibrāhīm b. Saʿd who dived for his father Saʿd b. Ibrāhīm by-passing Shuʿba (*kh*, *s*, IḤ., VI, p. 269).

With a strand on the authority of Abū Bakr b. Ḥafṣ—ʿUrwa b. az-Zubayr:

- "'Āʾisha asked; 'What can interrupt a *ṣalāt*?' We said: 'A woman or a donkey.' Then she exclaimed: 'A woman equated with an ugly animal![1] I have often been in a situation in which I directly faced the Prophet as one faces a funeral procession (passing by) while he was performing a *ṣalāt*",

cf. Mz., XII, no. **17368** (*m*, I, p. 366, confirmed in Ṭay., no. 1458, IḤ., VI, pp. 126, 134). Shuʿba is not a very well established CL in this bundle but he does have two believable PCLs, so the *matn* might conceivably be his. This *matn* of Shuʿba listed here, which is probably somewhat later than one of Aʿmash's (see there under no. 15952), takes a more moderate stance vis-à-vis women. The contents of this *matn* chronologically match the debate on elements that may interrupt a person's *ṣalāt*. The 'interruption' (*qaṭʿ*) of someone's *ṣalāt*, caused by another person or an animal passing close by in front of the praying person, has given rise to a debate on whether 'interrupting' had to be interpreted as 'nullifying' or something less crucial. Nawawī (IV, pp. 226 f) surveys the lines of thought developed in the course of this debate and concludes that, although there is also a tradition that says that no person or animal 'interrupts' a person's *ṣalāt*, there is here no question of abrogation of the former by the latter. No, the term *qaṭʿ* has to be interpreted not as 'nullifying' but rather as 'momentarily interrupting the praying person's concentration' which is supposed to affect somewhat his *ṣalāt* but not render it null and void. The tradition that states definitively that nothing can interrupt someone's *ṣalāt* resulted in a MC centred in ʿĀʾisha. The CLs discernible in this MC are found in the *tarjama*s of Mālik under no. 17712°, and Sufyān b. ʿUyayna under no. 16448.

With a strand on the authority of ʿAbd ar-Raḥmān b. al-Qāsim—his father al-Qāsim b. Muḥammad:

- "'Āʾisha wanted to buy (a slave called) Barīra in order to manumit her, but (her owners) stipulated that patronage of her (would remain with them). ʿĀʾisha mentioned this to the Prophet who said: 'Buy her and set her free for patronage belongs to the one who manumits.' (Later) the Prophet was offered some meat. (The people present) said: 'This meat was given to Barīra as a charitable gift.' Whereupon the Prophet said: 'For her it is charity but for us it is a present, (so you may accept it).' (Some time later) Barīra was given the choice (of whether or not she wanted to remain with her then husband). ʿAbd ar-Raḥmān b. al-Qāsim added that her husband was a free person, but Shuʿba said that he asked him about her husband, to which he answered: 'I do not know'",

cf. Mz., XII, no. **17491** (*kh*, 51/7, 5, *m*, II, p. 1144, *s*, confirmed in Ṭay., no. 1417, IḤ., VI, p. 172). This is the most concise version of a composite consisting of three elements which gave rise to a huge MC spread over more than a dozen numbers in Mz. The three elements some of which may be older than their combination in this composite are: (1) the manumission of Barīra, (2) her being given the choice to quit her husband and (3) the matter of the permissibility of the meat. These elements are (sometimes differently) combined in numerous, on the whole more elaborate versions. One of these is supported

1. In Arabic *dābbat as-sawʾ* which means literally 'animal of evil'; the more appropriate connotation 'unsightly', 'ugly' used here was derived from the elative *aswaʾ*, which is a synonym of *aqbaḥ* according to Lane, s.v.

by a bundle with an older CL, Hishām b. ʿUrwa, see there under no. 17528. A younger CL responsible for a similar text is Jarīr b. ʿAbd al-Ḥamīd, cf. no. 16770. The ultra-brief wording above can safely be ascribed to Shuʿba. A later version has Ḥusayn b. ʿAlī (d. 203/818) as (S)CL, cf. no. 17490. Also Khālid b. Mihrān al-Ḥadhdhāʾ is (S)CL in a version of element (3), see his *tarjama* under no. 6048. For two late superimposed spiders, see nos. 15959, 15992. For a number of conflicting reports on this matter, see IASh., IV, pp. 395 f. A later CL who copied Shuʿba's and Hishām b. ʿUrwa's composite may have been Mālik, see there under Mz., XII, no. 17449°. Mālik uses the word *sunan* for the three constituent elements of the composite. He also singled out element (1) and supported it by his trusted Nāfiʿ / Ibn ʿUmar strand, see his *tarjama* under no. 8334°. Depending on the chapter in which a collector lists the tradition, one or more elements may be dropped from the composite. An example of this procedure is offered by *m* who gives element (3) without (1) and (2) in his *zakāt* chapter (II, p. 755) supported by an Anas strand which, together with other ones from *kh*, *d*, *s*, Ṭay. and IḤ., makes up an alternative bundle with again Shuʿba as CL, cf. I, no. 1242. Finally there is a third spidery bundle again with Shuʿba as (S)CL under no. 15930 (*kh*, 24/61, 2, *s*, Ṭay., no. 1381, Dārimī, II, p. 222). The oldest version of element (1) can be found with Yaḥyā b. Saʿīd al-Anṣārī as (S)CL under no. 17938. ʿĀʾisha's alleged desire to reap the prestige that went with manumitting a slave is not yet mentioned in the *Sīra* or Wāqidī's *Maghāzī* but extensively in IS, VIII, pp. 187 ff.

With the same strand:

- " ʿĀʾisha had a piece of cloth with pictures stretched over her storing space[1]. The Prophet used to perform his *ṣalāt* in that direction, so he said: 'Remove this for me.' I removed it and fashioned cushions from it",

cf. Mz., XII, no. **17494** (*m*, III, p. 1668, *s*, confirmed in Ṭay., no. 1423, IḤ., VI, p. 172[#]). This tradition, one of the oldest touching on the Islamic *bilderverbot* which has given rise to a huge MC, has Shuʿba as (S)CL, if he is not its CL. He has in this bundle only two believable PCLs, Ṭay. and Ghundar, and for the rest only SSs. See also above no. 10291. For earlier (S)CLs, see Zuhrī under no. 3779, and Aʿmash under no. 9575, and for other, later (S)CLs from this MC, see Mālik under no. 17559*, Layth under no. 3775, and Sufyān b. ʿUyayna under no. 3779.

With the same strand:

- "In the time of the Prophet a certain woman suffered from extra-menstrual discharge, so she was ordered to delay her *ẓuhr ṣalāt*, to bring forward her *ʿaṣr ṣalāt* and to perform one *ghusl* for both, to combine in the same manner her *maghrib* and *ʿishāʾ ṣalāt*, and to perform a *ghusl* for her *ṣubḥ ṣalāt*",

cf. Mz., XII, no. **17495** (*d*, *ʿAwn al-maʿbūd*, I, p. 334, *s*, confirmed in Ṭay., no. 1419, IḤ., VI, p. 172, Dārimī, I, p. 220). Shuʿba is in any case the (S)CL of this version from the large MC on the performance of the *ṣalāt* for women whose bleeding never ceases entirely. An older key figure in this MC is Hishām b. ʿUrwa, see under no. 17259.

With a strand on the authority of Ibrāhīm b. Muḥammad b. al-Muntashir—his father—ʿĀʾisha:

- "I used to perfume the Prophet and then he would pass by his wives. Then, still in a state of consecration, he would wake up in the morning with perfume sprinkled all over himself",

cf. Mz., XII, no. **17598** (*kh*, 5/12, *m*, II, pp. 849 f, *s*). In this spidery bundle Shuʿba is no more than SCL. For other versions from the MC on the permissibility of using perfume during a state of consecration, cf. the *tarjama* of ʿĀʾisha under nos. 15925 and 16010.

With the same strand:

- "The Prophet never neglected to perform four (*rakʿa*s) before his *ẓuhr ṣalāt* and two before his morning *ṣalāt*",

cf. Mz., XII, no. **17599** (*kh*, 19/34, 3, *d*, *ʿAwn al-maʿbūd*, IV, p. 94, *s*, confirmed in Ṭay., no. 1511, IḤ., VI, pp. 63, 148, Dārimī, I, p. 397). This is one of the many traditions on supererogatory *rakʿa*s between the compulsory *ṣalāt*s. Shuʿba is this one's CL.

With a strand on the authority of Ashʿath b. Abī Shaʿthāʾ—his father Abū Shaʿthāʾ al-Muḥāribī—Masrūq b. al-Ajdaʿ—ʿĀʾisha:

1. In Arabic *sahwa*; what is meant by it is not entirely clear judging by the number of different explanations to which this word has given rise, cf. Lane, s.v., which is translated in *m*, III, p. 1668, note 1.

- "In everything he did the Prophet favoured the right hand side, putting on his sandals, combing his hair and doing his ablutions",

cf. Mz., XII, no. **17657** (*kh*, 4/31, 2, *m*, I, p. 226, *d*, *tm*, *s*, confirmed in Ṭay., no. 1410, IḤ., VI, pp. 94, 130, 147, 187 f, 202). Shuʿba is the convincing CL with his four PCLs and numerous SSs.

With the same strand:

- "The Prophet entered my quarters when I had a man sitting with me there. With irritation spreading over his face he asked: 'Who is that?' 'A foster brother of mine,' I answered. Then he said: 'Be sure of those whom you count among your brothers, for suckling is only meant to still hunger",

cf. Mz., XII, no. **17658** (*kh*, 67/21, *m*, II, p. 1079, *d*, confirmed in Ṭay., no. 1412, IḤ., VI, pp. 94, 174, Dārimī, II, p. 210). Shuʿba is one of two CLs in this bundle, the other is Thawrī (*kh*, *m*, *d*, *q*, IASh., IV, p. 285, IḤ., VI, pp. 138, 214). At any rate, their alleged authority is an obscure figure who should not be identified as the CL. This is surely a case of one CL copying the other, but it is hard to say who copied from whom. Thawrī's position is slightly better established than that of Shuʿba. However, the latter can be seen to be copied by the former on so many other occasions that it is perhaps safer to ascribe the tradition here to Shuʿba and to view Thawrī's role in this bundle as a dive. The tradition has given rise to a flood of explanations, seemingly driving IḤj. in *Fatḥ*, XI, pp. 50-3, almost to despair[1]. Nawawī is silent about it and the succinct commentary in *m*, II, p. 1078, note 5, is due for a change to the editor M.F. ʿAbd al-Bāqī. Foster-relationship (*raḍāʿ* or *raḍāʿa*) is, next to a number of blood-relationships, a Qurʾānic impediment to marriage (cf. IV: 23). Thus two foster-siblings of different gender need not obey the prohibition of being alone with one another (*khalwa*), which obtains for all other pairs of persons of different sex, for they are bound by what is called the *ḥijāb* requirement, laid down in Q. XXXIII: 53. But, as this tradition is supposed to emphasize, suckling in infancy is the only valid form of suckling that entails the lifting of the ban on *khalwa*, not any other foster-relationship established later in life. 'Suckling is only meant to still hunger' has in other words to be interpreted as 'Only suckling that is capable of stilling the hunger of the human being who is given suck, i.e. a baby, entails that the segregation requirement between two persons of different sex does not apply'. An older individual is in need of much, solid food, so an occasional session at the breast of a woman does not take away his hunger and, consequently, his relationship with other persons, children or adults, who were or are breast-fed by that woman does not constitute foster-relationship. As the man in ʿĀʾisha's room was not a foster brother who was suckled by the same mother when they were babies, his presence meant an infringement of the *ḥijāb* requirement, which is the message underlying this maxim. A foster-relationship establishes the ban on marriage by five (some say ten) sessions of suckling, the milk being consumed in whatever way[2], for that stills hunger, at one time a prerequisite. But some jurists insist that the milk be sucked from the breast. The issue gave rise to some considerable casuistry, for which see *EI* 2, s.v. *raḍāʿ* (Schacht).

With a strand on the authority of Ashʿath b. Abī Shaʿthāʾ—his father Abū Shaʿthāʾ al-Muḥāribī—Masrūq b. al-Ajdaʿ:

- "I asked ʿĀʾisha what (supererogatory) practice the Prophet loved most. 'That which is most generally observed (*dāʾim*)', she said. 'And when did he get up (to perform the night prayer)?', I asked further. 'He used to get up when he heard the cock crow[3]', she replied",

cf. Mz., XII, no. **17659** (*kh*, 19/7, 2, *s*, III, p. 208, confirmed in Ṭay., no. 1407, IḤ., VI, pp. 94, 147#). Although not very well attested, Shuʿba seems the CL. Another bundle supporting a related tradition also has Shuʿba as CL, cf. Mz., XII, no. 17718 (*kh*, 81/18, 5, *m*, I, p. 541, Ṭay., no. 1479, IḤ., VI, p. 180), so he may be deemed to have been the originator of the concept *dāʾim*, 'lasting', in this tradition. When applied specifically to the night prayer, *dāʾim* is not meant to indicate the length of each prayer, but rather its continuous and widespread observance, cf. IḤj., *Fatḥ*, III, p. 259. No matter how insignificant a pious act, the merit that goes with it is commensurate with the measure in which it is continuously observed by a multitude of people. This is expressed more clearly in a related tradition with a more elaborate wording which is

1. He concludes his extensive commentary with the for him atypical exclamation: *Fa-ayyu ẓannin ghālibun warāʾa hādhā? Wa'llāhu subḥanahu wa-taʿālā aʿlam!*

2. Cf. IḤj. *Fatḥ*, XI, p. 51, lines 8 f.

3. That is at about halfway the night, according to most commentators.

supported by a late spider with Saʿīd b. Abī Saʿīd al-Maqburī as the dubious key figure, cf. no. 17720 (*kh*, 77/43, *m*, I, p. 540, *d*, *s*, *q*, Ḥum., no. 183). Cf. Ṭabarī, *Tafsīr*, XXIX, p. 80, where this tradition also figures in a gloss on LXX: 23.

With a strand on the authority of Abū Bakr b. Ḥafṣ—Abū Salama b. ʿAbd ar-Raḥmān:

- "I and a foster-brother of ʿĀʾisha entered the quarters of ʿĀʾisha and the brother asked her about the major ritual ablution of the Prophet after intercourse. Then she ordered a vessel containing one *ṣāʿ* of water to be brought and, with a curtain between her and us, she performed a *ghusl*. She poured three times (a handful) over her head. The wives of the Prophet used to let their hair grow down to their ears",

cf. Mz., XII, no. **17792** (*kh*, 5/3, *m*, I, p. 256, *s*, IḤ., VI, pp. 71 f). Although not very well attested, Shuʿba may be the CL of this tradition.

With a strand on the authority of Manṣūr b. al-Muʿtamir—Sālim b. Abī 'l-Jaʿd—Abū 'l-Malīḥ b. Usāma:

- "Some women from Syria entered the living quarters of ʿĀʾisha, who asked them: "Where do you come from?' 'We are from Syria,' they replied. 'Are you then by any chance from that region where women frequent bathhouses?', ʿĀʾisha asked. 'Yes,' they answered, whereupon ʿĀʾisha said: 'I heard from the Messenger of God the following words: No woman takes off her clothes in a place outside her own home without rending asunder whatever (protection) there was between her and God'",

cf. Mz., XII, no. **17804** (*d*, *ʿAwn al-maʿbūd*, XI, p. 32, *t*, confirmed in Ṭay., no. 1518, IḤ., VI, p. 173#). The two key figures in this spidery bundle are Shuʿba and Thawrī. Who is responsible for this *matn* is hard to decide. Shuʿba's PCLs seem slightly stronger than those of Thawrī.

With a strand on the authority of ʿAmr b. Murra—al-Ḥasan b. Muslim b. Yannāq—Ṣafiyya bt. ash-Shayba—ʿĀʾisha:

- "A girl from the Anṣār got married. Then she fell ill and she began to lose her hair, so they wanted to apply some false hair. They asked the Prophet about this, but he cursed the one who applied false hair as well as the one who asked for it (or: may God curse …)",

cf. Mz., XII, no. **17849** (*kh*, 77/83, 5, *m*, III, p. 1677, s, confirmed in Ṭay., no. 1564, Bagh., I, pp, 54 f, IḤ., VI, p. 111). Shuʿba is CL. See Shaʿbī under no. 10034 for the way in which this tradition eventually became part of a composite.

Shuʿba is (S)CL in a spidery bundle which is superimposed on a bundle which has Yaḥyā b. Saʿīd al-Anṣārī as CL, see there under Mz., XII, no. **17913**. The tradition deals with the reciting of the Fātiḥa in the daybreak *ṣalāt*.

With a strand on the authority of Yazīd b. Abī Yazīd ar-Rishk—Muʿādha bt. ʿAbd Allāh:

- "I asked ʿĀʾisha: 'Did the Prophet use to fast three days every month?' 'Yes,' she said. 'What days were they?', I asked then. 'He did not care,' ʿĀʾisha answered[1]",

cf. Mz., XII, no. **17966** (*t*, III, p. 135, *q*, confirmed in Ṭay., no. 1572, IḤ., VI, pp. 145 f). In this poorly attested bundle Shuʿba is the SCL. There are some SSs in *m* and *d* but they by-pass him. Other traditions on voluntary fasting seem to have caught on better. But in a bundle with Ḥammād b. Zayd as CL Shuʿba is the key figure in a superimposed spider, see there under no. 12117.

With the same strand:

- "I asked ʿĀʾisha: 'Did the Prophet perform the morning *ṣalāt*?' 'Yes,' she said, consisting of four *rakʿa*s or more'",

cf. Mz., XII, no. **17967** (*m*, I, p. 497, *tm*, *q*, confirmed in Ṭay., no. 1571, Bagh., I, p. 432, IḤ., VI, p. 123 f, 172). With three believable PCLs, Shuʿba is the CL of this tradition.

With a strand on the authority of ʿAmr b. Murra—ʿAbd ar-Raḥmān b. Abī Laylā:

- "No one ever told me that he had seen the Prophet performing the morning *ṣalāt* except Umm Hāniʾ (bt. Abī Ṭālib). She once related to us that, on the day Mecca was conquered, he entered her house. 'Then he performed eight *rakʿa*s in a brisker manner than I had ever seen from him, but he took his time over the genuflection and the prostration'",

cf. Mz., XII, no. **18007** (*kh*, 64/50, *m*, I, p. 497, *d*,

1. But cf. above no. 11988, the so-called days of the white nights.

t, *s*, confirmed in Ṭay., no. 1620, Bagh., I, pp. 27 f, IḤ., VI, pp. 342, 343, Dārimī, I, p. 402). With his four PCLs, Shuʿba is the convincing CL. This tradition constitutes another example of his 'borrowing' a report from Ibn Isḥāq's *Sīra*, IV, p. 53, in which it is related how, on the day of the conquest of Mecca, Muḥammad was performing a *ghusl* while his daughter Fāṭima shielded him with a cloak. When he had finished, he put on his garments, girded himself with his sword, performed an eight *rakʿa* morning *ṣalāt* and then went outside to meet ʿAlī's sister Umm Hāniʾ who had come to him to ask him for immunity (*amān*) for two fugitives from the Makhzūm clan who had sought her protection. Shuʿba used the narrative frills of this report in order to describe the way in which Muḥammad performed his *ḍuḥā ṣalāt*. Ibn Isḥāq's *isnād* strand is, by the way, wholly different from Shuʿba's. In his turn another, later CL borrowed the same *khabar* and used it in a similar manner, cf. Mālik under no. 18018°. In a few late spiders Umm Hāniʾ is the companion too and Ibn Wahb turns up several times as key figure, cf. nos. 18003, 18005, 18010.

With a strand on the authority of Mālik b. Anas—ʿAmr (or ʿUmar) b. Muslim—Saʿīd b. al-Musayyab—Umm Salama, who related the Prophet's words:

- "When you see the moon sickle of Dhū 'l-Ḥijja and you want to sacrifice (in ten days time on the occasion of *yawm al-aḍḥā*), do not cut your hair or pair your nails",

cf. Mz., XIII, no. **18152** (*m*, III, p. 1565, *t*, *s*, *q*, confirmed in IḤ., VI, p. VI, p. 311). In this very complex bundle several key figures are discernible. The best attested and at the same time oldest is Shuʿba, so he may tentatively be considered as the CL of this tradition. Sufyān b. ʿUyayna occurs in *m*, *s*, Ḥum., no. 293 and Dārimī, II, p. 104, and in addition there are two spiders. The most striking feature of this bundle is surely Shuʿba's alleged authority, Mālik b. Anas. Not only is it unusual that Shuʿba claims to have transmitted something from a man so much younger than himself, from Mālik his traditions are extremely rare and what is more, this one is conspicuously absent from the *Muwaṭṭa*ʾ versions currently at our disposal. Mālik does not even hint at the prescription that someone who intends to sacrifice should abstain from cutting hair and nails. The solution that Shuʿba made it all up, complete with a strand through Mālik, seems well-nigh inescapable.

With a strand on the authority of Ḥumayd b. Nāfiʿ—Zaynab bt. Abī Salama—her mother Umm Salama:

- "A woman had just lost her husband and (because of her excessive weeping) the people (in her vicinity) feared for her eyes. So they went to the Prophet and asked him permission to apply antimony to her (eyes)[1]. The Prophet said: '(No, in the Jāhiliyya) women had to stay a whole year in their tents dressed in the tattiest clothes until, when a dog passed by, she would throw dung at it. Only then would she come outside. No, (can she not wait with applying antimony) until four months and ten days have elapsed?'",

cf. Mz., XIII, no. **18259** (*kh*, 76/18, *m*, II, p. 1125, *s*, confirmed in Ṭay., no. 1596, Bagh., I, p. 446, IḤ., VI, pp. 291 f, 311). With his four believable PCLs, Shuʿba is the convincing CL. This tradition is interesting for its description of mourning customs allegedly current in the Jāhiliyya. The isolation of the widow in a small tent or hut (*ḥifsh*) with a low ceiling for one whole year is depicted in more detail in a *matn* which was probably modelled by Mālik b. Anas* on this Shuʿba *matn*, see Mālik's *tarjama* under the same number, also for various comments.

With a strand on the authority of Yaḥyā b. Ḥuṣayn—his grandmother Umm al-Ḥuṣayn al-Aḥmasiyya:

- "On his farewell pilgrimage the Prophet said in a sermon: 'If a (black, Abyssinian) slave (whose limbs[2] are cut off) were to be made commander over you and he rules over you according to the Book of God, you must hearken and obey him'",

cf. Mz., XIII, no. **18311** (*m*, III, p. 1468, *s*, *q*, confirmed in Ṭay., no. 1654, IASh., XII, p. 214, IḤ., VI, pp. 402#, 403#). Shuʿba is the clear CL of this tradition which is part of the large *samʿ wa-ṭāʿa* cluster. See also the nos. 1699, 11772, 11950 and 15449 above.

With a strand on the authority of Ḥabīb b. Zayd—Laylā, a *mawlāt* in the family of Ḥabīb:

1. Antimony (*kuḥl*) was not only used as a cosmetic but also as medicine for eyes swollen with weeping.
2. Also interpreted as parts of the head, like the nose, the ears, or the lips.

- "(Ḥabīb's grandmother) Umm ʿUmāra bt. Kaʿb, was once paid a visit by the Prophet. She presented him with some food. 'You must eat (also from this food),' he said. But she said: 'I am fasting.' Then the Prophet said: 'When people eat in the presence of someone who is fasting, the angels will invoke God's blessing upon him, until those eating have finished'",

cf. Mz., XIII, no. **18335** (*t*, III, pp. 153 f, *s*, *q*, confirmed in Ibn al-Mubārak, *Zuhd*, p. 500, no. 1424, Ṭay., no. 1666, Bagh., I, p. 262, IḤ., VI, p. 365#). Shuʿba seems the CL in this bundle in which there is also a spider with Sharīk b. ʿAbd Allāh as key figure.

Simāk b. Ḥarb, Kūfan successor who is said to have died in 123/741. A report has it that his eyesight was restored after he had seen Abraham / Ibrāhīm in a dream who told him to submerge in the Euphrates and to open his eyes under water (cf. IḤ., *ʿIlal*, I, no. 401). But if he played a tangible role in history, this does not seem to be recorded in the sources. He occurs very often in *isnād*s but in only a few instances could he be assessed as the SCL. The traditions he allegedly heard from the late Kūfan companion Jābir b. Samura (d. ca. 74/693) are particularly numerous, one could say that he 'monopolized' him: of all the eighty-five Prophetic traditions traced to this Jābir, sixty-seven are said to have been transmitted by Simāk (Mz., II, nos. 2135-2201), but not a single bundle has Simāk in clear CL or even (S)CL position. No, Simāk belongs rather to that category of successors who were routinely inserted in *isnād* strands by later Kūfan / Baṣran CLs such as Aʿmash, Shuʿba, Ḥammād b. Salama, Sharīk b. ʿAbd Allāh a.o. Striking is the disproportionately high number of *matn*s belonging to the *shamāʾil*, a relatively late tradition genre comprising the characteristics covering every aspect of the Prophet's life. For another early 'connoisseur' of the *shamāʾil* genre, see Abū Isḥāq as-Sabīʿī under no. 1869. Simāk is, furthermore, often found in *mawqūfāt* and *mursalāt*, cf. ʿAzq., IASh., indices, s.n.

For the sake of convenience a number of spiders and SSs supporting the versions of a suicide-related MC are brought here together under his name:

With a strand on the authority of Jābir b. Samura (paraphrase after a preamble):

- "A man who had killed himself with a broad arrow (*mishqaṣ*[1]) was brought to the Prophet, but he refused to perform a funeral *ṣalāt* over him",

cf. Mz., II, nos. **2140**, 2157, 2160, 2174, *m*, II, p. 672, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 779, IḤ., V, pp. 87, 92#, 94, 97). Simāk is SCL. For a lengthy preamble, see *ʿAwn al-maʿbūd*, VIII, p. 328. Ibn ʿAdī[3], III, p. 462, seems to associate the tradition with Simāk. As it seems to indicate, suicide was frowned upon in Islam. See also the *tarjama* of Ismāʿīl b. Abī Khālid under no. 3518.

Another tradition in whose spiders and SSs Simāk is SCL; Simāk asked Jābir b. Samura (paraphrase):

- "'Did you ever sit in the Prophet's company?' 'Yes, often', he said. 'He did not get up from the spot in which he had performed the *ṣubḥ* until the sun had risen completely. Only then did he get up. The people (around him) would be discussing matters concerning the Jāhiliyya and they would be laughing and he would smile', Samura said",

cf. Mz., II, nos. **2153**, 2155, 2164, 2186 (*m*, I, pp. 463 f, *d*, *ʿAwn al-maʿbūd*, IV, p. 121, *s*, confirmed in IḤ., V, pp. 85#, 86#, 91#). Simāk is SCL. The tradition is transmitted in two versions, a concise, and a long one. The above rendition is based on the long one. Ibn ʿAdī[3], III, p. 462, lists this too.

And another one; Samura said:

- "I often performed the *ṣalāt* with the Prophet; his *ṣalāt*s and his sermons were of average length (*qaṣdan*)",

cf. Mz., II, nos. **2154**, 2163, 2167 (*m*, II, p. 591, *d*, *Awn al-maʿbūd*, III, p. 316, *s*, *q*, confirmed in IḤ., V, pp. 89, 90, 93). Simāk is SCL.

With a strand on the authority of Mūsā b. Ṭalḥa—his father Ṭalḥa b. ʿUbayd Allāh, who related the Prophet's words:

- "When you put something like the backside of a saddle in front of you, you may perform the *ṣalāt* (in its direction) without having to pay heed to who is passing by beyond it",

1. Curiously, the word occurs in the different versions of this tradition only in the plural *mashāqiṣ*.

cf. Mz., IV, no. **5011** (*m*, I, p. 358, *d*, *ʿAwn al-maʿbūd*, II, p. 268, *t*, *q*, confirmed in Ṭay., no. 231, IASh., I, p. 276, IḤ., I, pp. 161 f##, Dhahabī, *Siyar*, VIII, p. 283). For the sake of convenience this tradition from the *sutra* MC was listed here in the *tarjama* of Simāk, because it is impossible to ascribe it(s wording) with certainty to anyone of his seeming PCLs. But this complex bundle defies a more detailed analysis. In the end it is perhaps safer to conclude that it constitutes a pile of superimposed spiders and SSs. For more on the *sutra* MC, see ʿAbd Allāh b. Numayr under no. 7940.

Simāk's ʿIkrima / Ibn ʿAbbās traditions are also rather numerous, all parts of MCs, cf. Mz., V, nos. **6103-31**. Twenty-one of these are SSs. But he may be (S)CL in the following:

With a strand on the authority of ʿIkrima—Ibn ʿAbbās (paraphrase incorporating several variants):

- "After intercourse, one of the wives of the Prophet, Maymūna, performed a major ablution in a vessel. Then the Prophet himself came along and performed a *wuḍūʾ* (v.l. *ghusl*) from the same water. When he was told that Maymūna had been cleansing herself from it, he said: 'The water is not polluted thereby'",

cf. Mz., V, **6103**, XII, no. 18071 (*d*, *ʿAwn al-maʿbūd*, I, p. 90, *t*, *s*, *q*, confirmed in Ṭay., no. 1625, IASh., I, p. 33, IḤ., I, pp. 235, 308, VI, p. 330, Dārimī, I, p. 203#, Ibn Ḥibbān, II, pp. 282 f, Abū Yaʿlā, IV, pp. 301 f). Simāk is (S)CL of the gist. The wording is quite different in the many sources, but these all amount to the same thing. For his many PCLs, see Abū Yaʿlā, ibidem note 1. The *isnād* strand is problematic in that transmission by Simāk from ʿIkrima is held to be *muḍṭarib*, i.e. 'rickety'.

With a strand on the authority of Ibrāhīm an-Nakhaʿī—al-Aswad b. Yazīd an-Nakhaʿī—ʿAbd Allāh b. Masʿūd:

- "A man came to the Prophet and confessed that he had accosted a woman/kissed her, whereupon the Prophet recited the verse: 'Perform the prayer ritual at two ends of the day (i.e. the *fajr* and the *ʿaṣr*) and at times in the early night (i.e. the *maghrib* and the *ʿishāʾ*[1]); good deeds remove evil deeds, that should be remembered by those who can (XI: 114)'",

cf. Mz., VII, no. **9162** (*m*, IV, pp. 2116 f, *d*, *t*, *s*, confirmed in Ṭay., no. 285, IḤ., I, pp. 445, 452, Ṭabarī, *Tafsīr*, ed. Shākir, XV, pp. 515-8). This tradition is reported to have constituted a *sabab nuzūl* for the Qurʾānic verse which is said to pertain to the remorse a man showed when he had taken advantage of a woman whose husband was absent. Simāk occupies what looks like a firm CL position with four PCLs and a fifth one with a slightly different strand, cf. Mz. VII, no. 9393 (*t*, *s*, confirmed in IḤ., I, p. 406), but the issue was so well-known that it gave rise to a MC with other discernible CLs, e.g. Sulaymān at-Taymī, in a bundle with an alternative *muʿammar* / Ibn Masʿūd strand, cf. no. 9376.

With a strand on the authority of an-Nuʿmān b. al-Bashīr:

- "(While performing the *ṣalāt*) the Prophet used to arrange us in rows straight as an arrow or a spear. Once when he thought that we had adopted this custom and that we had understood (what was expected from us), he suddenly turned his head back to us and saw a man thrusting his chest forward. He said: 'Straighten your rows otherwise God will contort your faces'",

cf. Mz., IX, no. **11620** (*m*, I, p. 324, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 791, Bagh., I, p. 188, IASh., I, p. 351, IḤ., IV, pp. 270-2, 276). In spite of a host of SSs and two PCLs, Simāk's position in this bundle leaves the analyst with the overall impression that he is a (S)CL rather than a CL. It is conceivable that one of his two PCLs, Ḥammād b. Salama or Shuʿba, is responsible for the *matn* duly copied by the other. Shuʿba is perhaps the most likely originator, for he is CL in an otherwise not very well-attested bundle supporting a similar *matn*, cf. Mz., IX, no. 11619 (*kh*, 10/71, *m*, Ṭay., no. 799, IḤ., IV, pp. 271, 277). The straightening of rows during the *ṣalāt* is such an ancient issue, however, that Simāk may have expressed his opinion on it in a similar vein and that is why the tradition is listed here in his *tarjama*. The divine threat conveyed in the final statement, *la-yukhālifanna 'llāhu bayna wujūhikum*, is interpreted in different ways. Taken literally, it is assumed that God will deform the faces by, for instance, placing the throat in the back of the neck or some such measure, but another interpretation takes it to be a metaphor: God will send down enmity and hatred among the people.

1. For more on the exact interpretation of these not altogether clear indications of time, see Zamakhsharī apud XI: 114.

Other bundles in which he is SCL but no more than that are Mz., IX, nos., **11733-4**.

Simāk is called the *madār* of a *mursal* going back to one Tamīm b. Ṭarafa, an obscure Kūfan transmitter (d. 94/713):

- "Two men quarrelled over an animal that they both claimed as their own; the Prophet divided ownership between them",

cf. Mz., XIII, no. **18464**. See ʿAzq., VIII, p. 276, IASh., VI, p. 316, X, p. 156, Bay., X, p. 259, referring to Abū Dāwūd's *Marāsīl* in which it could *not* be traced. The problem is probably an old one since several of the earliest *fuqahāʾ* (e.g. Qatāda, cf. ʿAzq., VIII, 15218, -9) have ventured solutions for it. Since this tradition was authenticated merely by a *mursal* strand, it acquired an alternative *marfūʿ* strand through Qatāda, via Saʿīd b. Abī Burda via his father, who reported on the authority of Abū Mūsā al-Ashʿarī, cf. Mz., VI, nos. 9088, 9131, with Saʿīd b. Abī ʿArūba as CL, this position being strengthened with a different strand from Saʿīd to Abū Hurayra, cf. Mz., X, no. 14662 (*d*, *s*, *q*, confirmed in IḤ., II, pp. 489 and 524, IASh., VI, nos. 1200, 1201). Simāk being labelled the *madār* may point to his being the earliest purveyor of this issue.

Sufyān b. ʿUyayna, a *mawlā* of Muḥammad b. Muzāḥim[1] and a *ṣāḥib sunna wa 'ttibāʿ* [2]. He is not to be confused with Sufyān ath-Thawrī[3], who is referred to in this book throughout as Thawrī. The chronology of Sufyān's life is controversial. He is said to have died in 198/814, ninety-one (lunar) years old, but lending credence to that life span requires at least an act of faith. In Dhahabī, *Siyar*, VII, p. 10, it says that Sufyān was just a little boy (*ghulaym*) in the presence of Zuhrī (d. 124/742). And ʿAmr b. Dīnār, a contemporary of Zuhrī, is another purported master of Sufyān[4]. But throughout the chapters devoted to him in the various *rijāl* lexicons, including the eulogies in rhyme appended there, his having heard traditions with those two ancient masters is frequently highlighted as something especially worth noting. One gathers the impression that that can possibly be interpreted as bespeaking some incredulity on the part of his younger ḥadīth colleagues. The point is so often belaboured, and driven home time and again, that one begins to wonder why so much emphasis is awarded to a seemingly innocuous transmission relationship. In dozens of *isnād*s supporting traditions he is paraded as having heard *directly* from Zuhrī and ʿAmr. It is even emphasized that Sufyān's traditions from Zuhrī were passed on by *samāʿ*, not *ʿarḍ* [5], just as in the case of Mālik *ʿan* Zuhrī, a comparably questionable master/pupil relationship! All this in spite of the fact that Sufyān was allegedly familiar with the use that could be made of *ṣaḥīfa*s[6]. Their places among Sufyān's 'masters' constitute examples of those doubtful teacher/pupil relationships seemingly accepted without questions asked, but all over the sources we find suspicious remarks expressing doubt or unbelief. This seems to be summed up by the remark *tafarrada bi 'r-riwāya ʿan khalq mina 'l-kibār*, Dhahabī, *Siyar*, VIII, p. 456[7]. *If* Sufyān was in reality a number of years younger when he died, then a report preserved in *TB*, at least when taken literally, may be interpreted as pointing to his real age at death, namely ca. seventy. Sufyān is reported to have said one day[8]: 'The first masters with whom I learned traditions were Muqātil b. Sulaymān (d. 150/767), Abū Bakr al-Hudhalī (167/783, cf. IḤj., *Tahdhīb*, XII, no. 180), ʿAmr b. ʿUbayd (d. 143/760) and someone called Ṣadaqa the Kūfan (d. ?)'.

1. In *TB*, IX, p. 175, 5 f, his patron is named as Misʿar b. Kidām (d. 155/772).
2. Dhahabī, *Siyar*, VIII, p. 466. What this label may stand for is approximated in *Islam* (II), pp. 318-330, and our lemma *sunna* in *EI* 2.
3. Tradition scholars trying to distinguish the namesakes Sufyān ath-Thawrī and Sufyān b. ʿUyayna are adequately instructed by Dhahabī, *Siyar*, VII, pp. 464 ff.
4. In order to emphasize Sufyān's dependence on ʿAmr and to serve as evidence that he did indeed hear traditions with ʿAmr, there is an anecdote in Dhahabī, *Siyar*, VIII, p. 301, in which it is related how Sufyān had to spend a long time in ʿAmr's ḥadīth sessions before he could make out what his teacher said. ʿAmr had namely lost all his teeth except one eye tooth and his speech had become well-nigh unintelligible.
5. This is a technical term for a pupil 'presenting' to his master what he has written down during a ḥadīth session.
6. In Bagh., II, p. 208, ʿAlī ibn al-Madīnī says that he heard Sufyān in Kūfa in the year 160/777, while he was dictating from a *ṣaḥīfa*.
7. It is said that the first to set him up against a pillar in the mosque to disseminate ḥadīth was his patron Misʿar b. Kidām. When Sufyān protested saying that he was still so young, Misʿar said: 'But you have traditions from Zuhrī and ʿAmr b. Dīnār!', cf. Dhahabī, *Siyar*, VIII, p. 460. On his controversial transmission from Zuhrī, see Ibn aṣ-Ṣalāḥ, *Muqaddima*, 165 f, and in respect of ʿAmr b. Dīnār traditions, cf. Khaṭīb al-Baghdādī, *Al-kifāya fī ʿilm ar-riwāya*, p. 359.
8. Cf. *TB*, XIII, p. 167, 16 ff.

In an at the first glance innocent piece in rhyming prose (*sajʿ*) Sufyān is reported to have highlighted his own tender age, when he claimed that he began collecting traditions. In the course of a ḥadīth session he was seen staring at a boy. The other people present looked at the boy displaying their annoyance at his young age but, addressing them and reciting a verse: 'You were once like that, but God has shown you His grace (Q. IV: 94)[1]', Sufyān said:

'If you had seen me when I myself was ten years old!

'My height was five spans[2],

'My face shining like a dīnār!

'I was like a sparkling flame,

'My clothes were tight,

'My sleeves short,

'Likewise the hem.

'My sandals were like the ears of a mouse.

'I frequented sessions with the scholars of cities,

'Like Zuhrī and ʿAmr b. Dīnār.

'I sat among them thin as a nail,

'My inkwell no bigger than a walnut,

'My pen box like a banana,

'My reed pen like an almond twig.

'And when I arrived at the session, they said: 'Make room for the little scholar[3].'

Then Sufyān laughed[4].

In sum, the ubiquitous references to Zuhrī and ʿAmr as Sufyān's masters are too numerous and, indeed, emphatic not to make the dispassionate historian question why so much emphasis was deemed necessary …

1. It may be a coincidence, but the few lines *immediately preceding* this quotation had prompted Sufyān to introduce a *sabab an-nuzūl* report which functioned as his personal participation in the discussion on the origins of that verse, cf. this *tarjama* under no. 5940 below.

2. Lane, s.v. *shibr*: The space between the extremity of the thumb and that of the little finger.

3. In translation this piece loses its attractiveness but in Arabic the rhyme is nicely sustained: *ṭūlī khamsatu ashbār / wa-wajhī ka 'd-dīnār / wa-ana ka-shuʿlat nār / thiyābī ṣighār / wa-akmāmī qiṣār / wa-dhaylī bi-miqdār / wa-naʿlī ka-ādhān al-fār / akhtalifu ilā ʿulamāʾi 'l-amṣār / ka 'z-Zuhrī wa-ʿAmr b. Dīnār / ajlisu baynahum ka 'l-mismār / miḥrabatī ka 'l-jawza / wa-miqlamatī ka 'l-mawza / wa-qalamī ka 'l-lawza / fa-idhā ataytu qālū awsiʿū li 'sh-shaykh aṣ-ṣaghīr."*

4. Dhahabī comments: 'The historicity of this piece is questioned: he only started hearing (traditions) with the masters mentioned when he was fifteen or older, cf. *Siyar*, VIII, p. 459.

Sufyān was mentioned in connection with the suspicion of *tadlīs*, but it was never held against him in such a way that his transmissions were no longer acceptable, Dhahabī, *Siyar*, VIII, p. 465.

Shāfiʿī is reported to have said: 'The basic legal rules (*uṣūl al-aḥkām*) are somewhat more than 500 in number, all of which can be found in the collections of Mālik except thirty and also in those of Sufyān except six, Dhahabī, *Siyar*, VIII, p. 459.

Next to his ḥadīth output Sufyān is a collector of *tafsīr* traditions. IḤj. mentions a *tafsīr* collection of Sufyān in the transmission of Saʿīd b. ʿAbd ar-Raḥmān al-Makhzūmī, cf. *Fatḥ*, VIII, p. 304, -6 f. Sufyān even tried to establish a link between ḥadīth collecting and the Qurʾān itself by interpreting the word *ṣāliḥūn* from Qurʾān IV: 69 as *aṣḥāb al-ḥadīth*, a somewhat anachronistic explanation that could not be traced in the *tafsīr* works of e.g. ʿAzq. or Ṭabarī. In ʿAbd Allāh b. az-Zubayr al-Ḥumaydī's *Musnad*[5], by far the most easily accessible collection of his traditions, there is a fair number of Sufyān's *tafsīr* traditions. Mz. records numerous SS-supported traditions, which apparently hail from his collection of them. For lack of significant bundle data many of these have not been incorporated in this book.

Sufyān bore the honorific *shaykh al-islām*[6]. As could be distilled from Mz., he 'borrowed' extensively from Shuʿba's and Mālik's traditions, which he then provided (sometimes) with diving spiders or SSs onto their bundles or he superimposed strands of his own making. They were among the most important ḥadīth colleagues he copied. His output also comprises a sizeable number of *akhbār* which he transmitted in (partly) abbreviated form.

In Sufyān's *tarjama* in the *Ḥilya* there is a long list of sayings and aphorisms attributed to him. Most of those are already found in an earlier *adab* work such as Ibn Abī 'd-Dunyā, *Kitāb dhamm ad-dunyā*[7].

Sufyān's traditions:

With a strand on the authority of ʿAmr b. Dīnār—Saʿīd b. Jubayr after a preamble, a long, complicated, partly exegetical story about Mūsā b. ʿImrān and al-Khaḍir (al-Khiḍr[8]), a figure that

5. There are plenty of traditions with Sufyān in the *isnād* that IḤ. allegedly transmitted from him but which cannot be traced in Ḥumaydī's *Musnad*, e.g. IḤ., V, p. 142, -3.

6. Dhahabī, *Siyar*, VIII,, p. 454.

7. Cf. the edition of E. Almagor, Jerusalem 1984.

8. In Muqātil's *Tafsīr*, II, p. 594, he is identified with Alīsaʿ (the prophet Elisha), who encompassed (*wasaʿa*) the knowledge of six heavens and six earths.

plays an important role against the background of a passage from Q. XVIII: 60-82 (what is printed immediately below in italics are verbatim quotations from that passage). The story line is far from unambiguous and contains a number of variant readings not found in all the sources listed below; for the following rendition, in which sometimes one version made way for another in order to enhance the readability, an—admittedly eclectic—use has been made of the commentaries by Muqātil, Ṭabarī, IḤj., Qasṭallānī and Nawawī[1]:

- "I said to Ibn ʿAbbās: 'Nawf al-Bikālī[2] claims that (the man called) Mūsā who is the traveling companion of al-Khaḍir is not the same as Mūsā of the Children of Israel, but another Mūsā[3]. 'The enemy of God lies[4],' exclaimed Ibn ʿAbbās, Ubayy b. Kaʿb related to me that he heard the Prophet say:

  'When Mūsā was one day preaching among the Children of Israel, he was asked: 'What person is most learned?' 'I am,' he replied. Then God rebuked him for not having ascribed knowledge to Him[5] and he revealed[6]: 'At the confluence of the two seas[7] a servant of Mine has (been granted) more knowledge than you.' Mūsā said: 'My Lord, how can I meet him[8]?' He was ordered: 'Bring along with you a fish in a basket and where that is found to be missing, there that servant will turn up.' So Mūsā went on his way and his companion, Yūshaʿ b. Nūn[9], went with him, Mūsā carrying a (salted) fish in a basket. So they went forth until they reached the rock[10]. Mūsā lay down to sleep and the boy too. The fish in the basket floundered so much[11] that it managed to get out of the basket and fell into the sea. God held the water flow from the sea back until it assumed the shape of an arch, which served the fish as waterway. When he woke up, Mūsā's companion forgot to tell him (that the fish was no longer there). The rest of that day and night they walked on. In the morning Mūsā *said to the boy*: *'Bring us our food, we have toiled enough during this our journey.'* He had not rested all the time he traversed the land where he was ordered to go. The boy *said: 'Why do we not return to the rock, for I have forgotten (to tell you about) the fish and nobody but the devil has made me forget to inform you (that) it has amazingly found its way back to the sea.' Said Mūsā:'That is where we want (to go).' Thus they returned retracing their footsteps*. When they arrived at the rock, there was a man there covered in a cloak. Mūsā greeted him (saying 'Peace be upon you') and (the man who turned out to be) al-Khaḍir said: 'How can there be peace in your land?' Mūsā said: 'I am Mūsā.' The man asked: 'Mūsā from the Children of Israel?' 'Yes,' Mūsā said. Al-Khaḍir said[12]:

1. Muqātil, *Tafsīr*, II, pp. 592-7, Ṭabarī, *Tafsīr*, XV, pp. 271-91, XVI, pp. 1-7, IḤj., *Fatḥ*, I, pp. 228 ff, X, pp. 23-39, Qasṭallānī, *Irshād*, I, pp. 248 ff, Nawawī, *Sharḥ Ṣaḥīḥ Muslim*, XV, pp. 135 ff. R. Paret's Qurʾān translation (pp. 243 ff) and the accompanying commentary volume (pp. 316 ff) have also proved useful.
2. An otherwise little-known man from Syria. He was the son of the wife, or a cousin, of Kaʿb al-Aḥbār, the learned Jewish convert to Islam.
3. Called Mūsā b. Mīshā b. Afrāʾīm b. Yūsuf, as recorded in the commentaries.
4. Glossed as: 'That is a gross error!'
5. In IḤj., *Fatḥ*, I, p. 229, it is stated that if he had said: 'I, but God knows best,' God would not have rebuked him.
6. Since the following words are not found as such in the Qurʾān, they constitute a *ḥadīth qudsī*, a genre probably initiated by Mālik b. Anas, a transmitter copied extensively by Sufyān. This *qudsī* element does not occur in Graham's monograph. In Muqātil, II, p. 593, it is still a revelation transmitted to Mūsā via Jibrīl and not a *qudsī* in the technical sense of the word.
7. Glossed as 'the seas of Fārs and Rūm as seen from the east or from North Africa (Tanjier).
8. This is Qasṭallānī's gloss on the words: *yā rabb, wa-kayfa lī bihi*?, I, p. 249.
9. He is the equivalent of the biblical Joshua. In some versions 'he is referred to as 'his boy' i.e. his servant.
10. Which was on the border of the sea, the agreed meeting point of Mūsā with al-Khaḍir. In Muqātil's *Tafsīr* it is intimated that it was called Sharwān (not Marwān as in the edition) and that it was near Ayla (II, p. 593). This is contradicted in Yāqūt, *Buldān*, III, p. 282, who situates it at the sea of Gīlān, i.e. the Caspian Sea.
11. Although salted, it had been touched by water from the 'source of life', a well which was located at the base of that rock. Any dead body over which some water of that source was splashed regained life (IḤj., Qasṭ.).
12. At this point al-Khaḍir is reported to have asked in a late version (IḤj. apud *tafsīr* XVIII) not alluded to in

'You possess knowledge which God taught you and which I do not have and I possess knowledge from God which He has taught me and you do not have.' Then Mūsā *said to him*: *'May I follow you on condition that you teach me the right way from what you were taught?' He said*: *'You will not be able to muster the patience (to stay) with me. How will you be able to be patient for which you were not granted experience?' Mūsā said*: *'God willing, you will find me patient and I shall not disobey you in anything.'* Al-Khaḍir[1] *said*: *Then if you follow me, do not ask me about anything until I clarify it to you.'* 'Alright,' Mūsā said. Thus al-Khaḍir and Mūsā continued to travel along the seashore, when a ship passed by them. They asked those (on board) that they might take them along. (The sailors) knew al-Khaḍir and they offered them a place on board without paying. A bird came and having perched on the board of the ship it took one or two beaks full (of water) from the sea. Al-Khaḍir said: 'Mūsā, my and your knowledge as compared with God's knowledge are like that beak full of water scooped up (by that bird) with the sea[2]. Then al-Khaḍir got hold of a plank of that ship and broke it loose with an axe. Thereupon Mūsā said to him[3]: 'Those people have offered you transport for nothing and now you attacked their ship and scuttled it *in order to drown its crew! That is verily a scandalous deed!* Al-Khaḍir *said*: *'Did I not tell you that you would not be able to bear with me?' Mūsā said*: *'Do not blame me for something I forgot and do not constrain me to do something (too) difficult.'* Then they left the ship. When they were walking along the seashore again, there was a boy[4] playing with his mates. Taking hold of his head, al-Khaḍir wrenched it off (his body) with his hand, killing him. Mūsā was aghast and *said*: *'Did you kill an innocent soul without retaliation (being exacted from you)? You have done something abominable!'* Al-Khaḍir *said*: *'Did I not tell you that you would not be able to bear with me?'* Mūsā said: 'But this is even more scandalous than what you did first!' *If I ask you about one thing more, you need not accompany me further. You have reached the limit of what I am prepared to excuse.' Then they went forth until they arrived at a village*[5]*. They asked the inhabitants for something to eat, but they refused to offer them hospitality. Thereupon they found a wall that was about to collapse,* but al-Khaḍir straightened it by making a gesture with his hand. Mūsā said: 'These people to whom we came but who did not want to offer us hospitality or food, *if you so desired, you could demand from them a fee.' 'This is the time where you and I go our own ways,'* al-Khaḍir *said, 'I shall give you the deeper meaning of what you could not patiently wait for* [6]. The Messenger of God said: 'May God have mercy on Mūsā, I wish he would have been so patient that he would have told us about what happened between the two!'",

cf. Mz. I, no. **39** (*kh*, 3/44, *Fatḥ*, I, pp. 228 ff, X, pp. 23-39, *m* , IV, pp. 1847-52, *t*, *s*, confirmed in Ḥum., no. 371, IḤ., V, pp. 117 f#, Ṭabarī, *Tafsīr*,

Sufyān's wording: 'Does it not suffice that you have the Tawrāt in your hands and that divine revelations come to you?'

1. In the Qurʾān al-Khaḍir is nowhere mentioned by name. The subject of the verb is simply left unspecified, but in all the earliest exegetical works, beginning with that of Mujāhid, al-Khaḍir is mentioned here by name.
2. This last sentence with the bird, transmitted in a range of different wordings, turns up at various later stages in the different versions of the story. IḤj. (apud *Tafsīr* XVIII) adds that the bird was called an-Namir (lit. leopard) and that it was a *ṣurad*, a shrike (= *lanius excubitor*). In Muqātil (II, p. 596) it is a swallow (*khuṭṭāf*). IḤj. (X, p. 32, lines 15 ff) deftly harmonizes the two different occurrences of the sentence with the bird in their respective contexts.
3. In the *Tafsīr* of Muqātil (II, p. 595) we read that, with the water gushing in, Mūsā tried to stop the leak in the ship by stuffing the hole with his garments. In his indignation he grasped al-Khaḍir by his beard!
4. See the analysis below.
5. This village is variously identified as Ubulla near Baṣra, Anṭākiya, Bājarwān in Ādharbayjān, Barqa, Nāṣira or Jazīrat al-Andalus, cf. IḤj., X, p. 34, 19 f. IḤj. adds ruefully that suchlike confusion may point to only one thing: none of these solutions is to be relied on …
6. See below in the analysis.

XV, pp. 278, idem, *Annales*, I, pp. 417 ff). The convoluted way in which this mixture of Qurʾān verses and accompanying snippets of exegetical *qiṣaṣ* was transmitted through a tangle of spiders and SSs defies in the first instance an analytical approach, when one attempts to discover its originator. But underneath those spiders and SSs, upon closer inspection, there is one perfectly well preserved bundle with Sufyān b. ʿUyayna as CL. It is he who can therefore, in the first instance, be held responsible for (most of) the wording presented here. Moreover, although his CL-ship is not described in so many words, several commentaries talk time and again about the tradition of Sufyān b. ʿUyayna and not, for example, about the tradition of ʿAmr b. Dīnār, Sufyān's alleged spokesman, or Saʿīd b. Jubayr, ʿAmr's alleged spokesman, etc. And when Ibn ʿAbbās is mentioned with a remark in the commentaries or in SS or spider-supported variants, it is clearly in order to introduce him as the final expert in a discourse concerning the Qurʾān, which is, as is always the case with Ibn ʿAbbās in a Qurʾān context, late, i.e. early third/ninth century. However, the *tafsīr* works, including the earliest like Mujāhid's and Muqātil's, contain the majority of the building bricks of this protracted story. So we can only credit Sufyān with this clever overall view. Especially *kh*, but also *m*, have preserved a number of little convincing spiders and SSs superimposed upon Sufyān's bundle supporting a variety of variant readings.

The 'deeper meaning' of the three incidents between Mūsā and al-Khaḍir, the scuttling of the ship, the boy being killed and the wall being straightened, are detailed in Q. XVIII: 79-82 (with glosses from Bayḍāwī, ed. Freytag, I, pp. 570 f): 'As for the ship, it belonged to poor people who made their living at sea; I wanted to damage it, because over them there was a king (identified as one Jalandā b. Karkar[1]) who confiscated every ship (in good repair from its owner)(79) as for the boy (who got killed, called Ḥaysūn[2], he was an infidel), his parents were believers and we were afraid that he might oppress them and (force his) unbelief (upon them, or generally corrupt them) (80) and we wanted that their Lord would give them in exchange for him some (other son) who was pure and more inclined to pity (81) and as for the wall, that belonged to two orphaned boys (named as Aṣram and Ṣuraym) in that town; under it was a treasure (of gold and silver) belonging to them; their father (named as Kāshiḥ) had been a pious man. Your Lord wanted them to reach maturity[3] and to extract their treasure out of mercy from your Lord. Thus I have not done anything of my own accord (but only by order of God). That is the deeper meaning of that for which you could not muster patience (82).'

The foregoing Qurʾān verses, mostly provided with concise exegetical explanations by way of *idrāj*, also turn up in appendices to the Sufyān b. ʿUyayna text in several sources, but then no longer attributed to Ubayy b. Kaʿb but to (Saʿīd b. Jubayr who cited) Ibn ʿAbbās. Those final Qurʾānic explanations of the Khaḍir ḥadīth are otherwise not due to Sufyān but, as intimated above, probably to the later originators of the superimposed spiders and SSs listed in Mz.'s no. 39. On the whole, these attempts to disentangle who mentioned what variants in what sources remain tentative. Presenting here a more detailed analysis of how Q. XVIII: 60-82 and ḥadīth became thus intertwined remains a desideratum.

With a strand on the authority of Zuhrī—ʿUrwa b. az-Zubayr—Usāma b. Zayd:

- "The Prophet was looking out from one of the fortresses of Medina and said: 'Do you see what I see? I see the tribulations (*fitan*) descending onto your houses like rain drops'",

cf. Mz., I, no. **106** (*kh*, 46/25, 1, *m*, IV, p. 2211, confirmed in Ḥum., no. 542, IḤ., V, p. 200). Sufyān is (S)CL. He was copied by ʿAzq. who made a dive for Zuhrī via Maʿmar. As examples of the tribulations the battles of al-Jamal, Ṣiffīn and al-Ḥarra are mentioned as well as the killing of ʿUthmān b. ʿAffān and Ḥusayn b. ʿAlī.

With a strand on the authority of Zuhrī—ʿAlī b. Ḥusayn—ʿAmr b. ʿUthmān b. ʿAffān—Usāma b. Zayd, who related that the Prophet said:

- "A Muslim and an unbeliever (var. someone from another religion) may not inherit from one another",

cf. Mz., I, no. **113** (*m*, III, p. 1233, *d*, *t*, *s*, *q*, confirmed in Ḥum., no. 541, Dārimī, II, p. 466). It is impossible to say with certainty who may be held responsible for the wording of this report. In

1. In Muqātil, II, p. 598, he is called Mubdila b. Jalandā al-Azdī. In Qasṭallānī, VII, p. 252, we find the name Hudad b. Budad.
2. However, Muqātil (II, p. 596) calls him Ḥusayn b. Kāzirī, a lad of six spans in height. Other commentaries give some alternative, mostly fancy, names.
3. Glossed in Muqātil, II, p. 599, as eighteen.

the final analysis it sounds like an early maxim, which was on everybody's lip. Zuhrī is nothing more than SCL. But the ruling appears much more ancient than Zuhrī since various older *fuqahā'* have expressed themselves in the same terms. Among Zuhrī's alleged pupils Ibn ʿUyayna is by far the best attested, and the tradition is listed here just for the sake of convenience.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm—Anas b. Mālik, who related the Prophet's words:

- "The dead is followed by three, two of these return eventually and one remains: his relatives, his wealth, and his works follow him: his relatives and his wealth will return, but his works will remain",

cf. Mz., I, no. **940** (*kh*, 81/42, 5, *Fatḥ*, XIV, pp. 152 f, *m*, IV, p. 2273, *t*, *s*, confirmed in Ḥum., no. 1186, IḤ., III, p. 110). Sufyān is the clear CL. In IḤj's *Fatḥ* the tradition is interpreted literally: the following refers to a funeral procession. The relatives, friends, and animals of a dead person follow the bier, as was the custom with the ancient Arabs; after the entombment has taken place, the people and the animals return, but the man's deeds remain in the tomb with the corpse.

With a strand on the authority of Hishām b. Ḥassān—Muḥammad b. Sīrīn—Anas b. Mālik (paraphrase incorporating several variants):

- "When on the farewell pilgrimage in Minā the Prophet had thrown the pebbles and slaughtered his sacrificial victim, he offered the barber the right side of his head for shaving. Then he called Abū Ṭalḥa al-Anṣārī and gave him (the hair that was shaved off). Then he offered the barber the left side of his head and said: 'Shave this,' whereupon he gave (the shaved hair) to Abū Ṭalḥa saying: 'Divide this among the people'",

cf. Mz., I, no. **1456** (*m*, II, p. 948, *d*, *ʿAwn al-maʿbūd*, V, pp. 317 f, *t*, *s*, confirmed in Ḥum., no. 1220, IḤ., III, p. 111). Sufyān is CL. At the first glance his informant Hishām b. Ḥassān looks like the CL in this bundle but, all strands considered and weighed against one another, it is safer to add this tradition to Sufyān's output. The tradition occurs in a variety of different wordings, which are all conveniently listed in *m*, II, p. 947, together amounting to a MC. As this MC indicates, collecting the Prophet's hair was believed to generate blessing (*baraka*), cf. IḤj., *Fatḥ*, I, p. 285. Perhaps the most striking textual variant which is missing from the version above is the explicit mention of the Prophet's hair which was shaved off and subsequently distributed among the bystanders. In other variants it says that the Prophet handed part of his hair to Anas' stepfather, Abū Ṭalḥa Zayd b. Sahl, a member of the Najjār clan who is said to have died in 34/655, and another part to Anas' mother, Umm Sulaym[1]. In yet another version onlooking companions are given one or two hairs each from the right side of Muḥammad's head, while the shavings off the left side are handed to Abū Ṭalḥa, etc., etc. The variants are numerous but not significantly different. Curiously, Sufyān's version does not contain a mention of hair at all, as we saw above, and what is distributed among the bystanders is merely understood to be the Prophet's hair. With the immediately preceding mention of the animal slaughtered, the interpretation that the distribution might perhaps refer to the meat seems the most obvious, but all the commentaries agree in limiting this to the Prophet's hair.

In IḤj., *Fatḥ*, I, p. 285 and IV, pp. 308-15, we come across a range of interesting details concerning this MC. The barber is named as Maʿmar b. ʿAbd Allāh b. Naḍla, but also one Khirāsh b. Umayya is mentioned in this context. IḤj. insists, however, that the latter was the Prophet's barber at Ḥudaybiya. The tradition ties in with the one in which shaving is given preference to mere clipping, for which see Mālik b. Anas under no. 8354*. The ancient Arabs used to let their hair grow and for that reason it was felt that shaving the scalp constituted a greater sacrifice and underlined more clearly the believer's pious intention—in Arabic: *ablaghu fī 'l-ʿibāda wa-abyanu li 'l-khuḍūʿ wa 'dh-dhilla wa-*

1. IḤj., *Iṣāba*, II, p. 608, has preserved an anecdote concerning their marriage. When Abū Ṭalḥa proposed to her, she initially refused because she was a Muslim and he was not. Then she agreed to marry him on the condition that he, as her dowry, would convert to Islam. They got married and, subsequently, Abū Ṭalḥa turned into an exemplary Muslim. He is reported never to have fasted during the Prophet's lifetime, for he saved his energy for military raids. After the Prophet's demise he started fasting continually, breaking his fast only on the two feast days. During a sea raid he is said to have died, and his mates could only find an island to give him a proper burial after one week had elapsed. During that week it appeared that his corpse, miraculously, had not begun to decay, cf. ibidem, p. 609, a topos we find also recounted in connection with King David, cf. L. Ginzberg, *The legends of the Jews*, Philadelphia 1946[3], VI, pp. 272, 412 f.

adallu ʿalā ṣidq an-niyya— than merely clipping the ends of one's hair. But after having shaved themselves completely, pilgrims who performed the *ḥajj* a second time were permitted henceforth to limit themselves to clipping. In this context we find the custom referred to that pious people who repent of something also occasionally shave their heads[1].

With a strand on the authority of Wāʾil b. Dāwūd—his son Bakr b. Wāʾil—Zuhrī—Anas:

- "(On the occasion of his marriage) with Ṣafiyya (bt. Ḥuyayy) the Prophet gave a banquet of gruel of parched barley (*sawīq*) with dates",

cf. Mz., I, no. **1482** (*d*, *ʿAwn al-maʿbūd*, X, p. 149, *t*, *s*, *q*, confirmed in Ḥum., no. 1184, cf. IḤ., III, p. 110[2]). Sufyān is (S)CL.

With a strand on the authority of Zuhrī—Anas, who related the Prophet's words:

- "When the evening meal is ready and the *ṣalāt* is announced (sc. by means of the *iqāma* formula), you must begin with the meal",

cf. Mz., I, no. **1486** (*m*, I, p. 392, *t*, *s*, *q*, confirmed in Ḥum., no. 1181, IḤ., III, p. 110). Sufyān is CL. The tradition is also found supported by numerous spiders and SSs proving how popular it must have been.

With the same strand:

- "The last glimpse I had of the Prophet was when, on Monday, he parted the curtain, while the people were standing in rows (performing the *ṣalāt*) behind Abū Bakr. Abū Bakr was about to step back, but Muḥammad signaled to them that they continue their *ṣalāt*, whereupon he let the curtain fall again. He died later on that same Monday",

cf. Mz., I, no. **1487** (*m*, I, p. 315, *t*, *s*, *q*, confirmed in Ḥum., no. 1188, IH., III, p. 110). Sufyān is CL in this brief version of the final illness scene of which the oldest chronicler is Zuhrī, cf. there under no. 16309. Some SSs flanking Sufyān's strand and supporting versions with many narrative embellishments added to this sparse account can be found in *m*, I, p. 315, under no. 98.

With a strand on the authority Zuhrī—Anas b. Mālik (paraphrase):

- "When the Prophet arrived in Medina, I was ten years old, and when he died, I was twenty. My mother and my aunt urged me to serve him. He entered our house and a domesticated sheep was milked for him. The milk was mixed with water from a well in our compound. With Abū Bakr on his left and a bedouin on his right side the Prophet drank. Then ʿUmar who was there too said: 'Messenger of God, hand the cup to Abū Bakr.' But the Prophet handed it to the bedouin saying: 'The right side, the right side (is always offered first)'",

cf. Mz., I, no. **1491** (*m*, III, p. 1603, confirmed in Ḥum., no. 1182, IASh., XIV, p. 334, IḤ., III, p. 110). Sufyān combines his version of a tradition from the MC in which Anas' age was established when the Prophet made his *hijra* to Medina, a tradition for which Shuʿba may be held responsible (see there under no. 1267), with another one which he probably modelled on a tradition of Mālik, see there under nos. 1528* and 4744°.

With a strand on the authority of Zuhrī—ʿUbayd Allāh (or ʿAbd Allāh) b. ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb—Iyās b. ʿAbd Allāh b. Abī Dhubāb:

- "The Prophet said: 'Do not beat the handmaidens of God.' Then ʿUmar came to him and said: 'But wives are disobedient to their husbands.' So the Prophet permitted to beat them. Thereupon many women called in at the wives of the Prophet in order to complain about their husbands. The Prophet said: 'Many women passed by my wives complaining about their husbands; those men were surely not the best!'",

cf. Mz., II, no. **1746** (*d*, *ʿAwn al-maʿbūd*, VI, pp. 129 f, *s*, *q*, confirmed in Ḥum., no. 876, Dārimī, II, p. 198). Sufyān is (S)CL. The companion in the strand is totally obscure and only known through this tradition. The tradition ties in with the Qurʾānic verse (IV: 34) that wives may be beaten, when they defy their husbands' authority. However, this is interpreted to mean: not in a harsh manner (*ghayr mubarriḥ*). In the commentaries husbands are advised to muster forbearance; not resorting to

1. Cf. IḤj., *Fatḥ*, IV, p. 312, infra.
2. IḤ. does not mention the father transmitting from his son between Ibn ʿUyayna and Zuhrī, and *t* (III, p. 403) calls this a case of *tadlīs* on the part of Sufyān.

blows is the more meritorious reaction, cf. *ʿAwn al-maʿbūd*, VI, p. 130.

With a strand on the authority ʿAmr b. Dīnār—Abū ʾl-Minhāl ʿAbd ar-Raḥmān b. Muṭʿim—al-Barāʾ b. ʿĀzib (after a preamble):

- "When the Prophet arrived in Medina we were used to conclude sales in our own manner. He said: 'As long as goods change hands immediately there is no objection, but when deferment of payment is stipulated, that is (tantamount to) usury (= *ribā*)",

cf. Mz., II, no. **1788** (*kh*, 63/51, 2, *m*, III, p. 1212, *s*, confirmed in Ḥum., no. 727). Sufyān who is here CL may have modelled this tradition, at least as far as its *isnād* is concerned, on one of Shuʿba's, see there under the same number.

With a strand on the authority of Suhayl b. Abī Ṣāliḥ—ʿAṭāʾ b. Yazīd—Tamīm ad-Dārī who said (after a preamble):

- "The Prophet said: 'Faith is sincerity.' 'Towards whom?', we asked. 'Towards God, His Book, His Prophet, the rulers of the Muslims and towards the masses in general,' the Prophet answered",

cf. Mz., II, no. **2053** (*m*, I, p. 74, *s*, confirmed in Ḥum., no. 837, IḤ., IV, p. 102, Abū ʿAwāna, I, p. 37). Ibn ʿUyayna is the only one out of many of Suhayl's alleged direct pupils who is the most likely and at the same time the oldest candidate for the authorship of the wording of this important saying. This solution is however tentative. In Abū Yaʿlā we find an enumeration of many strands bypassing Ibn ʿUyayna and resulting in spiders, cf. XIII, pp. 100 ff, and IV, pp. 259 f. In *Fatḥ*, I, p. 146, line 16, Ibn Ḥj. says that, in his book entitled *Taʿlīq at-taʿlīq* (which was not consulted here), he explained why he did not set store by the Suhayl / father / Abū Hurayra strand in support of this tradition and that that was the reason why he did not include it in his *Ṣaḥīḥ*. But he did mention it in a *tarjama* of a different tradition, for which see Mz., II, no. 3226 (*kh*, *m*, *t*), Ismāʿīl b. Abī Khālid being its CL. IḤj., furthermore, states how this saying is to be interpreted:

It is to be viewed as a permissible hyperbole, such as in the expression: 'The *ḥajj* is ʿArafāt.' One commentator is quoted who said that sincerity (*naṣīḥa*) comprises one fourth of the religion. In detail:

Sincerity towards God means visualizing Him in terms compatible with His divine essence, humiliating oneself towards Him openly and in private, seeking His love through obedience and, out of fear for His wrath, refraining from disobedience, while exerting oneself in warding off those who rebel against Him.

Sincerity towards His Book means studying and teaching it, observing the basic recitation rules and those of calligraphy, acquiring a profound understanding of what the Book conveys, adhering to the prescriptions it lays down and protecting it against the misrepresentation (*taḥrīf*) of those who seek to undermine it.

Sincerity towards His Prophet means glorifying and helping him during his lifetime and, after his demise, by perpetuating his lifestyle (*sunna*) by studying and teaching it, and following his example in both words and deeds, while at the same time loving him and his adherents.

Sincerity towards the rulers is achieved by aiding them in their enterprises and warning them, should they be remiss in something, against inadvertent lapses. It means mobilizing public opinion on their behalf and restoring the recalcitrant to obedience. Most important is pointing out to them a better course of action in order to avoid injustice. To the class of rulers belong also those who exercise their independent, personal judgement in theological and legal questions, and sincerity towards them involves spreading their learning, publicizing their excellent qualities and, generally, enhancing their popularity.

Sincerity towards the masses, finally, is mustering compassion towards them, striving for that which is in their benefit and teaching them therein. At the same time it involves keeping harm out of their way, recommending to them what is preferable for oneself and eschewing what one would eschew oneself.

With a strand on the authority of Ḥumayd b. Qays al-Aʿraj—Sulaymān b. ʿAtīq—Jābir b. ʿAbd Allāh (paraphrase):

- "The Prophet forbade sale transactions whereby goods were only delivered after some years[1] and he ordered[2] that, when fruit was sold, that part which, upon delivery,

1. A reference to the sale of fruit that certain palms were expected to grow in three, four or more years, a transaction entailing an element of risk (*gharar*) for the buyer and therefore forbidden.
2. Or as is implied in various commentaries: recommended.

had become blighted[1] had to be deducted from the agreed purchasing price",

cf. Mz., II, no. **2269** (*m*, III, p. 1178, *d*, *s*, confirmed in Ḥum., no. 1281, IḤ., III, p. 309, Bay., V, p. 306). Sufyān is the convincing CL of the wording and he is duly associated with it in Dhahabī, *Siyar*, VIII, p. 471. The thinking about these sales transactions goes doubtless back to the earliest times.

With the same strand:

- "The Prophet refrained from exacting the poor rate from produce affected by blight",

cf. Mz., II, no. **2270** (*m*, III, p. 1191, *d*, *s*, confirmed in Ḥum., nos. 1280-1, IḤ., III, p. 309, Bay., V, p. 306). Sufyān is CL. Some collections list this tradition and the previous one (no. 2269) as one.

For Sufyān's tradition (Mz., II, no. **2458**) on the concept *ʿumrā*, see Zuhrī under no. 3148.

With a strand on the authority ʿAmr b. Dīnār—ʿAṭāʾ b. Abī Rabāḥ—Jābir b. ʿAbd Allāh:

- "We were practising coitus interruptus (*ʿazl*) while the Qurʾān was being revealed",

cf. Mz., II, no. **2468** (*kh*, 67/97, 2, *m*, II, p. 1065, *t*, *s*, *q*, confirmed in IASh., IV, p. 217, IḤ., III, p. 309). Sufyān is CL of the wording of this late contribution to the *ʿazl* MC. The final clause is to be interpreted as saying: in the time that the Prophet received Qurʾānic revelations. In other words: if the Qurʾān had forbidden the practice, it might have contained a verse banning it. For extensive coverage of the MC, see Rabīʿa ar-Raʾy under no. 4111.

With a strand on the authority of ʿAmr b. Dīnār—Jābir b. ʿAbd Allāh, who related the Prophet's words:

- "War entails deceit[2]",

cf. Mz., II, no. **2523** (*kh*, 56/157, 1, 2, *Fatḥ*, VI, pp. 498 f, *m*, III, p. 1361, *d*, *t*, *s*, confirmed in Ḥum., no. 1237-8, IḤ., III, p. 308, Abū Yaʿlā, III, p. 359). It is impossible to determine exactly how old this saying is. Judging by the numerous SSs and spiders supporting it, one may draw the inference that it was popular and it does not seem far-fetched to surmise that it probably predates Sufyān, the CL of this bundle, by a number of years. Although it has the appearance of a proverb, the saying is not listed in Freytag's massive collection. Lane (p. 710) lists four nuances in interpretation: (1) war is finished by a single act of deceit; (2) war is something by which one is deceived; (3) war is a mode or manner of deceiving; (4) war is a deceiver of those engaged in it by the frequent deceits which occur therein. How it is further interpreted becomes for example clear from the title of the chapter under which *m* lists it: the chapter about the permissibility of cheating in war. And IḤj. adds in the *Fatḥ* that, on the one hand, it is explained as a warning against the deceit used by the enemy and, on the other hand, it allows beguiling the enemy as long as no oaths or treaties are violated. Wāqidī is recorded as reporting that the Prophet uttered the saying for the first time on the occasion of the battle of the Ditch. It also emphasizes the need in a war situation to use one's *raʾy*, here perhaps best interpreted as 'cunning', something which is preferred even to mere bravery, cf. IḤj., *Fatḥ*, ibidem. Among the other *isnād*s supporting this saying we find, apart from a number of SSs, a spider with a Maʿmar / Hammām b. Munabbih / Abū Hurayra strand through Ibn al-Mubārak, cf. Mz., X, no. 14676 (*kh*, 56/157, 2, *m*), and another one ending in ʿAzq., cf. Mz., X, no. 14727. The latter strand is also attached to a second tradition of a Prophetic saying, often cited in tandem with it:

- "When *kisrā* dies, there will be no *kisrā* after him, and *qayṣar* will certainly die and there will be no *qayṣar* after him. Their treasures will be divided (variant: you will certainly divide their treasures) in the path of God",

cf. *kh*, IḤj., *Fatḥ*, ibidem, *m*, ibidem, ʿAzq., XI, p. 388, cf. X, p. 157, XI, p. 162, IḤ., II, p. 313, solely for the 'war entails deceit' saying.

With the same strand (paraphrase of a story based upon three slightly different texts, which go unmistakably back to one original; most of the variants were incorporated):

1. Because of hail, extreme cold or heat, too much or too little rain, storms, locusts or fire, cf. *ʿAwn al-maʿbūd*, IX, p. 265. This deduction became later specified by the Medinese as recommended only when the blighted fruit comprised more than one third of the original quantity. With a lesser batch the risk was assumed to lie solely with the purchaser, cf. *ʿAwn al-maʿbūd*, IX, pp. 164, 265.

2. In Arabic *al-ḥarbu khadʿatun* (or *khudʿatun* or *khudaʿatun*). The extreme brevity of the saying is also found in an expression such as *al-ḥajj ʿarafa*, which boils down to saying 'no *ḥajj* is valid without the obligatory stay at ʿArafa'.

• "The Prophet said one day: 'Who will take care[1] of Kaʿb b. al-Ashraf for me? He causes God and His Messenger much irritation.' Muḥammad b. Maslama said: 'Messenger of God, would you like me to kill him?' 'Yes,' the Prophet said. 'So allow me to hoodwink him,' Muḥammad b. Maslama suggested. 'Go ahead[2],' the Prophet said.

Muḥammad b. Maslama went to Kaʿb and told him about certain alms imposed by the Prophet, which the people found difficult to afford. 'I have come to you to ask for a loan,' he said. Upon hearing this Kaʿb said: 'By God, that man will certainly cause you even more grief!'

Ibn Maslama went on: 'We followed his cause until now and we did not want to abandon him, wishing to see what would become of his mission. But now we would like you to let us have a loan of one or two camel loads[3] (of dates).

'What security will you give me?'

'What do you want from us?'

'Your wives,' Kaʿb said.

'Must we give you our wives as security, you who are the most handsome Arab around! That would be a disgrace!' Ibn Maslama exclaimed.

'Give me your children then as security,' Kaʿb suggested.

'That would be a disgrace too, any son of ours being vilified for having been a security for the loan of one or two camel loads of dates! But we will give you our weapons (v.l. cuirasses) as security,' Ibn Maslama said.

'Alright,' Kaʿb said, and they agreed that Ibn Maslama, together with Abū Nāʾila, his foster brother[4], and also al-Ḥārith b. Aws, ʿAbbād b. Bishr and Abū ʿAbs b. Jabr, would come to hand them over.

When they arrived at Kaʿb's residence in the night, Kaʿb let them into the enclosure. He came outside, his head wafting with perfume. Anxiously, his wife asked Kaʿb where he was going at that time of night, claiming that she heard a noise as if blood was dripping. 'It is alright,' Kaʿb said, 'it is only (my brother) Ibn Maslama and (my foster brother) Abū Nāʾila. Even if he is called outside to (confront someone with) a spear, the noble man will respond.'

Ibn Maslama had said to his mates: 'When he comes outside, I shall stretch out my hand to his head. When I'll have subdued him, he is yours.'

When Kaʿb came outside, he had his sword hanging from his shoulder. The men asked: 'What perfume are you wearing?' 'I have a woman in my household,' he said, 'who is the greatest expert of all women in perfumes. Ibn Maslama asked: 'Let me smell it.' 'Go ahead,' Kaʿb said and bent his head towards Ibn Maslama. He took a sniff and said: 'Allow me another sniff.' Then he grabbed Kaʿb by the head, took a firm hold and said to his mates: 'Now it is up to you.' Thereupon they slew him",

cf. Mz., II, no. **2524** (*kh*, 56/157, IḤj., *Fatḥ*, VIII, pp. 340 ff, *m* , III 1425, *d*, *ʿAwn al-maʿbūd*, VII 321, *s*, *Kubrā*, V, pp. 192 f, confirmed Ḥum., no. 1250). Sufyān is the clear CL of the wording of this *khabar*. The story about this assassination had already found a place in the *Sīra* (III, pp. 58 ff) and hence in Wāqidī's *Maghāzī* (I, pp. 187 ff). But although the story line is obviously the same, the details are so diverging from Sufyān's version that we may conclude that Sufyān's wording is basically his own. A collation of the versions in the sources is instructive in that it shows us how Sufyān's transmitters 'embellished' or 'trimmed' Sufyān's original. It is

1. The Arabic expression used here is the brief *man li-Kaʿb b. al-Ashraf*, for which see *WKAS*, II 1, p. 15, right column, line 2 f.
2. This seems the interpretation of the ultra-concise Arabic phrase *iʾdhan lī fal-aqul qāla qul*, lit. 'Give me permission and I'll say (on purpose things about you which are patently untrue), whereupon the Prophet said: 'Say (anything about me that might serve your purpose).' Perhaps this is a clear case of aposiopesis, if *qāla*, 'to say', is not simply used here as a euphemism for 'to lie'.
3. Each consisting of sixty *ṣaʿ* (4,2 litre).

4. There is some confusion in the various versions as to who was whose foster brother. He is either Kaʿb's or Ibn Maslama's foster brother, cf. IḤj., *Fatḥ*, VIII, p. 341, *m*, p. 1426, note 3.

hereby convenient to take the version as preserved in Ḥumaydī as point of departure, since his is the only direct transmission from Sufyān, all the others have found a place in the collections via one other transmitter, whose interference with the text is therefore not necessarily his but can also be (partly) due to the collector.

The tradition belongs in the chapter on the permissibility to resort to deceit in a war situation, laid down in the concise Arabic saying *al-ḥarb khudʿa*, i.e. war is deceit. Mendacity (*kadhib*) for political or military reasons—among a few others—constitutes an official 'concession' (*rukhṣa*) in early Islam.

With the same strand (a *khabar* incorporating a few variants):

- "We were with the Prophet on a raid, when a Muhājir kicked an Anṣārī. The latter called out: 'Anṣār, (come and help me!)', and the Muhājir called out: 'Muhājirs, (come and help me)!' The Prophet heard this and asked: 'What is the matter?' They said: 'A Muhājir has kicked an Anṣārī, and thereupon they called upon their folks with battle cries. 'What do they use Jāhiliyya battle cries for?', the Prophet asked, 'stop yelling battle cries, for that is reprehensible!' Then ʿAbd Allāh b. Ubayy b. Salūl said: 'If we return to Medina, the strong should drive out the weak![1]' ʿUmar said: 'Messenger of God, shall I strike off the head of this hypocrite?' But the Prophet said: 'Let him be, people may not say that Muḥammad kills his followers.' In those days, when the Muhājirs came to Medina, the Anṣār were more numerous than the Muhājirs, but later the Muhājirs became more numerous than the Anṣār",

cf. Mz., II, no. **2525** (*kh*, 65/63, 8, *Fatḥ*, X, pp. 274 f, *m*, IV, pp. 1998 f, *t*, *s*, confirmed in Ṭay., no. 1708, Ḥum., no. 1239, IḤ., III, pp. 392 f, Abū Yaʿlā, III, pp. 356 f). Sufyān is the clear CL of the wording, but the *khabar* which he narrates here in his own words is surely much older and is in outline conceivably historical. It is already found in the *Sīra*, III, p. 303, with a defective *isnād* strand. ʿAbd Allāh b. Ubayy b. Salūl was a foremost Medinan hypocrite, on whose cooperation the Prophet could not count, when he, after his Hijra, had descended on Medina. But, as the story seems to convey, Muḥammad was reluctant at first to grapple with him more firmly. ʿAbd Allāh b. Ubayy's allegedly inflammatory cry: 'Let the strong (a clear reference to those fellow-Medinese who were not entirely happy with the sudden influx of Meccans) drive out the weak (a reference to the Muhājirūn)' apparently did not succeed in shaking the Prophet in his purpose to create an atmosphere of mutual tolerance between Anṣār and Muhājirūn. The event is given a more extensive treatment in Wāqidī, II, pp. 415 ff. There we find Ibn Ubayy maliciously citing the ancient Arab proverb *sammin kalbaka yaʾkulka*, 'when you fatten your dog, it will devour you' (cf. Freytag, *Proverbia*, I, p. 609). In the commentaries we read then also that the son of Ibn Ubayy, ʿAbd Allāh b. ʿAbd Allāh b. Ubayy, came thereupon to the Prophet and said: 'It has occurred to me that you might want to kill my father because of his resistance to you. If he must die, let me kill him for you, because I cannot live with the idea that someone moves freely about in Medina who has killed my father without me taking my revenge on him. And then, when I kill him in retaliation, a Muslim has lost his life because of an unbeliever, and I will end up in Hell!' Then the Prophet said: 'No, we shall be polite to your father and we'll be courteous to him as long as he stays with us' (cf. also *Sīra*, III, p. 305).

With the same strand:

- "A man came by in the mosque carrying some arrows. The Prophet said to him: 'Be careful with those arrows, (people may get hurt)'",

cf. Mz., II, no. **2527** (*kh*, 92/7, 4, *m*, IV, p. 2018, *s*, *q*, confirmed in Ḥum., no. 1252, IḤ., III, p. 308). Sufyān is CL. Ḥammād b. Zayd is key figure in a spider supporting the same tradition, cf. no. 2513. And Abū Usāma is CL in a similar tradition from this what appears to be a MC, cf. Mz., VI, no. 9039 (*kh*, *m*, *d*, *q*, IḤ., IV, p. 397).

With the same strand:

- "On the day of Ḥudaybiya we were with fourteen hundred men. The Prophet said to us: 'You are today the best people on earth'",

cf. Mz., II, no. **2528** (*kh*, 65/48, 5, 1, *m*, III, p. 1484, *s*, confirmed in Ḥum., no. 1225, IḤ., III, p. 308). Sufyān is CL. The journey to Ḥudaybiya has been extensively analysed[2]. The Ḥudaybiya episode is

1. A clear reference to the Qurʾānic verse LXIII: 8, where these words are put into the mouth of the *munāfiqūn*.

2. See A. Görke, Die frühislamische Geschichtsüberlieferung zu Ḥudaybiya, in: *Der Islam*, LXXIV, 1997, pp. 193-237, and also M.Q. Zaman, *Maghāzī* and the

spread (among other MCs) over a MC supported by a number of SSs and spiders, all ending in Jābir b. ʿAbd Allāh. These support narrative trimmings describing how the Muslims fared at Ḥudaybiya under the gum-acacia tree (*sumara*). However, these Jābir-supported Ḥudaybiya versions play no discernible role in the analytical studies mentioned, but the data supported by them of course do. Some of these spiders show up key figures who may tentatively be held responsible for (some of) the wording(s) of those additional data. See the *tarjama* of Shuʿba under no. 2242.

For Sufyān's position in a bundle supporting a version of the story about the sperm whale (*ʿanbar*) in Mz., II, no. **2529**, see Mālik's *tarjama* under no. 3125*.

With the same strand:

- "(At the battle of Uḥud) a man asked the Prophet: 'Messenger of God, where will I be when I get killed?' 'In Paradise,' the Prophet said. Thereupon the man threw some dates down which he was holding in his hand and fought until he was killed",

cf. Mz., II, no. **2530** (*kh*, 64/17, 5, *m*, III, p. 1509, *s*, confirmed in Ḥum., no. 1249, IḤ., III, p. 308). Sufyān is CL.

With the same strand:

- "The Prophet came upon the tomb of ʿAbd Allāh b. Ubayy b. Salūl. He had his corpse brought outside and he had it put down on its knees. Then he blew some spittle over it and dressed it in a shirt (*qamīṣ*[1]) of his",

cf. Mz., II, no. **2531** (*kh*, 23/22, 2, *Fatḥ*, III, p. 381, *m*, IV, p. 2140, *s*, IV, pp. 37 f, 84, confirmed in Ḥum., no. 1247, IḤ., III, p. 381, Ṭabarī, *Tafsīr*, X, p. 205). Sufyān is CL of the wording of this *khabar*. Curiously, the versions of *m*, *s*, Ḥum. and Ṭabarī have appended to their *matn*s the significant remark: 'But God knows best.' The issue of whether or not one may perform a funeral *ṣalāt* over a known hypocrite, let alone providing the corpse with shrouding, was a highly controversial one, reflected in the Qurʾānic verses LXIII: 5 ff and IX: 80 and 84. The efforts on the part of the commentators to harmonize the Prophet's gesture with the Qurʾānic ban on giving in to anything the hypocrites might want are varied and complex. On the one hand, one finds arguments concerning the inadequacy of a *qamīṣ* for shrouding purposes, since any shirt like that is too short to cover a corpse from head to toe and the deceased was of tall stature, in fact much taller than Muḥammad. Being aware of all that, it is surmised that the Prophet allegedly handed his *qamīṣ* over in order to appease Ibn Ubayy's fellow-hypocrites (in Arabic *istislāḥan li-qulūb al-muʾallafa*, IḤj., *Fatḥ*, III, p. 381, line 12) hoping that that would help in persuading them to embrace Islam and to march out with him on his military campaigns. On the other hand, any attempt to ask God's forgiveness for hypocrites is bound to fail, no matter how often you ask, for God will not pardon them, as it says in IX: 84. In fact, that verse is thought to have been revealed after Ibn Ubayy's funeral.

For Sufyān's position in no. **2533**, a tradition on the reprehensibility of protracting the recitation of Qurʾānic passages in the *ṣalāt*, see Layth b. Saʿd under no. 2912.

With the same strand:

- "Concerning us the Qurʾānic verse III: 122 was revealed: 'When two groups from you were afraid to the point of losing heart—but God is their protector', this pertained to the Banū Salima and the Banū Ḥāritha. We (v.l. I) do not like this revelation *not* to pertain to us because of God's final words (in the verse): 'But God is their protector[2]'",

cf. Mz., II, no. **2534** (*kh*, 65/3, 8, *Fatḥ*, VIII, p. 360, *m*, IV, p. 1948, confirmed in Ḥum., no. 1253, ʿAzq., *Tafsīr*, I, p. 136, Ṭabarī, *Tafsīr*, IV, p. 73). Sufyān is (S)CL of this tradition which is in fact a *khabar*. The war situation alluded to is the battle of Uḥud, when ʿAbd Allāh b. Ubayy b. Salūl withdrew with the other hypocrites back to Medina. But some of the clans persisted and stuck by the Prophet. With the verse as well as with this saying of Jābir is implied that God had definitively shielded them from fleeing from the fray by taking away their temporary faintheartedness, ultimately interpreted as a satanic temptation. Cf. also Ibn Isḥāq, *Sīra*, III, pp. 112 f, where the final statement is recorded, however, without *isnād* strand.

For Sufyān's position in no. **2535**, a tradition on

muḥaddithūn: reconsidering the treatment of "historical" materials in early collections of hadith, in: *IJMES*, XXVIII, p. 1996, pp. 2-18.

1. In Ṭabarī's *Tafsīr*, X, p. 199, lines 15 and -4, we read that the *qamīṣ* was soaking with sweat for which we find the otherwise rare adjective *ʿariq*.

2. The clans mentioned belonged respectively to the Banū 'l-Khazraj and the Banū 'l-Aws.

whether to marry a virgin or a mature woman, see Ḥammād b. Zayd under no. 2512.

With a strand on the authority of ʿAmr b. Dīnār—Muḥammad b. ʿAlī—Jābir b. ʿAbd Allāh, and with a strand on the authority of Muḥammad b. al-Munkadir—Jābir b. ʿAbd Allāh:

- "The Prophet once said: When the *jizya* tax of al-Baḥrayn ever arrives here, I would give you such and such,' and he made a gesture with his hands as if to say: everything. Then, before the *jizya* tax of al-Baḥrayn arrived, he died. But it reached Abū Bakr after him. He ordered someone to announce to the people: 'He who has a promise from the Prophet or an outstanding debt, let him come forward.' Thus I got up and I repeated that the Prophet had said then: 'When the *jizya* tax from al-Baḥrayn arrives, I would give you such and such.' Abū Bakr scooped up a handful (of coins) and said: 'Count them.' So I counted them and found them to be five hundred (dirhams). Then Abū Bakr said: 'Take twice as much extra.'"

In a differently worded version, the second half of this tradition reads:

"Abū Bakr scooped up three handfuls (of coins) … Then I went to Abū Bakr and asked him (for what I thought was my share) but he would not give me anything. Then I went to him a second time, but he did not give me anything. Then I went to him a third time and said: 'I asked you before, but you would not give me anything … Either you give me (my share), or you deny it out of niggardliness … Abū Bakr said: 'Count them …'"

The transmitter Ibn al-Munkadir added (as a—rhetorical—afterthought):

"What ailment is more pernicious than niggardliness?'",

cf. Mz., II, nos. **2640**, 3033 (*kh*, 57/15, 6, *Fatḥ*, VII, pp. 50 f, *m*, IV, pp. 1806 f, confirmed in Ḥum., no. 1233, IḤ., III, pp. 307 f[1]). Sufyān is CL.

With a strand on the authority of Abū 'z-Zubayr—Jābir b. ʿAbd Allāh:

- "(At Ḥudaybiya) we did not promise the Prophet to fight to the death, but we pledged not to flee",

cf. Mz., II, no. **2763** (*m*, III, p. 1483, *t*, *s*, confirmed in Ḥum., no. 1275, IḤ., III, p. 381). This is another Ḥudaybiya-linked *isnād* bundle with Sufyān as CL. For an earlier one see no. 2528 above, and see also Shuʿba under no. 2242.

With a strand on the authority of Muḥammad b. al-Munkadir—Jābir b. ʿAbd Allāh:

- "One of us had a baby boy born to him. He gave it the name al-Qāsim. But we said: 'We won't call you by the *kunya* Abū 'l-Qāsim, we won't honour you in this way. So he went to the Prophet and told him about it. Muḥammad said: 'Call your son ʿAbd ar-Raḥmān'",

cf. Mz., II, no. **3034** (*kh*, 78/105, *Fatḥ*, XIII, pp. 190 f, *m*, III, p. 1684, confirmed in Ḥum., no. 1232, IASh., VIII, p. 484, IḤ., III, p. 307). Sufyān is CL in this version which is part of a MC on the prohibition of having the same *kunya* as the Prophet. Since Muḥammad himself, and nobody else, is a 'divider (= *qāsim*)' who is sent to divide (booty) among the people, he is said to have given this consideration as reason for prohibiting others to call their sons Abū 'l-Qāsim. The MC is characterized by a wide range of SSs as well as a few spiders (cf. *m*, III, pp. 1682 ff). This may indicate that the issue is a relatively late one, with Sufyān as the first undeniable CL in evidence. There is another bundle supporting a different *matn* from this MC in which Sufyān's position as CL is even more prominent, see below no. 14434. A tradition from the MC on naming baby boys for which no CL can be found and which is only supported by a spider and some SSs runs: "The names which God loves most are ʿAbd Allāh and ʿAbd ar-Raḥmān", cf. Mz., VI, nos. 7721 and 7920.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—ʿAbd Allāh b. Bābā—Jubayr b. Muṭʿim:

- "Do not prevent anyone from circumambulating this House or from performing a *ṣalāt* at any time of the day or night he might want",

cf. Mz., II, no. **3187** (*d*, *ʿAwn al-maʿbūd*, V, p. 242, *t*, *s*, *q*, confirmed in Ḥum., no. 561, IḤ., IV, p. 80, Fākihī, I, p. 254). Sufyān is CL.

With a strand on the authority of Zuhrī—

1. The text in IḤ. has the second version in an again slightly different wording.

Muḥammad b. Jubayr b. Muṭʿim—his father, who related the Prophet's statement:

- "He who cuts his ties with his relatives will not enter Paradise",

cf. Mz., II, no. **3190** (*m*, IV, p. 1981, *d*, *t*, confirmed in Ḥum., no. 557, IḤ., IV, p. 80). Maintaining one's ties with relatives, especially with one's parents, is an ancient Arabian precept vigorously promoted by Islam. Sufyān is (S)CL of the wording of this maxim which may be a good deal older than he. Zuhrī is in any case SCL. In *m* we find an additional SS through Mālik, but this ascription is not substantiated in any of the available *Muwaṭṭa*ʾ editions, so we may tentatively conclude that *m* was responsible for it.

With a strand on the authority of ʿAmr b. Dīnār—Muḥammad b. Jubayr b. Muṭʿim—his father Jubayr b. Muṭʿim:

- "A camel of mine had gone astray and I left my tent to look for it. When I arrived in ʿArafa. I saw the Propet there staying with the people. I mused: 'By God, this man is surely one of the Ḥums. What business have they got here?'",

cf. Mz., II, no. **3193** (*kh*, 25/92, *Fatḥ*, IV, p. 262, *m*, II, p. 894, *s*, confirmed in Dārimī, II, p. Ḥum., no. 559, IḤ., IV, p. 80, Fākihī, V, pp. 35 f). Sufyān is CL. According to the Qāḍī ʿIyāḍ (cf. *m*, ibidem) the incident is alleged to have taken place *before* the Hijra, when the Prophet participated in a pre-Hijra pilgrimage and the reporter, Jubayr b. Muṭʿim, was still an infidel, who happened to be in the neighbourhood of ʿArafa looking for his lost camel. This Jubayr only embraced Islam at Khaybar or at the conquest of Mecca. The appellative Ḥums is a reference to a group of tribes, i.a. Quraysh and some neighbouring tribal formations, which observed particularly rigorous (*aḥmas*) rules during the pre-Islamic pilgrimage. These rules, partly pagan, partly later preserved in Islam, are succinctly enumerated in *EI* 2, s.n. Ḥums (W.M. Watt).

With a strand on the authority of Zuhrī—Saʿīd b. al-Musayyab—Abū Hurayra:

- "ʿUmar b. al-Khaṭṭāb passed by Ḥassān b. Thābit while he was reciting poetry in the mosque. He looked at him askance and said: 'I used to recite poetry in the mosque while there was someone more excellent than you.' Then he turned to Abū Hurayra and said: 'I adjure you by God, did you hear the Messenger of God say (addressing Ḥassān): 'Answer for me. God, fortify him with the spirit of holiness (i.e. Jibrīl).' 'Yes,' Abū Hurayra said",

cf. Mz., III, no. **3402** (*kh*, 59/6, 6, *Fatḥ*, VII, p. 117, *m*, IV, pp. 1932 f, *d*, *s*, confirmed in Ḥum., no. 1105, IḤ., V, p. 222). Sufyān is the clear CL, although his bundle is rendered opaque by a number of SSs and spiders. These have all been labelled by IḤj. (cf. *Fatḥ*, II, p. 94) as dives on the part of Sufyān's imitators, for whose activities he uses the significant technical term *tābaʿa*[1]. Sufyān's alleged spokesman is Zuhrī, but he is no more than a SCL. The expression 'answer for me' refers here to the time-honoured duty of the Arab poet to respond with verses of his own to the satirizing verses of the enemies of his tribe. The person described in the tradition as 'more excellent' is a reference to the Prophet, cf. *ʿAwn al-maʿbūd*, XIII, p. 242. Two ideas are underlying this tradition: (1) ʿUmar disapproved of the reciting of poetry in the mosque, and (2) ʿUmar disapproved of Ḥassān b. Thābit. Sufyān's tradition is meant as antidote against the awkwardness concerning poets generally-felt in early Islam, their position in society so easily being abused for political purposes, and the questionable esteem for poets in general so obvious in the Qurʾān[2].

With a strand on the authority of Zuhrī—ʿAṭāʾ b. Yazīd—Abū Ayyūb Khālid b. Zayd, who related the Prophet's ordinance:

- "When you want to defecate and/or urinate, do not face the *qibla* or turn your back towards it, but face east or west",

cf. Mz., III, no. **3478** (*kh*, 8/29, *m*, I, p. 224, *d*, *t*, *s*, confirmed in Ḥum., no. 378, IḤ., V, p. 420). Sufyān is CL, but he may have been inspired by Mālik who has a similar tradition that does not seem to have caught on except with *s*, cf. Mz., III, no. 3458 (Mālik°, I, p. 193, IḤ., V, p. 314, cf. Zurqānī, I, pp. 391 ff).

For Sufyān's position in a *bilderverbot* tradition, no. **3779**, see Zuhrī under that number and also Aʿmash under no. 9575 and Shuʿba under no. 17494. For another one of Sufyān's traditions on this issue, see below under no. 17483.

1. For a study of this technical ḥadīth term, cf. *ILS* (I), pp. 315-22.
2. For more on this important issue, see *Festschrift Wagner*, pp. 182-207, and the literature cited there.

With a strand on the authority of Zuhrī—as-Sāʾib b. Yazīd:

- "I remember how I went out with the lads to Thaniyyat al-Wadāʿ in order to meet the Messenger of God on his return from Tabūk",

Mz., III, no. **3800** (*kh*, 56/196, 2, *Fatḥ*, IX, p. 193, *d*, *t*, confirmed in IḤ., III, p. 449, Fasawī, I, p. 358). Sufyān is CL. As-Sāʾib was a young boy of six at the farewell pilgrimage, cf. IḤj., *Iṣāba*, III, 27. He was allegedly the last companion of Medina to die, in 82/701 or several years later[1]. The Thaniyyat al-Wadāʿ was a mountain trail near Medina from where one had a good view of the town on one's way to Mecca. But there is some confusion as to the exact location vis-à-vis Medina. The name which means literally 'farewell' was chosen because travelers leaving Medina were waved goodbye there. It was also suggested that it was in fact an old Jāhilī name, cf. Yāqūt, *Buldān*, I, p. 937.

With a strand on the authority of Yazīd b. Khuṣayfa—as-Sāʾib b. Yazīd:

- "On the day of (the battle of) Uḥud the Prophet attired himself with two coats of mail",

cf. Mz., III, no. **3805** (*d*, *ʿAwn al-maʿbūd*, VII, p. 182, *tm*, p. 45, *s*, *q*, confirmed in IḤ., III, p. 449[2], Abū Yaʿlā, II, p. 24). Sufyān is (S)CL. In *d* the tradition is attributed to an anonymous transmitter from whom as-Sāʾib allegedly had it. It is reported that as-Sāʾib was not yet born, when the battle of Uḥud was fought, cf. no. 3800 above. In all the traditions through this man in the canonical collections supported by *isnād* structures that deserve to be called bundle—virtually all the other *isnād*s being SSs or spiders—it was Sufyān b. ʿUyayna who appears to occupy the earliest key position.

Sufyān is the only feasible CL in a bundle supporting a tradition about the prohibition of asking unnecessary questions, cf. Zuhrī under Mz., III, no. **3892.**

With a strand on the authority of Yazīd b. Khuṣayfa—Busr b. Saʿīd—Abū Saʿīd al-Khudrī:

- "One day when I was sitting with a group of Anṣār, Abū Mūsā al-Ashʿarī came to us in a state of agitation. 'What is the matter with you?', we asked. ''Umar sent for me,' he answered, 'so I went to his door and greeted him three times, but he did not reply. Thereupon I went back home. (Later) ʿUmar asked me what had prevented me from visiting him and I told him that I had said three times 'Peace be upon you' at his door, but that I was not invited inside, whereupon I went home again, being reminded of what the Prophet once said: 'When you ask someone three times to be let in and you do not receive a reply, you must go home again.' 'Supply me with proof of what you are saying,' ʿUmar then told me, 'otherwise I'll have you thrashed'",

cf. Mz., III, no. **3970** (*kh*, 79/13, 2, *m*, III, p. 1694, *d*, confirmed in Ḥum., no. 734, IḤ., III, p. 6). Sufyān is the believable originator of this tradition. Many similar versions are found supported by spiders and SSs, all ending in Abū Saʿīd, but Sufyān is the only discernible CL. Mālik's version of this tradition, which he supported by a defective *isnād* strand (II, pp. 963 f), may have served Sufyān as example, but it was Sufyān's version which was ultimately transmitted to later collections.

With a strand on the authority of ʿAmr b. Dīnār—Jābir b. ʿAbd Allāh—Abū Saʿīd al-Khudrī, who related the Prophet's prediction:

- "There will come a time when groups of people will march out on military expeditions. They will be asked: 'Are there among you persons who accompanied the Prophet at some time?' 'Yes,' they will say, whereupon they will be granted victory. Then there will be a time when groups of people will march out on military expeditions. They will be asked: 'Are there among you people who accompanied at some time companions of the Prophet?' 'Yes,' they will say after which they will be granted victory. Then there will be a time when groups of people will march out on military expeditions. They will also be asked: 'Are there among you people who accompanied at some time companions of

1. This is not born out in Ibn Qutayba's *Kitāb al-maʿārif* in whose *awākhir* chapter on the last companions to die for Medina Sahl b. Saʿd as-Sāʿidī is mentioned (ed. ʿUkāsha, p. 341).
2. The non-occurrence of Sufyān's name in the *isnād* in the new edition of the *Musnad* is probably a simple misprint.

the companions of the Prophet?' 'Yes,' they will say, whereupon they will also be granted victory",

cf. Mz., III, no. **3983** (*kh*, 62/1, *m*, IV, p. 1962, confirmed in Ḥum., no. 743, IḤ., III, p. 7, Ibn Ḥibbān, VII, pp. 131 f). Sufyān is CL of this important tradition, neatly establishing the social hierarchy in early Islam. Future generations of Muslims are set off against the earliest, most prestigious ones, to wit the companions, the successors and the successors of the successors, in Arabic the *ṣaḥāba*, the *tābiʿūn* and the *tābiʿū 't-tābiʿīn*. After these three generations military victories were no longer conceived of as assured. For earlier traditions in this vein, see Ibrāhīm an-Nakhaʿī under no. 9403, and Shuʿba under no. 10827.

With a strand on the authority of Zuhrī—Ḥumayd b. ʿAbd ar-Raḥmān—Abū Saʿīd al-Khudrī:

- "In the mosque the Prophet saw a phlegm on the wall of the *qibla*; he rubbed it off with a pebble saying: 'When you expectorate, do not do it in front of you or on your right, but on your left or under your left foot'",

cf. Mz., III, no. **3997** (*kh*, 8/36, 2, *m*, I, p. 389, *s*, confirmed in Ḥum., no. 728, IASh., II, p. 364, IḤ., III, p. 6, cf. ʿAzq., I, p. 430, with Abū Hurayra as alternative companion, cf. IX, no. 12281). In this bundle Zuhrī is (S)CL and in his *tarjama* the tradition is also listed. Sufyān b. ʿUyayna is one of its CLs, the other is Ibrāhīm b. Saʿd.

For Sufyān's position in no. **4030**, a tradition from the MC prohibiting usury (*ribā*), see Mālik under no. 4385°.

For Sufyān's position in no. **4111**, a tradition on *ʿazl*, i.e. coitus interruptus, see Rabīʿa b. Abī ʿAbd ar-Raḥmān ar-Raʾy under that number.

For Sufyān's position in a tradition (no. **4154**) on dress codes and two particular sales transactions, see Mālik under no. 13827°.

For Sufyān's position in the Friday ablution issue, see Mālik under no. **4161**°.

For Sufyān's position in no. **4280**, another tradition on *ʿazl*, see Rabīʿa b. Abī ʿAbd ar-Raḥmān ar-Raʾy under no. 4111.

With a strand on the authority of Zuhrī—Ṭalḥa b. ʿAbd Allāh b. ʿAwf—Saʿīd b. Zayd, who related the Prophet's words:

- "He who wrongfully appropriates a span of land will receive a collar of seven (tracts of) land around his neck on the Day of Resurrection, and he who is killed while defending his property is a martyr",

cf. Mz., IV, no. **4456** (*s*, VII, p. 115, *q*, confirmed in ʿAzq., X, p. 114, IASh., IX, p. 456, Ḥum., no. 83, IḤ., I, p. 187, Abū Yaʿlā, II, pp. 250 f). This tradition is problematic: it consists of two maxims. The second one is part of a MC in which the oldest discernible CL is Thawrī, see there under no. 8603. The first maxim is not found in all the sources listed here, only Ḥum. and Abū Yaʿlā combine them in one Ibn ʿUyayna tradition. It is impossible to say who may be held responsible for this first maxim, since the numerous strands supporting (versions of) it simply do not show up a convenient key figure who may be taken to be a CL. Under no. 4460 Mz. lists a SS of *kh* to which he adds a lengthy commentary in which he points to Zuhrī as the transmitter whom all strands supporting it and found in the non-canonical collections have in common. But to ascribe the saying therefore to Zuhrī is hazardous. The only safe thing to say is that we do not know.

With a strand on the authority of Ṣafwān b. Sulaym—Nāfiʿ b. Jubayr—Sahl b. Abī Ḥathma, who related the Prophet's words:

- "When you perform a *ṣalāt* towards a *sutra*[1], draw near to it as much as you can, so that the devil won't be able to interrupt your prayer",

cf. Mz., IV, no. **4648** (*d*, *ʿAwn al-maʿbūd*, II, p. 275, *s*, confirmed in Ṭay., no. 1342, Ḥum., no. 401, IASh., I, 279, IḤ., IV, p. 2). Sufyān is the clear CL. For more on this subject which gave rise to a MC, see Mālik under no. 4117°.

With a strand on the authority of Abū Ḥāzim Salama b. Dīnār—Sahl b. Saʿd[2], who was once asked about the injuries sustained by the Prophet at the battle of Uḥud (paraphrase incorporating a number of textual variants):

- "The Messenger of God was wounded in the face: one of his canines was broken and

1. Anything stuck in the ground in front of the worshiper or lying in front of him to mark a space which no one is to traverse during the prayer ritual, for that might spoil or even annul his effort.

2. Zuhrī alleged that this man was fifteen years old when the Prophet died. He lived to the 'convenient' old age of ninety-six or one hundred, cf. IḤj., *Tahdhīb*, IV, pp. 252 f. As he was reportedly the last companion to die in Medina, this fact constitutes one of that small category of *awākhir*, the opposite of *awāʾil*.

his helmet was crushed on his head. His daughter Fāṭima came and washed off the blood and ʿAlī b. Abī Ṭālib poured water on his head from a shield. But all Fāṭima saw was that the bleeding got worse. Thereupon she took a piece of matting woven of reeds and burnt it until it was reduced to ashes. When she applied those ashes to his injuries, the bleeding stopped",

cf. Mz., IV, nos. **4688** (*kh*, 56/163, *m*, III, p. 1416, *s*, confirmed in Ḥum., no. 929, IḤ., V, p. 330). With three seeming PCLs Abū Ḥāzim looks like the CL of this tradition, but it is safer to attribute it to the PCL who is by far the best attested, Sufyān b. ʿUyayna. The account of the Prophet's injuries sustained at Uḥud in the *Sīra* is on the whole more elaborate than what is stated in this tradition. This is probably one more example of a concisely worded *khabar* put into circulation by Sufyān.

For no. **4689**, a tradition on a woman who is married off by the Prophet for a seemingly paltry dower, see Mālik under no. 4742*.

With a strand on the authority of Abū Ḥāzim b. Dīnār:

- "They asked Sahl b. Saʿd: 'What was the pulpit made of?' He said: 'There is no one left who knows more about this than I do. It was made of tamarisk wood; it was made for the Prophet by so-and-so, the *mawlā* of so-and-so. When it was made and had been placed (in the mosque) facing the *qibla*, he stood on it and said: 'God is great', while the people stood behind him. The Prophet recited from the Qurʾān and made the bow and the people bowed behind him. Then he raised his head, took some steps backward and prostrated himself on the ground (sc. in front of the pulpit). Then he climbed the pulpit again. He bowed, raised his head, took a few steps back and prostrated himself on the ground. That is what he did",

cf. Mz., IV, no. **4690** (*kh*, 10/18, *m*, I, p. 387, *q*, confirmed Ḥum., no. 926, IH., V, p. 330). Sufyān is the clear CL. The commentaries assert that the main intention behind the tradition was to emphasize that the *imām* was allowed to take up a position higher than the congregation behind him and that he, if he so wanted, was allowed to take a few steps outside the usual ritual movements, in this case to step down from the minbar onto the ground, cf. IḤj., *Fatḥ*, II, pp. 32 f. A similar tradition has Qutayba b. Saʿīd as CL, cf. Mz., IV, no. 4775.

With a strand on the authority of Zuhrī—Sahl b. Saʿd:

- "A man peeped (sc. through a chink in the curtain) into the room of the Prophet who was scratching his head with a *midran*[1]. When the Prophet saw him, he said: 'If I had known you were watching me, I would have stuck my *midran* in your eye; God would have allowed it because of your peeking'",

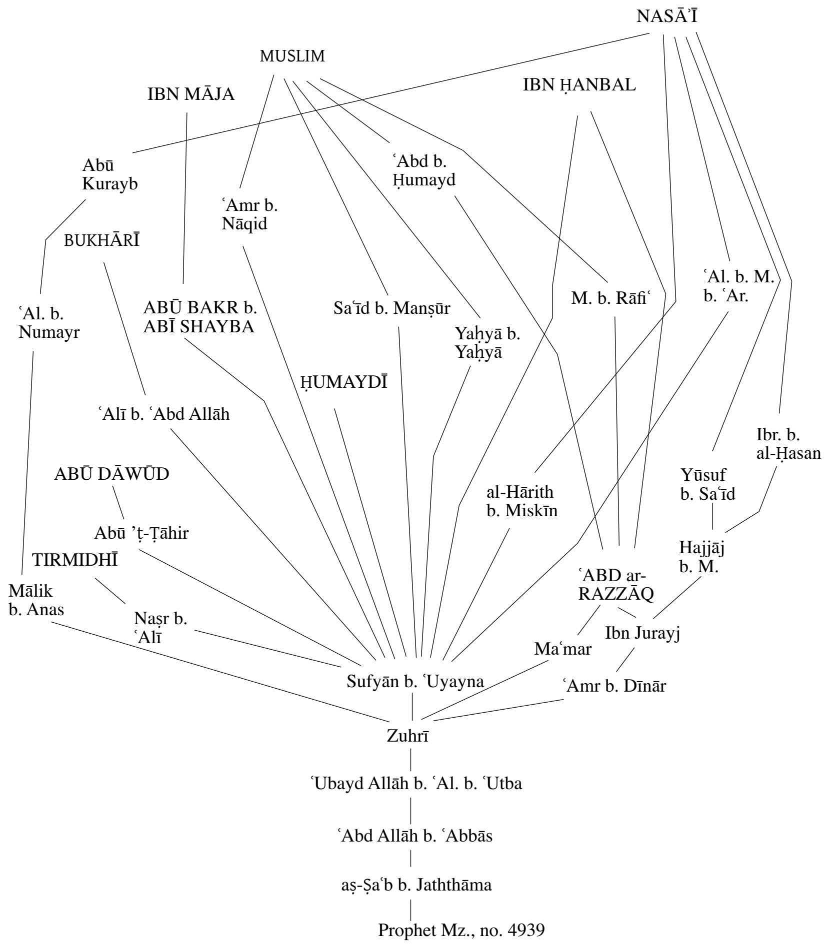
cf. Mz., IV, no. **4806** (*kh*, 79/11, *m*, III, p. 1698, *t*, *s*, confirmed in Ḥum., no. 924, IASh., VIII, p. 568, IḤ., V, p. 330; for some SSs without Sufyān, cf. ʿAzq., X, p. 383, IḤ., V, p. 383, Dārimī, II, p. 259). Zuhrī is SCL but Sufyān is probably CL, because the tradition clearly figures as his in his *tarjama* in Dhahabī, *Siyar*, VIII, p. 463. For a closely related tradition, see below no. 13676.

With a strand on the authority of Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Ibn ʿAbbās who heard aṣ-Ṣaʿb b. Jaththāma[2] say:

- "The Prophet was asked whether the wives and children of the unbelievers may be attacked by night resulting in casualties among them. He answered: 'Also women and children belong to the unbelievers (in other words: yes, that is permitted)'",

cf. Mz., IV, no. **4939** (the Six, *kh*, 56/146, IḤj., *Fatḥ*, VI, pp. 487 f, *m*, III, p. 1364, confirmed in ʿAzq., V, p. 202, IASh., XII, p. 388, Ḥum., no. 781, Saʿīd b. Manṣūr, II, p. 240, IḤ., IV, pp. 38, 72, 73, cf. diagram below). Sufyān b. ʿUyayna is the unmistakable CL of this wording. He seems in due course to have been imitated by ʿAzq. The tradition constitutes a 'concession' (*rukhṣa*) appended to the highly controversial issue of whether women and children may be killed in battle, something which is normally disapproved of, or in fact forbidden. This found expression in a MC which usually precedes

1. A pointed instrument with which the hair is combed or the scalp is scratched, cf. Lane, in the root *DRY*.
2. A companion about whom singularly little is known. In IḤj., *Tahdhīb*, IV, p. 421, a ḥadīth about the Dajjāl is mentioned in connection with him which is not listed in the canonical collections, but cf. IḤ., IV, p. 71 f, where IḤ.'s son ʿAbd Allāh heads a purely Syrian single strand *isnād*; the tradition is probably very late: second half of the third/ninth century.



this *rukhṣa* in the collections. The MC originated in a *khabar* from the *Sīra* (cf. III, pp. 286 ff). On this controversial ‘concession’, Zurqānī (III, pp. 11 f, cf. also IḤj., *Fatḥ*, VI, p. 488) presented some interesting thoughts paraphrased here:

Women should be spared because they are too weak to engage in combat. However, women who do participate in the fighting may be killed like any enemy. Children must be spared, because they are still too young to lead a life of unbelief. Otherwise the possibilities must be investigated whether they can be sold into slavery or put up for ransom. All the major commentaries are unanimous in that no *deliberate* massacre of enemy women and children is ever permitted[1]. Sufyān’s tradition that goes back to aṣ-Ṣaʿb is sometimes held to be abrogating the total ban on killing women and children, but the general feeling about this matter was that the concept of *naskh* (abrogation) is better left out of consideration. Harmonizing the banning tradition with the one containing the ‘concession’ is preferred. Therefore the Prophet’s phrase: ‘Also women and children belong to the unbelievers’ is to be understood as pointing to the overall military situation, when the outcome of the battle is still uncertain. Women and children may fall victim in the mêlée, when their menfolk are pursued and rounded up. And it is the men, metaphorically referred to as those who use razors (*mawāsī*), who are the chief target in war. See also Layth b. Saʿd under no. 8268.

With the same strand from the Prophet:

- “There shall be no protected places of pasture (*ḥimā*) except for God and His Messenger”,

cf. Mz., IV, no. **4941** (*kh*, 56/146, *Fatḥ*, VI, pp. 487 f[2], *d*, *s*, confirmed in Ḥum., no. 782, IASh., VII, p.

1. Cf. also Qasṭallānī, V, p. 164, Nawawī, XII, pp. 49 f.

2. Here *kh* combines two traditions on the authority of aṣ-

303, Shāfiʿī, *Tartīb*, II, pp. 131 f, IḤ., IV, p. 73). In this bundle Sufyān b. ʿUyayna's position is nearly invisible under a number of dives in *d*, *s*, Ṭay., no. 1230, IḤ., IV, pp. 38, 71, 73, ʿAzq., XI, p. 8, resulting at times in spiders, but Sufyān is the only solid key figure deserving of the qualification of CL. Ascribing the wording to the SCL Zuhrī is not called for, in spite of Abū Nuʿaym's emphatic enumeration of all those dives (cf. *Ḥilya*, III, p. 380). For a definition of the concept *ḥimā* in this particular context, cf. Lane, s.v.

The *ḥimā*, an originally Jāhilī institution with religious undertones, was secularized by Islam. The early caliphs henceforth reserved certain suitable places for Muslim riding animals used in warfare and animals submitted as alms tax, cf. *EI* 2, s.v. (J. Chelhod). Examples of such tracts of land used as *ḥimā* are an-Naqīʿ, some twenty parasangs from Medina, as well as (as-)Sarif (or ash-Sharaf) at several miles from Mecca, and ar-Rabadha at three miles from Medina. One of the SSs referred to above is a (probably fictitious) Mālik strand. But Mālik does occur in a tradition for which he may be held responsible and which mentions a *ḥimā* (cf. II, p. 1003, Zurqānī, IV, pp. 430 ff). It is also listed in *kh* (cf. *Fatḥ*, VI, p. 516), but not in the other collections. It is feasible that Ibn ʿUyayna contributed his *ḥimā* tradition as argument in the ongoing discussion on preserving the pre-Islamic institution under the changed, social circumstances brought about by Islam. Here follows the translation:

With a strand on the authority of Zayd b. Aslam—his father Aslam al-ʿAdawī:

- "ʿUmar b. al-Khaṭṭāb employed a *mawlā* of his called Hunayy (as overseer) in the 'protected pasturage area' (*ḥimā*)[1] and he said to him: 'Hunayy, be forbearing with people and beware of the curses of the wronged, for his imprecation tends to be answered. Let the owner of (only) some thirty camels and the owner of (only) some forty sheep pasture (their animals freely). Do not be taken in unduly by the livestock of (wealthy men like ʿAbd ar-Raḥmān) b. ʿAwf or (ʿUthmān) b. ʿAffān, for if their animals perish, they repair to their palm groves or sowing fields. But if the livestock of the owners of small herds perish, they will come to me with their dependents crying: 'O Commander of the faithful, commander of the faithful!'

  (ʿUmar went on:) 'Do I have to abandon them!? May you be bereft of your father[2]! Water and pasture are easier to distribute than gold or silver (sc. from the treasury)!' I swear by God, those who own small herds will think that I have wronged them, for it is their land and the waterholes are theirs. They have fought over it in the Jāhiliyya and by unhesitatingly embracing Islam it is theirs by right[3]. By Him in whose hand is my soul, if it had not been for the (pasturing of) animals on which I ride out to fight in the path of God I would not have marked off one span of their land for protected grazing!'",

cf. Mz., VIII, no. 10395 (*kh*, 56/180, 2).

With a strand on the authority of ʿĀṣim b. Bahdala Abī 'n-Najūd—Zirr b. Ḥubaysh[4]:

- "I went to Ṣafwān b. ʿAssāl who said: 'What brings you here?' 'My quest for knowledge,' I said. Ṣafwān said: 'The angels will spread their wings over him who seeks knowledge out of satisfaction with what he seeks.' Then I said: 'I have some doubts concerning the (*wuḍūʾ* item of the) rubbing over the shoes (*al-masḥ ʿalā 'l-khuffayn*) (in the prescribed ritual ablution) after defecation and passing water. You were one of the Prophet's companions and I have come to you to ask you about this. Have you heard something about this matter from him?' 'Yes,' Ṣafwān said, 'when we were on a journey, he used to order us not to take off our shoes (for washing our feet) during three days and nights after defecating, passing of water or sleep, but in case (we were in) a state of major ritual pollution (as a result of intercourse),

Ṣaʿb b. Jaththāma in one, no. 4939 above and this one.

1. This was the *ḥimā* at ar-Rabadha, as the commentaries assert.

2. In the commentaries it is pointed out that this imprecation has not got to be taken literally but rather as an exclamation of angry frustration.

3. In Arabic: *wa-aslamū ʿalayhā fī 'l-islām*. The rendition of this problematic sentence was prompted by a remark in Qasṭallānī, V, p. 196.

4. He is the well-known but conceivably fictitious *muʿammar* described in *WKAS* (I), p. 161.

we had to take them off (for the prescribed *ghusl*).' I asked Ṣafwān: 'Did you (also) hear him mention something about passion?' 'Yes,' Ṣafwān said, 'when we were with the Prophet on a journey, riding along, a bedouin called out in a stentorian voice: 'Muḥammad!' The Prophet answered in a similar voice: 'Come here![1]' We said to the bedouin: 'Woe unto you, lower your voice, you are in the presence of the Prophet and you were forbidden to shout like this.' But the bedouin said: 'By God, I won't lower my voice. Messenger of God, man loves his folk but what if he does not have them with him?' The Prophet said: 'Man will be together with those he loves on the Day of Resurrection.' And Ṣafwān went on talking to us. In the end he mentioned a gate in the west whose width is seventy years traveling or forty or seventy years riding … God created it on the day He created heaven and earth. It is open to repentance and it won't be locked until the sun rises from that direction",

cf. Mz., IV, no. **4952** (*t*, V. pp. 545 f, *s*, *q*, (partly) confirmed in ʿAzq., I, pp. 205 f, IASh., I, pp. 177 f, Ḥum., no. 881, IḤ., IV, p. 240). Sufyān is the CL of this extraordinarily complex bundle. Strands supporting it occur only in three of the Six, but the tradition occurs besides in a large number of non-canonical sources, reflecting its obvious popularity[2]. When all the strands of this bundle from all those sources are graphically represented in a diagram, at the first glance a key figure leaps to the eye who is likely to be considered as the sheer undeniable CL, ʿĀṣim b. Bahdala Abī 'n-Najūd. However, when all those strands coming together in said key figure are scrutinized one by one, only one points to a feasible PCL and that is Sufyān b. ʿUyayna. He is indeed the only alleged transmitter from ʿĀṣim who has himself believable PCLs, no less than five, namely Ḥumaydī, ʿAzq., IASh., IḤ. and Shāfiʿī. Besides, the tradition is clearly identified with Sufyān in his *tarjama* in Dhahabī, *Siyar*, VIII, pp. 469 f, and also in the *Ḥilya*, VII, pp. 308 f. Next to Ibn ʿUyayna we find a range of other major transmitters listed such as Thawrī, Shuʿba, Hammām b. Yaḥyā, Maʿmar b. Rāshid, Abū 'l-Aḥwaṣ, Ḥammād b. Salama, Ḥammād b. Zayd, Isrāʾīl, Abū Khaythama, Zuhayr b. Muʿāwiya and a number of others, but all those strands are SSs or form into mere spiders. The tradition, which is in fact a composite, consists of four seemingly unrelated themes, the merit of seeking knowledge (1), the *masḥ ʿalā 'l-khufayn* issue (2), the passion issue (3), and the repentance issue (4). Of these only (1) occurs in all the sources, with one exception[3], (2) also, but (3), the passion (*hawā*), and (4), the repentance (*tawba*) are very often lacking in various collections. Some sources list all four elements as separate traditions and not rolled into a continuous composite.

With a strand on the authority of Zuhrī—Saʿīd b. al-Musayyab:

- "In a case of non-deliberate manslaughter, ʿUmar assigned the blood-money to the clan (sc. the relations on the father's side = *ʿāqila*) of the victim whereupon the companion aḍ-Ḍaḥḥāk b. Sufyān said: 'The Prophet wrote to me that I should let the wife of Ashyam aḍ-Ḍibābī inherit from her husband's blood-money.' Thereupon ʿUmar abandoned his decision",

cf. Mz., IV, no. **4973** (*d*, *ʿAwn al-maʿbūd*, VIII, pp. 102 f, *t*, *s*, *q*, confirmed in ʿAzq., IX, pp. 397 f, IASh., IX, p. 313, IḤ., III, 452, but strangely enough NOT in Ḥum.). Sufyān b. ʿUyayna is the convincing CL, in due course imitated by ʿAzq. But Mālik° has a similar, be it *mawqūf*, tradition with a SS via Zuhrī directly to ʿUmar (II, p. 866). Sufyān may have been inspired by this *mawqūf*, but at the same time he may have improved upon it through his own *marfūʿ*. The companion aḍ-Ḍaḥḥāk b. Sufyān was allegedly the Prophet's *ṣadaqāt* collector for his tribe, the Kilāb (Wāqidī, III, p. 973). According to a report in Fasawī (III, p. 269) he once offered his sister-in-law to the Prophet whose alleged response does not seem to have been recorded. There do not seem to be other data on the man called Ashyam.

With a strand on the authority of Zuhrī—Sālim b. ʿAbd Allāh—his father ʿAbd Allāh b. ʿUmar—ʿĀmir b. Rabīʿa, who reported that the Prophet said:

- "When you see a funeral procession, stand up until it (has passed by and) has left you

1. The Arabic has here the interjection *hāʾum*. This word has not been adequately dealt with in the available dictionaries or grammars. The translation is based upon Ṭabarī's exegetical gloss apud LXIX: 19.
2. Those consulted apart from the ones listed here were Dārimī, Dāraquṭnī, Ṭay., Ibn Khuzayma, Bayhaqī, Fasawī and Abū Nuʿaym.

3. Fasawī, III, p. 400.

well behind or until (the bier) has been put down",

cf. Mz., IV, no. **5041** (*kh*, 23/46, *m*, II, p. 659, *d*, *q*, confirmed in Ḥum., no. 142, IASh., III, p. 356, IḤ., III, p. 446). Strictly speaking, this number consists of two superimposed bundles, one with Sufyān b. ʿUyayna as CL and one with Layth as CL, who alleged that he heard this from Zuhrī as well as Nāfiʿ. Whether Sufyān b. ʿUyayna copied Layth or vice versa, each diving for the other's informant, cannot be established. The issue of standing up for funerals is adumbrated in a tradition found in Mālik° (I, p. 232), but the gist of the tradition there is that one may sit down again with the implication: as soon as it has passed, while the tradition studied here enjoining to remain standing has not found a place in it. Getting up and remaining standing is a form of etiquette (for the sake of brevity here labelled #1) which is in conflict with the other type of behaviour: briefly standing up and then sitting down again(#2). In Muslim's *Ṣaḥīḥ* the order in which these forms of funeral etiquette are presented suggests that #2 is meant to abrogate #1, but the CLs in their respective bundles are sufficiently far apart chronologically for the surmise to be tenable that #1 is the later of the two and thus is meant to abrogate #2. In sum: the longer one remains standing, the more appropriate that is found to be. The bundle supporting #2 has Yaḥyā b. Saʿīd al-Anṣārī and Shuʿba as CLs (see under Mz., VII, no. 10276). The issue is otherwise an ancient one and the origins of the debate may go back to the earliest times.

With a strand on the authority of Zuhrī—Abū Idrīs al-Khawlānī—ʿUbāda b. aṣ-Ṣāmit, who reported the Prophet's words:

- "Pledge me your allegiance that you will not attribute a copartner to God, that you will not steal, that you will not commit adultery, that you will not kill anyone whose life is protected by God except when this is justified. He who keeps his promise will find his reward with God. He who breaks his promise in any way will be punished: that is his expiation … God pardons and punishes whenever He wants",

cf. Mz., IV, no. **5094** (*kh*, 86/8, *m*, III, p. 1333, *t*, *s*, confirmed in Ḥum., no. 387, IASh., IX, p. 440, IḤ., V, p. 314, cf. ʿAzq., VI, p. 4, Dārimī, II, p. 290). In this *matn* of a fairly extensive MC centring on ʿUbāda, whose participation in the pledge at the first ʿAqaba may be historically tenable[1], Sufyān b. ʿUyayna is the undeniable CL flanked by several spiders and SSs.

With a strand on the authority of Zuhrī—Maḥmūd b. ar-Rabīʿ—ʿUbāda b. aṣ-Ṣāmit, who reported the Prophet's words:

- "He who does not recite the Fātiḥa in the *ṣalāt*, his *ṣalāt* is not valid",

cf. Mz., IV, no. **5110** (the Six, *kh*, 10/95, 2, *m* I, p. 295, confirmed in Ḥum., no. 386, IḤ., V, p. 314). Though flanked by the usual SSs, Sufyān b. ʿUyayna is this maxim's clean CL. It is part of a MC. For an older CL from this MC, see Mālik under no. 14935*. Sufyān got his inspiration probably from him.

With a strand on the authority of Jaʿfar b. Khālid b. Sāra—his father Khālid b. Sāra al-Makhzūmī—ʿAbd Allāh b. Jaʿfar b. Abī Ṭālib al-Hāshimī, who related the Prophet's words, when news reached them in 8/629 that Jaʿfar b. Abī Ṭālib, a cousin of the Prophet, had been killed in the battle of Muʾta:

- "Prepare food for the relatives of Jaʿfar for that might distract them",

cf. Mz., IV, no. **5217** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 282, *t*, *q*, confirmed in Ḥum., no. 537, IḤ., I, p. 205, Abū Yaʿlā, XII, pp. 173 f). Sufyān is CL in this tradition. It is somewhat controversial, because preparing food for gatherings of mourning people was frowned upon, since that might eventually result in lamentation (*nawḥ*, *niyāḥa*), a funeral behaviour strictly forbidden in Islam[2]. Besides, collective meals were associated with festive gatherings, not with sad occasions. Later the tradition was interpreted as emphasizing that the food prepared by neighbours and distant relatives for the family members of the deceased would relieve them of the task of preparing it themselves, at least for a night and a day.

With a strand on the authority of Zuhrī—Saʿīd b. al-Musayyab and ʿAbbād b. Tamīm—ʿAbd Allāh b. Zayd (paraphrase):

- "A complaint reached the Prophet from a man who thought that during his *ṣalāt* a sudden disturbance in his bowels had invalidated his ritual purity. The Prophet said: 'He need not quit the *ṣalāt* unless he hears or smells something",

1. Cf. *Muséon* (I), p. 175.
2. Cf. *MT*, chapter III.

cf. Mz., IV, no. **5296**, 5299 (*kh*, 4/4, *Fatḥ*, I, pp. 247 f, *m*, I, p. 276, *d*, *s*, *q*, confirmed in Ḥum., no. 413, IḤ., IV, p. 40). Sufyān is the clear CL of the gist, but a number of textual variants reflect the care of their respective transmitters to come up with the least embarrassing phrases for an apparently somewhat delicate subject. For a similar tradition, see Shuʿba under no. 12683.

For Sufyān's (S)CL position in a bundle supporting a *matn* in a MC on the *istisqāʾ* ritual, see ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm under Mz., IV, no. **5297** .

For Sufyān's position in a tradition dealing with proper attire copied from Mālik, see Mālik under Mz., IV, no. **5298***.

With a strand on the authority of Sulaymān b. Abī Muslim al-Aḥwal—Saʿīd b. Jubayr:

- "Ibn ʿAbbās said: 'Thursday, it was on a Thursday! … The ailment from which the Prophet suffered became worse and he said: 'Bring me something to write on in order that I write a document for you so that you will not go astray after me … I hereby impress upon you three directives: drive the polytheists from Arabia, treat delegations as well as I used to treat them …'. Then he (i.e. Ibn ʿAbbās) fell silent and did not mention the third directive, or he did mention it and I subsequently forgot it",

cf. Mz., IV, no. **5517** (*kh*, 56/176, *m*, III, pp. 1257 f, *d*, *s*, confirmed in Ḥum., no. 526, IS, II 2, p. 36, IḤ., I, p. 222, Ṭabarī, *Annales*, I, p. 1806). Sufyān b. ʿUyayna is the clear CL of this wording which constitutes one version of the final sickbed scene, an event giving rise to a number of *akhbār* riddled with topoi; for other CLs dealing with this scene, see Mālik b. Mighwal under no. 5170, Abū Muʿāwiya under no. 17610, Wakīʿ under no. 5524, and ʿAzq. under no. 5841.

For Sufyān's position in Mz., I, no. **5583**, see Shuʿba under no. 5622.

With a strand on the authority of Sulaymān al-Aḥwal—Ṭāwūs—Ibn ʿAbbās:

- "(At the end of the *ḥajj* rituals) people used to disperse in every direction. (But at the end of his farewell pilgrimage) the Prophet said: 'Let no one leave until he has made a farewell circumambulation around the Kaʿba'",

cf. Mz., V, no. **5703** (*m*, II, p. 963, *d*, *s*, *q*, confirmed in Ḥum., no. 502, Shāfiʿī, I, pp. 362 f, IḤ., I, p. 222, Dārimī, II, p. 99). Sufyān is the clear CL. The issue of the farewell circumambulation (*ṭawāf al-wadāʿ*) was treated in Mālik's *Muwaṭṭaʾ* too, but there it was not yet provided with a strand going back all the way to the Prophet (cf. Zurqānī, II, pp. 309 f). For a closely related tradition, see below no. 5710.

With a strand on the authority of ʿAbd Allāh b. Ṭāwūs—his father Ṭāwūs—Ibn ʿAbbās, who related the Prophet's words:

- "I was ordered to perform the prostration upon seven (extremities of the body) and I was prohibited to draw the hair and the clothes together (while performing the *ṣalāt*)",

cf. Mz., V, no. **5708** (*m*, I, p. 354, *s*, *q*, confirmed in Ḥum., no. 494). Sufyān is (S)CL. Superimposed upon the bundle there is a spider with Wuhayb b. Khālid as key figure.

With the same strand the Prophet's words (paraphrase incorporating various wordings):

- "When a woman is menstruating, she is permitted to return home (sc. after the *ḥajj* ceremonies) without a farewell circumambulation",

cf. Mz., V, no. **5710** (*kh*, 25/144, 1, *m*, II, p. 963, *s*, cf. Ḥum., no. 502). Sufyān is (S)CL. Also in this bundle there is a spider with Wuhayb b. Khālid as key figure. See furthermore Shuʿba under no. 15927.

With a strand on the authority of ʿAmr b. Dīnār—Ṭāwūs and ʿAṭāʾ b. Abī Rabāḥ—Ibn ʿAbbās:

- "The Prophet had himself cupped when he was in a state of consecration",

cf. Mz., V, no. **5737** (*kh*, 76/12, *m*, II, p. 862, *d*, *t*, *s*, confirmed in Ḥum., no. 500, IḤ., I, p. 221, Dārimī, II, p. 57, Abū Yaʿlā, IV, p. 278). Sufyān is CL.

With a strand on the authority of Sulaymān b. Suḥaym—Ibrāhīm b. ʿAbd Allāh b. Maʿbad—his father ʿAbd Allāh b. Maʿbad—Ibn ʿAbbās:

- "The Prophet opened the curtain of his quarters and saw the people performing the *ṣalāt* behind Abū Bakr. He said: 'People, of Prophetic announcements nothing remains but the honest dream that the Muslim dreams or is shown. Verily, I have been forbidden to recite the Qurʾān while bowing or prostrating. As for the bow, glorify the

Lord in it and as for the prostration, send up a fervent prayer but one that is suitable to be granted to you'",

cf. Mz., V, no. **5812** (*m*, I, p. 348, *d*, *ʿAwn al-maʿbūd*, III, p. 91, *s*, *q*, confirmed in ʿAzq., II, pp. 145 f, IASh., II, pp. 436 f, Ḥum., no. 489, IḤ., I, p. 219, Abū Yaʿlā, IV, p. 275). Sufyān is the clear CL of this wording. The bundle has an otherwise insignificant spider superimposed upon it.

With a strand on the authority of ʿAbd Allāh b. Abī Najīḥ—ʿAbd Allāh b. Kathīr—ʿAbd ar-Raḥmān b. Muṭʿim—ʿAbd Allāh b. ʿAbbās:

- "When the Prophet came to Medina, the people were concluding *salaf* contracts (for delivery) of dates (with advance payment) of one year or two (or three) years (before delivery). Then he said: 'He who concludes a *salaf* contract, let him do so on the basis of a registered (*maʿlūm*) measure or a registered weight and spanning a registered period of time'",

cf. Mz., V, no. **5820** (the Six, *kh*, 35/2, 1, *m*, III, p. 1226, confirmed in Ḥum., no. 510, IḤ., I, p. 222, Dārimī, II, pp. 337 f). With his four seemingly unassailable PCLs, Sufyān b. ʿUyayna, Thawrī, Ibn ʿUlayya and ʿAbd al-Wārith b. Saʿīd, ʿAbd Allāh b. Abī Najīḥ is in any case the (S)CL of this bundle. But it is safer to attribute the wording rather to Sufyān b. ʿUyayna, the strands via the other PCLs showing signs of having been put together in an attempt to draw the emphasis away from Sufyān. For another key figure in this *salaf* or *salam* cluster, see Shuʿba under no. 5171.

With a strand on the authority of Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Ibn ʿAbbās:

- "A man came to the Prophet and said: 'I saw in my dream a cloud dripping ghee and honey and I saw people gathering from it with their hands, some taking much, others little; furthermore I saw a rope hanging down from heaven to earth; then I saw you (sc. Messenger of God) taking hold of it and climbing it, then I saw someone from behind you do the same, then I saw someone else taking hold of it and climbing it, then someone else, but then the rope broke, whereupon it was fastened again and he climbed it.' Then Abū Bakr exclaimed: 'By God, Messenger of God, let me venture an interpretation.' 'Go ahead,' the Prophet said. 'That cloud represents Islam,' Abū Bakr said, 'the ghee and honey dripping down refer to the Qurʾān, its sweetness and smoothness from which the people take large or small portions. The rope from heaven is the truth which you endorse: you grab it and through this God raises your station. Messenger of God, please tell me whether I have got it right or wrong.' 'Some of it is right,' the Prophet said, 'and some of it is wrong.' 'I swear by God, tell me where I was wrong,' Abū Bakr entreated, but the Prophet said: 'Do not swear!'",

cf. Mz., V, no. **5838** (*m*, IV, pp. 1777 f, *d*, *s*, *q*, confirmed in Ḥum., no. 536, IḤ., I, p. 219 = ed. Shākir, no. 1894). The tradition is generally referred to as the dream of the ghee and honey. Its *isnād* bundle which has an alternative ending in Abū Hurayra (cf. Mz., X, no. 14109) is snowed under by SSs with which especially *kh* is credited, but amidst all these Sufyān b. ʿUyayna's CL position remains clearly visible. Zuhrī is in this bundle the SCL. One of his recorded PCLs, the Wāsiṭ traditionist Sufyān b. Ḥusayn (d. ?), is generally censured for his alleged Zuhrī traditions and, although his transmission from Zuhrī is confirmed in *kh*, IASh., XI, pp. 59 f, IḤ., I, p. 236, he does not undermine Sufyān b. ʿUyayna's role as the one in all likelihood responsible for this *matn* and ʿAzq. (cf. Mz., X, no. 13575) copied him. Be that as it may, the story of this dream interpretation probably originated in a time prior to the beginning of the latter half of the second/eighth century, a period when the concept of the *khulafāʾ rāshidūn* had not yet begun to be centred in four but only in three caliphs. ʿUthmān's caliphate being broken off by his murder had in this perspective not yet developed into the evolutionary stage of ʿAlī b. Abī Ṭālib, the fourth caliph. This is hinted at in the commentary of IḤj. Finally, the prohibition to swear was meant as warning on the part of Muḥammad that he was not going to disclose to Abū Bakr what the dream had meant, forcing Abū Bakr thereby to expiate the unfulfilled oath. Identifying the ghee and the honey with the Qurʾān was in subsequent interpretations juxtaposed to the identification with Qurʾān and *sunna* or with *ʿilm* and *ʿamal*, i.e. knowledge and practice of the sacred law, cf. IḤj., *Fatḥ*, XVI, pp. 96 f.

With a strand on the authority of ʿUbayd Allāh b. Abī Yazīd—Ibn ʿAbbās:

- "(During the farewell pilgrimage) I was one of those whom the Prophet sent ahead (before the others) from Muzdalifa to Minā among the weak members of his household (in order to avoid the rush at the ritual throwing of pebbles)",

cf. Mz., V, no. **5864** (*kh*, 25/98, 3, *m*, II, p. 941, *d*, *s*, confirmed in Ḥum., no. 463, IḤ., I, p. 222). Sufyān is CL in this tradition which is part of the MC on sending the weak at Muzdalifa ahead to Minā. There is a similar tradition with a slightly different strand back to Ibn ʿAbbās with, instead of ʿUbayd Allāh b. Abī Yazīd, the *faqīh* ʿAṭāʾ b. Abī Rabāḥ, cf. no. 5944 (*m*, *s*, *q*, Ḥum., no. 464, IḤ., I, p. 221). Cf. also no. 15850 below for another tradition from this MC.

With the same strand:

- "I do not know whether the Prophet fasted any day whose merit he sought to establish above other days except the fast of the day of ʿĀshūrāʾ, and no month except this month, to wit Ramaḍān",

cf. Mz., V, no. **5866** (*kh*, 30/69, 7, *Fatḥ*, V, pp. 151 f, *m*, II, p. 797, *s*, confirmed in Ḥum., no. 484, IḤ., I, p. 222). Sufyān is CL of the wording of this tradition which is part of the large MC on the ʿĀshūrāʾ fast. IḤj. comments that fasting the day of ʿĀshūrāʾ atones for the sins committed during one year, but fasting the day of ʿArafa atones for the sins committed during two years, so there is some controversy as to what fasting day is most meritorious, cf. p. 152. For an extensive tradition enumerating the different modes of fasting and the respective merits of each, see Ḥammād b. Zayd under no. 12117. In *s* we find a range of SSs supporting a tradition in which the merits of fasting the day of ʿArafa and ʿĀshūrāʾ are set off against each other, cf. nos. 12080, 12084 and 12100.

With a strand on the authority of ʿAmr b. Dīnār—ʿAṭāʾ b. Abī Rabāḥ—Ibn ʿAbbās:

- "Some Muslims met a man herding a small flock of sheep. He greeted them saying: 'Peace be upon you.' Then they grabbed him and killed him and led away his sheep. Thereupon the following verse was revealed (IV: 94): '(O those who believe, when you set out in the path of God, be sure of what you do and) do not say to anyone who greets you (by saying 'Peace be upon you'): 'You are not a believer, desirous to take possession of worldly goods (sc. his livestock as spoils), for with God is massive booty'",

cf. Mz., V, no. **5940** (*kh*, 65/4, 17, *Fatḥ*, IX, p. 327, *m*, IV, p. 2319, *d*, *s*, confirmed in Ṭabarī, *Tafsīr*, V, p. 223, Wāḥidī, p. 98). Sufyān is CL of the wording of this *khabar*. His version of the incident described, which is a regular *sabab an-nuzūl* (a reason for the revelation of IV: 94), does not contain names, but is kept nameless. The person killed was allegedly from the tribe of Sulaym, that is all that is found in the commentaries.

Meanwhile, it is remarkable that, in Muslim *tafsīr* and *ḥadīth*/*akhbār* literature, IV: 94 is connected with some more *sabab an-nuzūl* stories. It is as yet impossible to determine the chronological order in which these other stories originated; most of the strands by which they are supported do not show up convenient key figures:

(1) An alternative event to which this verse is believed to refer concerns a recent convert, Mirdās (b. ʿAmr) b. Nahīk, cf. Muqātil, *Tafsīr*, I, pp. 398 f, and *Sīra*, IV, p. 271. Here a story is told about Usāma b. Zayd[1]. It is supported by a little convincing bundle, see Aʿmash under Mz., I, no. 88. Usāma killed Mirdās because he could not believe that Mirdās was sincere in his newly acquired faith and he suspected that Mirdās only pretended to be a Muslim to save his skin. Rebuking Usāma for his deed, the Prophet asked him whether, by cleaving Mirdās' heart, he had verified, if he was not perhaps speaking the truth. In Muqātil, in an appended digression p. 399, we read that when ʿAlī asked Usāma to join his forces and to fight with him, Usāma is alleged to have said that he would only do so, when ʿAlī could provide him with a new sword that would warn him whether the adversary he was going to attack with it was a Muslim or an infidel. According to this story, Usāma could not face an enemy since his mishap with Mirdās, unless he was sure that it was not a Muslim. This brief digression is also narrated as part of the *sabab an-nuzūl*.

(2) Another story associated with the revelation of IV: 94 concerns al-Miqdād b. ʿAmr (or b. al-Aswad[2]). Thus it is related that, during a raid, out of sheer greed for the livestock of a man the Muslim warriors chanced upon, Miqdād killed him. When the Prophet had been told about this,

1. Ṭabarī, *Tafsīr*, V, p. 225, line 11, has a variant featuring here instead of the companion Usāma the companion Abū 'd-Dardāʾ.

2. For this companion see our lemma al-Miḳdād in *EI* 2.

IX: 94 came down, implying a rebuke of Miqdād. 'In olden days,' the Prophet added, 'you yourselves used to conceal your faith from the unbelievers, but now that God has granted you Islam, you must make sure whether or not someone's confession of faith is genuine. This story is found in IASh., XII, p. 377.

(3) Yet another story adduced as *sabab an-nuzūl* concerns a man called Muḥallim b. Jaththāma who had killed a certain ʿĀmir b. al-Aḍbaṭ al-Ashjaʿī. ʿĀmir once greeted a group of Muslim warriors, who were on campaign, with the salutation with which Muslims recognized one another: *as-salāmu ʿalaykum*, whereupon the Muslims withdrew. But Muḥallim attacked and killed ʿĀmir. In *Fatḥ*, IX, p. 327, IḤj. asserted that there had been animosity between the two men before the advent of Islam. Also in connection with this incident the verse is said to have been revealed.

The story of Muḥallim and ʿĀmir is related in some detail in Wāqidī, II, p. 797, and IS², II, p. 133. Later, when someone, a certain ʿUyayna b. Ḥiṣn b. Ḥudhayfa, sought retaliation (*qiṣāṣ*) for the killing of ʿĀmir b. al-Aḍbaṭ from Muḥallim, the Prophet persuaded ʿUyayna to accept the usual blood-money to the amount of one hundred camels rather than Muḥallim's life. Set upon by his folks to go to the Prophet and ask his pardon, Muḥallim did so. But in a loud voice the Prophet refused to ask God's forgiveness for him. And even though he was seen to move his lips with a whispering plea to pardon the by now bitterly weeping Muḥallim, he dismissed him. When shortly thereafter Muḥallim died and his folks buried him, the earth spewed out the body. After trying anew to bury him, the earth spewed out the body again. This was repeated three times. In the end they threw his corpse among the rocks and hid it under stones. There it was eventually devoured by wild animals (cf. Wāqidī, III, pp. 919 ff[1]).

N.B. It is striking that several topoi from the preceding reports are variously distributed over the different accounts. For example, ʿAzq., *Tafsīr*, I, p. 163, adds the detail of the earth spewing out a corpse to the version which leaves the *dramatis personae* unidentified.

With the same strand:

- "*Taḥṣīb* is nothing but the locality where the Prophet used to stop off (for a while)",

cf. Mz., V, no. **5941** (*kh*, 25/147, 2, *m*, II, 952, *t*, *s*, confirmed in Ḥum., no. 498, Dārimī, II, p. 77). Sufyān is CL of this wording. The tradition constitutes the correct interpretation of a term used to describe a brief, voluntary rest during the journey from Minā to Mecca, where the pilgrims in imitation of the Prophet stopped off for a quick nap. It is called thus because of the pebbles (*ḥaṣab*) found there. Cf. furthermore Lane, p. 581, middle column, and Ibn al-Athīr, s.v.

With the same strand the Prophet's words:

- "When you have eaten, do not wipe your hand before you have licked it clean",

cf. Mz., V, p. **5942** (*kh*, 70/52, *m*, III, p. 1605, *s*, *q*, confirmed in Ḥum., no. 490, IḤ., I, p. 221). Sufyān is the clear CL. For a tradition on a similar subject, see Aʿmash under no. 2305.

With the same strand:

- "The Prophet walked at a brisk pace (*saʿy*, *ramal*) around the Kaʿba and between aṣ-Ṣafā and al-Marwa in order to show the unbelievers how vigorous he was",

cf. Mz., V, no. **5943** (*kh*, 25/80, 6, *m*, II, p. 923, *s*, confirmed in Ḥum., no. 497, IḤ., I, p. 221). Sufyān is the clear CL.

For Sufyān's position in no. **5944**, see no. 5864 above.

With the same strand:

- "The Qurʾān verse (XIV: 28): 'Those who exchanged God's grace for unbelief …' refers to the infidels of Quraysh. ʿAmr (b. Dīnār) said: '… 'God's grace' refers to Muḥammad. (And the words:) 'They have made the abode of perdition ready for their folks' refers to Hell after the defeat (of the Meccans) at Badr'",

cf. Mz., V, no. **5946** (*kh*, 65/14, 3, *Fatḥ*, VIII, p. 304, *s*, *Tafsīr*, I, p. 623, confirmed in ʿAzq., *Tafsīr*, I, p. 296, Ṭabarī, *Tafsīr*, XIII, p. 222#). Sufyān is (S)CL.

With a strand on the authority of ʿAbd al-Karīm b. Mālik al-Jazarī—ʿIkrima—Ibn ʿAbbās:

- "The Prophet forbade to breathe into a water-skin or to blow into a water vessel",

cf. Mz., V, no. **6149** (*d*, *ʿAwn al-maʿbūd*, X, p. 139,

1. The topos of the earth spewing out corpses which it does not accept is also found in Ṭabarī, *Tafsīr*, V, p. 224, -4, in a similar *sabab an-nuzūl* context but with the name of the hapless person left unspecified.

t, *q*, confirmed in Ḥum., no. 525[1], IḤ., I, p. 220, Abū Yaʿlā, IV, p. 290). Sufyān is CL. For an older tradition on this issue, see Yaḥyā b. Abī Kathīr under no. 12105.

With a strand on the authority of ʿAmr b. Dīnār—ʿIkrima—Ibn ʿAbbās:

- "The verse (XVII: 60): 'We have only made the vision which We have shown you a temptation for the people' refers to the vision which the Messenger of God was shown[2] on the night journey and the cursed tree is the Zaqqūm tree",

cf. Mz., V, no. **6167** (*kh*, 65/17, 8, *Fatḥ*, X, p. 13, *t*, *s*, confirmed in ʿAzq., *Tafsīr*, I, p. 324, Ṭabarī, *Tafsīr*, XV, p. 110[#]). Sufyān is (S)CL. IḤj. quotes a passage from the botanist Abū Ḥanīfa ad-Dīnawarī who describes the zaqqūm as a tree with the colour of dust that grows in soft ground (*sahl*) with small round leaves, without thorns and exuding a bitter stench; it has fragile, unshapely, white flowers that are licked by bees. It is also recorded that in the dialect of Tamīm every foodstuff that makes you vomit is called *zaqqūm*.

With a strand on the authority of ʿAmr b. Dīnār—ʿAwsaja al-Makkī, a *mawlā* of ibn ʿAbbās—his patron Ibn ʿAbbās:

- "A man had died without leaving an heir except a young slave whom he had given his freedom. The Prophet asked: 'Does he have no one?' 'No,' the people said, 'except that slave whom he has given his freedom.' Thereupon the Prophet assigned the dead man's inheritance to him",

cf. Mz., V, no. **6326** (*t*, IV, p. 423, *s*, *Kubrā*, IV, p. 88, *q*, confirmed in ʿAzq., IX, p. 17, Ḥum., no. 523, IḤ., I, p. 221). Sufyān is CL of this wording.

With a strand on the authority of Abū 'z-Zinād Dhakwān—al-Qāsim b. Muḥammad b. Abī Bakr aṣ-Ṣiddīq:

- "In the presence of Ibn ʿAbbās two spouses were mentioned who had resorted to the *liʿān* formula. Thereupon ʿAbd Allāh b. Shaddād asked: 'Are these the persons (vl. is she the woman) concerning whom the Prophet once said: 'If I were to order the stoning of anyone without proof, I would order it in her case.' 'No,' Ibn ʿAbbās answered, 'that was a woman whose wicked behaviour was well-known'",

cf. Mz., V, no. **6327** (*kh*, 86/43, 2, *Fatḥ*, XV, p. 196, *m*, II, p. 1135, *s*, *q*, confirmed in Ḥum., no. 519). Sufyān is CL of the wording. For more on the *liʿān* formula, see Zuhrī under no. 4805.

For his position in no. **6356**, a tradition on the night *ṣalāt*, see Shuʿba under no. 5496.

With a strand on the authority of ʿĀṣim b. Kulayb—his father Kulayb b. Shihāb—Ibn ʿAbbās:

- "When two spouses were about to utter the *liʿān* formula (in order to thus dissolve their marriage), the Prophet ordered the man at the fifth oath to place a hand over his mouth, adding that that was obligatory",

cf. Mz., V, p. **6372** (*d*, *ʿAwn al-maʿbūd*, VI, p. 245, *s*, confirmed in Ḥum., no. 518). Sufyān is (S)CL. In *ʿAwn*, p. 245, penult, we read that placing the hand over the mouth was necessary because of God's displeasure with the *liʿān* procedure. For extensive coverage of this procedure, see Zuhrī under no. 4805.

With a strand on the authority of ʿAmr b. Dīnār—Mujāhid b. Jabr—Ibn ʿAbbās (paraphrase):

- "Among the Jews retaliation (*qiṣāṣ*) was practised, they did not resort to paying blood-money (*diya*)[3]. But God said (II: 178): 'Retaliation is prescribed for you in cases of homicide, a free person for a free person, a slave for a slave, a woman for a woman, but if there is question of forgiveness between a man and his brother (i.e between the nearest relative of the victim and his killer, even in a case of willful intent, *ʿamd*), then proceed honourably and settle the claim in kindness, that constitutes a merciful alleviation on the part of your Lord'",

cf. Mz., V. no. **6415** (*kh*, 65/23, 1, *Fatḥ*, XV, p. 228, *s*, confirmed in ʿAzq., *Tafsīr*, I, p. 84, Ṭabarī, II, p. 110). Although this *tafsīr* tradition is not found in Ḥumaydī, it may be attributed to Sufyān who is responsible for the wording translated here. It goes without saying that the discussion about retaliation or the paying of blood-money is an ancient

1. Add Sufyān's name which is inadvertently missing from the *isnād*.

2. In other words: not a dreamed vision one has while asleep.

3. This is not confirmed in Jewish religious practice.

one that goes conceivably back to the lifetime of Muḥammad.

With a strand on the authority of ʿAmr b. Dīnār—Nāfidh Abū Maʿbad, a *mawlā* of Ibn ʿAbbās—his patron Ibn ʿAbbās:

- "I (v.l. we) used to know exactly when the *ṣalāt* of the Prophet had come to an end by the way in which he said *Allāhu akbar*",

cf. Mz., V, no. **6512** (*kh*, 10/155, 2, *Fatḥ*, II, p. 470, *m*, I, p. 410, *d*, *s*, confirmed in Ḥum., no. 480, IḤ., I, p. 222). Sufyān is CL. The tradition plays a role in the discussion on whether or not one should raise one's voice in the final *Allāhu akbar* in the *ṣalāt*. The commentaries emphasize that Ibn ʿAbbās was purportedly still too young at the time to be always present at congregational prayer rituals, but he was within earshot.

For Mz., V, nos. **6699** and 6826, 'There is ill luck in three …', in which Sufyān plays a role in a superimposed diving bundle, see Mālik under no. 6699*.

With a strand on the authority of Zuhrī—Sālim b. ʿAbd Allāh—his father ʿAbd Allāh b. ʿUmar, who related the Prophet's words:

- "Do not let a fire burn when you go to sleep",

cf. Mz., V, no. **6814** (*kh*, 79/49, 1, *m*, III, p. 1596, *d*, *ʿAwn al-maʿbūd*, XIV, p. 107, *t*, *s*, confirmed in Ḥum., no. 618, IḤ., II, p. 8). Sufyān is CL. Reading this tradition, one may be reminded of the belief in the pernicious reputation of the mouse that, after he has upset a burning candle, drags the burning wick over a *khumra*, a small prayer mat made of palm leaves. The story about this mouse, sometimes nick-named *fuwaysiq*, the little transgressor, is found in *d*, ibidem, p. 108. Muslims discern the hand of the devil in the action of the mouse, that is why they may be killed even in the sacred territory (*ḥaram*). Cf. also the *tarjama* of Mālik under no. 2934*.

With the same strand the Prophet's words:

- "Envying (other people) is not (allowed) except in two cases: the man whom God has brought the Qurʾān and who lives by it day and night, and the man whom God has given wealth and who spends it (righteously) day and night",

cf. Mz., V, no. **6815** (*kh*, 97/45, 2, *m*, I, p. 558, *t*, *s*, *q*, confirmed in Ḥum., no. 617, IḤ., II, p. 9). Sufyān is the convincing CL. He modelled this tradition probably on an older Iraqi model brought into circulation by Ismāʿīl b. Abī Khālid, see there under no. 9537. See also Aʿmash under no. 12339.

For no. **6817**, a tradition on the dress code for a *muḥrim*, see Mālik under no. 8325*.

With a strand on the authority of Zuhrī—Sālim—his father ʿAbd Allāh b. Umar—ʿUmar b. al-Khaṭṭāb:

- "The Prophet heard ʿUmar swear by his father whereupon he said: 'God forbids you to swear by your (fore)fathers'",

cf. Mz., V, no. **6818**, cf. also VIII, no. 10518 (*kh*, 83/4, 2, *m*, III, p. 1266, *t*, *s*, *q*, confirmed in Ḥum., no. 624, IḤ., II, p. 8, Abū Yaʿlā, IX, pp. 314, 368, 400). Sufyān is CL of the wording. Swearing by (idols of) deities and ancestors etc. was an ancient custom which Islam, from early on, was intent to put a stop to, cf. ʿAzq., VIII, nos. 15921, - 28, -32, -34 and -36. Also Mz., VI, no. 7503 (*m*, IḤ., II, p. 11), a spider which is part of this MC, has Sufyān b. ʿUyayna as CL. On the other hand, it is quite feasible that he modelled his tradition on that of his predecessor and life-long example Mālik b. Anas, who is key figure in a spider no. 8387°. For a conceivably older CL, see Zuhrī under no. 10518.

For Sufyān's position in no. **6819**, a tradition on the fecundation of date palms, see Mālik under no. 8330*.

For Sufyān's position in no. **6820**, a tradition on accompanying funeral processions, see Zuhrī under that number.

For Sufyān's position in no. **6821**, a tradition on the killing of certain types of snakes, see below no. 12147.

For Sufyān's position in no. **6822**, a tradition on the combining of two *ṣalāt*s, see Mālik under no. 8383*.

With the same strand the Prophet's words:

- "When a man's wife asks to go to the mosque, he should not stop her",

cf. Mz., V, no. **6823** (*kh*, 67/116, *m*, I, pp. 326, *s*, confirmed in Ḥum., no. 612, IḤ., II, p. 9). Ibn ʿUyayna is CL of this version from a cluster on the issue of women in the mosque. For older CLs in this cluster, see Yaḥyā b. Saʿīd b. Qays under no. 17934 and Aʿmash under no. 7385. Ḥanẓala b. Abī Sufyān (d. 151/768) is SCL in a bundle supporting a similar text, cf. no. 6751.

With a strand on the authority of ʿAmr b. Dīnār—

as-Sāʾib b. Farrūkh—Ibn ʿUmar (or Ibn ʿAmr[1]):

- "When the Prophet besieged aṭ-Ṭāʾif, he did not achieve anything. He said: 'God willing we shall now return (sc. to Medina).' But that caused his followers some dismay and they said: 'Do we turn back without conquering it? (…) He said: 'Resume your struggle then.' They did and various people sustained injuries. Thereupon he said again: 'God willing, let us withdraw tomorrow.' That was received as a wonderful idea, whereupon the Prophet laughed (v.l. smiled)",

cf. Mz., V, **7043** (*kh*, 78/68, 3, *Fatḥ*, IX, p. 106, *m*, III, pp. 1402 f, *s*, confirmed in IASh., XIV, p. 507, Ḥum., no. 706, IḤ., II, p. 11, Abū Yaʿlā, X, pp. 149 f). Sufyān is the clear CL of the wording of this *khabar*. The commentaries state that the Prophet is reported to have smiled because of the hasty change of mind of his followers.

With a strand on the authority of ʿAmr b. Dīnār—Saʿīd b. Jubayr—ʿAbd Allāh b. ʿUmar (paraphrase containing variant interpretations):

- "To a couple who had uttered the curse formula (*liʿān*), the husband accusing his wife of adultery and the wife protesting her innocence, the Prophet said: 'Your final reckoning rests with God. One of you is lying, but (addressing the husband) she is forever forbidden to you, or: you have no power over her, i.e. you cannot force her to return the dowry to you. If you submitted a dowry to her, that is what entitled you to have intercourse with her in the first place and if you cheated her out of her dowry, that keeps her even further away from you, or: so much the worse for you'",

cf. Mz., V, no. **7051** (*kh*, 68/33, *m*, II, pp. 1131 f, *d*, *ʿAwn al-maʿbūd*, VI, p. 248, *s*, confirmed in Ḥum., no. 671, Saʿīd b. Manṣūr, I, pp. 359 f, Ḥ., II, p. 11). Sufyān is CL and responsible for the wording of this *liʿān* tradition. For more traditions from the *liʿān* MC, see Zuhrī under no. 4805, and Ayyūb as-Sakhtiyānī under no. 7050.

For Sufyān's position in a bundle supporting a tradition, no. **7372**, on retaliation vis-à-vis payment of blood-money, see the *tarjama* of ʿAlī b. Zayd b. Judʿān under that number.

For Sufyān's position in a bundle supporting a tradition, no. **7389**, on the merits of the date palm, see Mālik b. Anas under no. 7234°.

For Sufyān's position in a bundle supporting a tradition, no. **7517**, on swearing an oath adding 'God willing', see ʿAbd al-Wārith b. Saʿīd under that number.

With a strand on the authority of Ayyūb b. Mūsā—Nāfiʿ—ʿAbd Allāh b. ʿUmar:

- "(At first) the Prophet had a signet ring made of gold, then he threw that away and had one made of silver. He had an engraving made in it that read: 'Muḥammad the Messenger of God' and he said: 'Let nobody engrave (in his own ring) what is engraved in mine here.' When he put the ring on, he turned the stone towards the palm of his hand. That is the ring that was lost in the well of Arīs while it was in the care of Muʿayqīb (b. Abī Fāṭima ad-Dawsī)[2]",

cf. Mz., VI, no. **7599** (*m*, III, p. 1656, *d*, *tm*, *s*, *q*, confirmed in Ḥum., no. 675, IASh., VIII, pp. 267 f). Sufyān is the clear CL. His younger contemporary ʿAbd Allāh b. Numayr (d. 199/815) is probably responsible for a related *matn*, supported by a bundle, cf. no. 7942 (*kh*, 77/50, 2, *m*, III, p. 1656, *tm*, IḤ., II, p. 22), in which it is stated that, after the Prophet's demise, Abū Bakr, and after him ʿUmar, and after him ʿUthmān, inherited the signet ring. In the course of the reign of the last-mentioned it allegedly fell into a well. In this topical excursus we see how the *khulafāʾ rāshidūn* were still thought of together as three[3] and ʿAlī b. Abī Ṭālib had not yet been added, making up the 'four'.

For Sufyān's position in Mz., VI, no. **8579**: 'Do not eat with your left hand' etc, see Mālik* under that number.

1. There is some confusion on the part of Sufyān b. ʿUyayna or those who transmitted from him whether it was the one or the other. The problem does not seem to have been solved satisfactorily, as the commentaries suggest.

2. Muʿayqīb was a confederate of the Banū Umayya who converted very early to Islam. He suffered from leprosy. Under ʿUmar he was in charge of the treasury, and he was the keeper of the signet ring for ʿUthmān, cf. IḤj., *Iṣāba*, VI, p. 194. Arīs is said to have been the name of a walled garden (*ḥadīqa*) near the mosque of Qubbāʾ, *ʿAwn al-maʿbūd*, XI, p. 185. In ibidem, p. 184, doubt is expressed as to whether the Prophet's ring was made solely of silver or whether it had a stone encased in it.

3. For which we occasionally find the technical term *tathlīth*.

With a strand on the authority of ʿAbd Allāh b. Abī Labīd—Abū Salama b. ʿAbd ar-Raḥmān—ʿAbd Allāh b. ʿUmar who said that he heard the Prophet say (paraphrase):

- "Do not let yourselves be taken in by the nomads who name the early part of the night *ʿatama*, when they milk their camels[1], but you must call your *ṣalāt* of that time of day the *ṣalāt al-ʿishā*'",

Mz., VI, no. **8582** (*m*, I, p. 445, *d*, *ʿAwn al-maʿbūd*, XIII, p. 224, *s*, *q*, confirmed in Ḥum., no. 638, IḤ., II, p. 10, Abū Yaʿlā, IX, p. 471, Bay., I, p. 372). Sufyān is the clear CL. In various sources it was tried to create an alternative in this bundle, namely Thawrī, but he is not so well attested and this endeavour must be qualified as unsuccessful, something which is admitted, albeit in a roundabout way, also in those sources. The reason why the directive not to adopt nomadic expressions is so forcefully stated here lies in the consideration that the *ṣalāt al-ʿishāʾ* is thus called in the Book of God and calling this ritual by any other name was felt to constitute disrespectfulness towards the divine word (cf. XXIV:58).

With a strand on the authority of Amr b. Dīnār—Sālim b. Abī 'l-Jaʿd—ʿAbd Allāh b. ʿAmr:

- "(At the battle of Khaybar) the dependents of the Prophet were under the care of a man called Karkara[2]. When he was killed, the Prophet said: 'He will end up in Hell.' The people went to inspect his possessions and found an upper garment which he had kept back from the division of the booty",

cf. Mz., VI, no. **8632** (*kh*, 56/190, *Fatḥ*, VI, p. 528, *q*, confirmed in IḤ., II, p. 160). Sufyān is no more than SCL. Karkara was apparently a black Nubian slave who was presented at one time to the Prophet and who was manumitted at his hands. He served the Prophet by leading his camel. Keeping goods apart from the general distribution of booty after a battle, in Arabic *ghulūl*, was thoroughly frowned upon in early Islam. IḤj. (*Fatḥ*, ibidem) adds that anyone committing this offence will end up in Hell, if God does not pardon him for what he has done.

With a strand on the authority of ʿAmr b. Dīnār—ʿAmr b. Aws—ʿAbd Allāh b. ʿAmr, who related the Prophet's words:

- "The fast God appreciates most is the fast of Dāwūd and the (nocturnal) *ṣalāt* God appreciates most is that *ṣalāt* of Dāwūd: he used to sleep half the night, perform supererogatory prayers during one third of the night and to sleep the final one sixth of the night. And he used to fast one day and then break his fast the following day",

cf. Mz., VI, no. **8897** (*kh*, 19/7, *m*, II, p. 816, *d*, *s*, *q*, confirmed in ʿAzq., IV, p. 295, Ḥum., no. 589, IḤ., II, p. 160). Sufyān is the clear CL in this tradition from the MCs on favourite ways of fasting and praying. See Ḥammād b. Zayd under no. 12117 for another tradition on the different ways of fasting in Islam.

With the same strand the Prophet's words:

- "Those who are just will be with God, seated on pulpits of light on the right side of the Compassionate, but both His hands are right hands; (the just) are those who are just in their judgement and for their families or in that what they administer",

cf. Mz., VI, no. **8898** (*m*, III, p. 1458, *s*, confirmed in Ibn al-Mubārak, *Zuhd*, p. 522, Ḥum., no. 588, IASh., XIII, p. 127, IḤ., II, p. 160). Sufyān is the CL of this saying. It is strongly influenced by Qurʾānic parlance.

With a strand on the authority of ʿAmr b. Dīnār—Abū Qābūs, a *mawlā* of Ibn ʿAmr—his patron ʿAbd Allāh b. ʿAmr:

- "Those who are forgiving are forgiven by the Merciful: if you are forgiving towards those on earth, He who is in heaven will be merciful towards you",

cf. Mz., VI, no. **8966** (*d*, *ʿAwn al-maʿbūd*, XIII, p. 194, *t*, confirmed in Ḥum., no. 591, IASh., VIII, p. 338). Sufyān is (S)CL. 'Those who are forgiving' refers to those people who spare the lives of all people and animals.

In Mz., VI, no. **9059**, there is the bundle of a tradition on the comparison of seeking either good or evil company laid down in a simile (*mathal*). Sufyān may be an alternative CL in it. For a paraphrase of the *matn* of this simile, see Abū Usāma Ḥammād b. Usāma under that number.

With a strand on the authority of Zuhrī—ʿAbd ar-Raḥmān al-Aʿraj—ʿAbd Allāh ibn Bujayna:

1. In order to avoid the heat of the day.
2. Also vocalized as Kirkira.

- "Once the Messenger of God performed with us a *ṣalāt*, I think it was a *ʿaṣr*. He stood up in the course of the second (*rakʿa*) forgetting to sit down. When he had come to the end of his *ṣalāt*, he performed two prostrations before he uttered the final greeting",

cf. Mz., VI, no. **9154** (*q*, I, p. 381, Ḥum., no. 903, IḤ., V, p. 345). This is Sufyān's version of a tradition within a *sahw*-related MC centring in Zuhrī, see there under no. 9154.

With a strand on the authority of Jāmiʿ b. Abī Rāshid and ʿAbd al-Malik b. Aʿyan—Abū Wāʾil Shaqīq b. Salama—ʿAbd Allāh b. Masʿūd, who related a piece of Prophetic exegesis concerning III: 180:

- "'Everyone who does not submit the *zakāt* imposed upon his possessions will have placed around his neck on the Day of Resurrection a slender, scurfy snake.' Then he recited as confirmation of this from God's book (III: 180): 'Those who are niggardly with what God has provided for them from His bounty should not think that withholding it is better for them, no it is rather the most pernicious (way to act) for them; they will be burdened on the Day of Resurrection with what they have withheld.' And he who cuts for himself with a (false) oath a slice of his brother's wealth will encounter God's fury. Then the Prophet recited as confirmation the verse III: 77: 'Those who barter God's covenant and their own oaths for a price that is too low, they will have no share in the Hereafter'",

cf. Mz., VII, no. **9237**, 9238, 9283, 9284 (only the second half *kh*, 97/24, 12, *m*, I, p. 123, and both halves *t*, V, p. 232, *s*, *q*, confirmed in ʿAzq., *Tafsīr*, I, p. 130, Ḥum., no. 93, IḤ., I, p. 377#, Ṭabarī, *Tafsīr*, IV, 192). Sufyān is CL. The exegesis of both verses is combined in the three last-mentioned canonical collections. Muqātil (cf. I, p. 318) contains some additional data on the snake mentioned: it has two collections of froth or foam in its mouth, or two small black spots above the eyes (cf. Lane, s.v. *zabībatāni*).

With a strand on the authority of ʿAbd Allāh b. Abī Najīḥ—Mujāhid b. Jabr—Abū Maʿmar ʿAbd Allāh b. Sakhbara—Ibn Masʿūd:

- "When on the day of the conquest the Prophet entered Mecca, there were three hundred and sixty pagan idols around the Kaʿba which he began to assault with a stick he had in his hand saying: 'Truth has come and falsehood will disappear, falsehood is bound to disappear (XVII: 81). Truth has come and falsehood will not produce or repeat (XXXIV: 49)'",

cf. Mz., VII, no. **9334** (*kh*, 46/32, 2, *m*, III, p. 1408, *t*, *s*, confirmed in Ḥum., no. 86, IASh., XIV, p. 488, IḤ., I, pp. 377 f). Sufyān is the clear CL, but he does not figure in the Qurʾān commentaries in which 'truth' and 'falsehood' are elucidated. Vis-à-vis 'truth' (*ḥaqq*) identified with the Qurʾān, we find 'falsehood' (*bāṭil*) identified with the devil. Or *ḥaqq*, 'holy war against the infidels', as opposed to *bāṭil*, 'polytheism' (*shirk*), or 'anything reflecting God's satisfaction' vis-à-vis 'anything reflecting His displeasure', or 'anything having to do with obeying God' against 'anything having to do with obeying Iblīs' (i.e. the devil), cf. Ṭabarī, *Tafsīr*, XV, p. 152.

The figure of 360 admits perhaps of the following explanation. It might be taken to represent the number of deities worshiped in pre-Islamic Mecca, one for each day of the year. However, the Arabs in the Jāhiliyya, just like the Arabs in Islam, were accustomed to divide their year into 354 days, six months of twenty-nine days and six months of thirty. But in order to accommodate someone who had sworn an oath to make an offering to the idol associated with the thirtieth day of a certain month, each month was represented by thirty idols, because, in theory, each month could have thirty days, even if the sighting of the new moon on the twenty-ninth day determined that that particular month in that particular year had only twenty-nine.

With a strand on the authority of ʿAmr b. Dīnār—ʿAmr b. Aws:

- "The Prophet ordered ʿAbd ar-Raḥmān b. Abī Bakr to take (his sister) ʿĀʾisha on the back of his camel so that he could have her begin the performance of the *ʿumra* from at-Tanʿīm[1]",

1. A locality at three or four mile distance from Mecca, the nearest point on the border of the *ḥaram* of Mecca where the *ḥill* begins, in other words the most convenient place to assume the state of consecration for the performance of a *ʿumra* or a *ḥajj*.

cf. Mz., VII, no. **9687** (*kh*, 56/125, 2, *m*, II, p. 880, *t*, *s*, *q*, confirmed in Ḥum., no. 563, IḤ., I, p. 197). Sufyān is the unmistakable CL of the wording of this tradition which is part of ʿĀʾisha's account of the farewell pilgrimage. For more on this, see her *tarjama*.

With a strand on the authority of Ayyūb b. Mūsā—Nubayh b. Wahb:

- "Together with Abān b. ʿUthmān we set out on a journey[1]. When we had arrived in Malal[2], ʿUmar b. ʿUbayd Allāh started having pain in his eyes and when we had reached ar-Rawḥāʾ his agony became worse. He sent a message to Abān to ask his advice. Abān let him know that he should apply *ṣabir* to them, for ʿUthmān had related that the Prophet had a man, who complained of the same ailment, apply *ṣabir* to them",

cf. Mz., VII, no. **9777** (*m*, II, p. 863, *d*, *t*, *s*, confirmed in Ḥum., no. 34, IḤ., I, p. 69, Dārimī, II, p. 98). Sufyān is the clear CL. The tradition constitutes a 'concession' (*rukhṣa*) since, normally, someone in a state of consecration (*iḥrām*) is not to apply anything in the way of cosmetics or medicine. *Ṣabir* is aloes. See Lane, s.v. for the manufacture and application of this medicine.

With a strand on the authority of Shabīb b. Gharqada—members of his tribe who told a story about ʿUrwa b. (Abī) al-Jaʿd al-Bāriqī:

- "The Prophet had given him a dīnār to buy a sheep (for a sacrificial offering). He bought two sheep with it, sold one for which he received one dīnār and then went back to the Prophet with one sheep and one dīnār. The Prophet prayed God to bless him saying: 'Even if he had bought dust, he would have made a profit'",

cf. Mz., VII, no. **9898** (*kh*, 61/28, 4, *Fatḥ*, VII, pp. 445 f, *d*, *q*, confirmed in Ḥum., no. 843, IḤ., IV, 375). Sufyān is (S)CL in this bundle decked out with several diving SSs. The companion from the *isnād*, only known because of two traditions—this one and one on horses—, was allegedly famous for his stable of horses, cf. the *tarjama* of Shuʿba under no. 9897.

1. To Mecca to perform a *ḥajj*.
2. A place at twenty-two or twenty-eight miles from Medina. Ar-Rawḥāʾ is a couple of miles farther away.

With a strand on the authority of ʿAbd al-Malik b. Nawfal b. Musāḥiq—ʿAbd Allāh b. ʿIṣām al-Muzanī—his father ʿIṣām (paraphrase):

- "When the Prophet sent us on an expedition, he said: 'When you see a prayer site or you hear the call to prayer, do not kill anyone. Thus, one day, he gave us that order when he sent us on a mission. We set out in the direction of Tihāma and caught up with a man[3] who led a group of camels upon which there were women's litters[4]. We said: 'Convert to Islam!' The man said: 'What is that, Islam?' So we told him and he did indeed have no idea what it was. 'What do you intend to do if I do not do as you ask?', he asked. 'We will kill you,' we said. Then he asked: 'Will you wait for me a while so that I can catch up with the camels? (In a variant: Will you let me go to those women in order that I do what I had set out to do?)' 'Alright,' we said, 'we will catch up with you.' When he caught up with the camels, he said (addressing one of the women in rhyming prose, *sajʿ*): 'Fare you well, Ḥubaysha (v.l. Ḥunaysha), before life ends …'",

The anecdote is concluded by a few poetic lines that are transmitted in such a wide variety of textual variations that they are left untranslated. They amount to saying that the bedouin recalls how he followed the tracks of a woman during endless journeys, hoping she would respond to his love for her. In the end the bedouin had his head chopped off by the Muslims, whereupon a fat woman came down from her litter on one of the camels, hurled herself down onto the corpse of the man and stayed there, covering his face with kisses, until she died. In some versions she was followed by a second woman who aired her grief for the executed bedouin too.

3. Described in some versions as a young bedouin.
4. Camels, as well as the women carried on them in their domed litters, or the litters themselves with or without a woman in them, are all called *ẓaʿāʾin*, the plural of *ẓaʿīna*. Whenever the word crops up, the context determines whether the camels, or the women on them, or just the litters are meant. Normally one was not supposed to be able to make out whether a litter contained a woman or not. This motive played an important role in the so-called *ḥadīth al-ifk*, cf. the *tarjama* of Zuhrī under no. 16126.

cf. Mz., VII, no. **9901** (*d*, *ʿAwn al-maʿbūd*, VII, p. 214, *t*, IV, p. 120, *s*, *Kubrā*, V, p. 258, confirmed in Ḥum., no. 820, IḤ., III, pp. 448 f, IS, II 1, p. 107 f). Sufyān is CL of the anecdote and *t* states in so many words: 'This tradition is 'strange' (*gharīb*) and it is due to Ibn ʿUyayna'. Sufyān probably pasted the poetic lines to it to lend it more appeal. However one may speculate that the lines originated probably somewhat earlier, for they are already found in a variety of historical sources from which Sufyān may have copied them, cf. *Sīra*, IV, p. 76, Wāqidī, III, p. 879, Ṭabarī, *Annales*, I, p. 1653, IḤ., *Iṣāba*, IV, pp. 500 f.

With a strand on the authority of ʿAmr b. Dīnār—al-Ḥasan b. Muḥammad b. ʿAlī—ʿUbayd Allāh b. Abī Rāfiʿ, the clerk of ʿAlī (a quasi-historical *khabar* comprising several variants):

- "I heard ʿAlī say: 'The Messenger of God once[1] sent me together with az-Zubayr (b. al-ʿAwwām) and al-Miqdād (b. ʿAmr, v.l. al-Aswad) on a mission saying: 'Go to the orchard of Khākh[2], for there is a woman[3] there who has a letter[4]; take it away from her.' So we left on our horses in a gallop. When we had reached the woman, we said: 'Get out that letter.' But she said: 'I have no letter.' We said: 'Hand over that letter or throw down your clothes (v.l. we will certainly throw down your clothes, we will strip you down, etc[5]).' So she produced it from between her plaits. Then we went back to the Prophet. The letter was from Ḥāṭib b. Abī Baltaʿa and it was addressed to the unbelievers of Mecca informing them about the Prophet's plans. The Prophet asked Ḥāṭib: 'What does this mean, Ḥāṭib?' 'Do not condemn me too hastily, Messenger of God,' Ḥāṭib replied, 'I have lived among Quraysh, but I was not one of them[6]. The *muhājirūn* who are on your side have relatives (sc. among the Quraysh) in Mecca who protect their folk and possessions but, since I do not belong to the Quraysh by birth, I wanted to do them a favour hoping that they would protect my relatives[7]. I have not done this out of unbelief, because I wanted to doff my faith, or because I contented myself with unbelief after having been a Muslim.' The Prophet said: 'He speaks the truth.' Then ʿUmar said: 'Messenger of God, let me strike off the head of this hypocrite.' 'But he was present at (the battle of) Badr,' the Prophet said, 'what do you know[8]! Maybe God mustered those fighting at Badr and told them: 'Do whatever you like, I shall forgive you.' In connection with this God revealed (LX: 1): 'Believers, do not take My enemies and your enemies as allies …'",

cf. Mz., VII, no. **10227** (*kh*, 65/60, 1, *Fatḥ*, X, pp. 258 ff, *m*, IV, pp. 1941 f, *d*, *t*, *s*, confirmed in Ḥum., no. 49, IḤ., I, pp. 79 f, Ṭabarī, *Tafsīr*, XXVIII, p. 58). Sufyān is the undeniable CL of this wording, but the gist of this story—whether historical or not is hard to ascertain—is given in various guises in the early *akhbār* collections like Ibn Isḥāq, Wāqidī and Ibn Saʿd. It may therefore be a lot older than Sufyān. The account of a companion allegedly about to betray the Prophet's plans to the enemy has given rise to various shorter versions, see Layth b. Saʿd under no. 2910.

With a strand on the authority of Muṭarrif b. Ṭarīf—Shaʿbī—Abū Juḥayfa Wahb b. ʿAbd Allāh[9]:

- "I asked ʿAlī: 'Did you[10] have anything in

1. The Muslims were supposedly assembling for the final raid on Mecca some time after the truce of Ḥudaybiya.
2. A place between Mecca and Medina, some twelve miles from the latter, cf. *ʿAwn al-maʿbūd*, VII, p. 223.
3. In Wāqidī, II, p. 798, the woman is identified as one Kanūd from the B. Muzayna. She was allegedly given one dīnār for her trouble. In the *Sīra*, IV, p. 40, she is called Sāra.
4. Some time previously the Prophet had allegedly received knowledge of this document through divine inspiration, cf. Ṭabarī, *Tafsīr*, XXVIII, pp. 59 f.
5. The titillating prospect that strangers are about to strip-search a woman who hides something in her clothing appears to have prompted the transmitters from Sufyān b. ʿUyayna, the CL of this bundle, to a strikingly high number of textual variants …
6. The commentaries make clear that he was a confederate (*ḥalīf*) of Quraysh.
7. In IḤj., *Iṣāba*, II, p. 5, it says that those relatives were sons and brothers of Ḥāṭib.
8. This is the somewhat loose rendering of a turn of phrase found three times in the Qurʾān (XXXIII: 63, XLII: 17, LXXX: 3) lit. 'What informs you, maybe …'
9. He was a police officer of ʿAlī in Kūfa.
10. The pronoun being in the plural is interpreted as alluding to the members of the Prophet's household (= *ahl al-bayt*).

writing?' 'No,' ʿAlī said, 'only the Book of God, the comprehension thereof which is given to every Muslim and what is recorded in this *ṣaḥīfa*.' 'And what is recorded in that *ṣaḥīfa*?', I asked again. 'Rules concerning blood-money, securing the release of Muslim captives in enemy territory, and that no Muslim may ever be killed for an unbeliever,' ʿAlī said",

cf. Mz., VII, no. **10311** (*kh*, 87/24, *s*, confirmed in Ḥum., no. 40, IḤ., I, p. 79, Abū Yaʿlā, I, pp. 350 f). Sufyān is the otherwise poorly recorded (S)CL of the wording of this tradition. It is part of a widely attested MC on the orders ʿAlī was supposed to have received personally from the Prophet. References to these having been registered in a *ṣaḥīfa*[1] are legion, but the historicity if any of suchlike recordings has never been proved satisfactorily. Until today the issue has remained a bone of contention among shīʿites and sunnites. Sufyān's position in this bundle is on the whole very rickety. Next to him we see in several sources that the Sufyān mentioned in the strand is to be identified with Sufyān ath-Thawrī rather than Ibn ʿUyayna, which is then subject to doubt[2]. There are other SSs coming together in Muṭarrif, the obscure SCL in this bundle, but these contain no clues as to chronology and authorship of this important tradition.

With a strand on the authority of ʿAbd al-Karīm b. Abī 'l-Mukhāriq—Ḥassān b. Bilāl and a strand on the authority of Saʿīd b. Abī ʿArūba—Qatāda—Ḥassān b. Bilāl:

- "I saw ʿAmmār b. Yāsir perform a *wuḍūʾ* and he combed his beard (sc. with his fingers, making the water flow into the interstices). Someone said: 'Do you comb your beard?' Thereupon ʿAmmār said: 'What would stop me doing this? I saw the Prophet comb his beard in this manner'",

cf. Mz., VII, no. **10346** (*t*, I, p. 44, *q*, confirmed in Ṭay., no. 645, Ḥum., no. 146, Abū Yaʿlā, III, p. 180). Sufyān is (S)CL.

With a strand on the authority of ʿAmr b. Dīnār or Maʿmar—Zuhrī—Mālik b. Aws[3]—ʿUmar b. al-Khaṭṭāb:

- "The possessions of the (Jewish tribe of the) Banū an-Naḍīr were allocated by God to His Messenger, as the Muslims had not needed to spur on their horses and camels in order to (acquire) them. They were especially assigned to the Prophet to provide for his family for a year. He spent the remainder on pack animals and weapons in preparation for (fighting in) the path of God",

cf. Mz., VIII, no. **10631** (*kh*, 65/59, 3, *m*, III, pp. 1376 f, *d*, *t*, *s*, confirmed in Ḥum., no. 22, IḤ., I, pp. 25, 48). Sufyān is the convincing CL of this bundle. For a superimposed spider, cf. no. 10634.

With a strand on the authority of al-Walīd b. Kathīr—Abū Nuʿaym Wahb b. Kaysān—ʿUmar b. Abī Salama:

- "I was (a young lad) in the care of the Prophet. (During meals) I used to let my hand wander all over the dish. The Prophet spoke to me: 'Boy, say: 'In the name of God' and eat with your right hand and only from that side (of the dish) that is nearest to you,' Ever since, I observed this etiquette",

cf. Mz., VIII, no. **10688** (*kh*, 70/2, *m*, III, p. 1599, *s*, *q*, confirmed in Ḥum., no. 570, IḤ., IV, p. 26). Sufyān is the clear CL of this wording with its narrative preamble. He may have been inspired by one of Mālik's *mursal* traditions, cf. Mālik°, II, 934, which supports a similar but slightly more concise text. And Mālik may in turn have been inspired by an equally concise text for which Hishām b. ʿUrwa may be responsible, cf. spidery formations in the nos. 10685 (*t*, *s*, *q*, Ṭay., no. 1358, IḤ., IV, p. 26. ʿAzq., X, p. 415, Bagh., II, p. 158), and 10690 (*s*, IḤ., IV, p. 26#). Invoking the name of God before a meal—supposedly to ward off the devil—became a generally observed custom in Islam. There were reportedly various ways to do this, including saying 'In the name of God' at every mouthful and saying thanks after the meal, a development in etiquette which is set out in detail by Zurqānī, IV, p. 315.

With a strand on the authority of ʿAbd ar-Raḥmān b. Ḥumayd b. ʿAbd ar-Raḥmān b. ʿAwf—ʿUmar b. ʿAbd al-ʿAzīz who asked as-Sāʾib b. Yazīd what he had heard about staying on in Mecca after

1. This is a word for ancient writing material like a scroll.
2. Cf. IḤj., *Fatḥ*, I, p. 214, Qasṭallānī, I, pp. 236 f.
3. He is a probably fictitious, longeval transmitter (*muʿammar*) whose persona may be due to Mālik. Sufyān not only occasionally copied Mālik's traditions but, as we see here, also his obscure transmitters.

the *ḥajj* ceremonies for someone who had made the Hijra; as-Sāʾib said on the authority of al-ʿAlāʾ b. al-Ḥaḍramī, who related the Prophet's words (paraphrase):

- "The *muhājir* may stay on in Mecca for three days after the *ḥajj*",

cf. Mz., VIII, no. **11008** (*m*, II, p. 985, *t*, *s*, confirmed in Ḥum., no. 844, IḤ., IV, p. 339, Ibn Ḥibbān, VI, p. 81, Bay., III, p. 147). Flanked by SSs, Ibn ʿUyayna is nonetheless the convincing CL of this tradition. It is transmitted in a number of on the whole insignificant variant readings.

With a strand on the authority of Zuhrī—Ṣafwān b. ʿAbd Allāh—Umm ad-Dardāʾ—Kaʿb b. ʿĀṣim, who related the Prophet's words:

- "Fasting on a journey does not constitute piety (*birr*)",

cf. Mz., VIII, no. **11105** (*s*, IV, pp. 174 f, *q*, confirmed in Ṭay., no. 1343, Ḥum., no. 864, IASh., III, p. 14, IḤ., V, p. 434, Dārimī, II, p. 17). Sufyān is the CL of this saying which grew out of an ancient controversy about whether or not fasting on a journey was a meritorious thing to do. For an earlier CL from the debate, see Zuhrī under no. 5843.

With a strand on the authority of ʿAmr b. Dīnār—Wahb b. Munabbih—his brother Hammām b. Munabbih—Muʿāwiya b. Abī Sufyān, who related the Prophet's words (paraphrase):

- "Do not beg importunately. By God, I am irritated by anyone who begs from me and who gets something out of me! For he whom I give anything (out of my free will) will be blessed therein",

cf. Mz., VIII, no. **11446** (*m*, II, p. 718, *s*, confirmed in Ḥum., no. 604, IḤ., IV, p. 98, Ibn Ḥibbān, V, p. 165). Sufyān is (S)CL in this tradition which is part of the MC on the reprehensibility of begging. Most of the traditions from this MC are, however, SS or at most spider-supported, this one being the only canonical one with a believable CL. The first few words constitute a direct allusion to Qurʾān II: 273: 'Do not beg from people importunately'.

With a strand on the authority of Ziyād b. ʿIlāqa—al-Mughīra b. Shuʿba:

- "The Prophet used to perform his *ṣalāt*s to the point that his feet became swollen. Someone said to him: 'Messenger of God, are you not forgiven for the sins you committed in the distant and recent past?' Thereupon the Prophet said: 'Should I not be a grateful servant then?'",

cf. Mz., VIII, no. **11498** (*kh*, 65/48, 2, *m*, IV, p. 2171, *s*, *q*, confirmed in Ḥum., no. 759, IḤ., IV, p. 251). Sufyān is the clear CL in this bundle. On it a spidery 'Wāsiṭ connection' is discernible with Abū ʿAwāna as key figure. The tradition contains an allusion to Q. XLVIII: 2. 'Distant past' (*mā taqaddama* sc. *min dhanbika*) and 'recent past' (*mā taʾakhkhara*) are interpreted differently in the *tafsīr* books. Muqātil (IV, p. 66) interprets 'distant past' as that of the Jāhiliyya and 'recent past' as the time since the Prophet received his call. Ṭabarī, *Tafsīr*, XXVI, p. 68, distinguishes between sins committed before and after the conquest of Mecca; he rejects the notion that *mā taʾakhkhara* has to be taken as pertaining to sins that will be committed in the time to come[1], for that would be absurd (*muḥāl*): there is no point in asking forgiveness for sins that have as yet to be committed. Zamakhsharī (*Kashshāf*, Cairo 1968, Muṣṭ. al-Bābī al-Ḥalabī, III, p. 541) quotes Qatāda who holds that simply all (*jamīʿ*) previous sins are meant, or that the earlier sins pertain to the episode with Māriya[2] and the latter to the affair of Zayd b. Ḥaritha's wife Zaynab bt. Jaḥsh.

With a strand on the authority of ʿAmr b. Dīnār—ʿAṭāʾ b. Abī Rabāḥ—Ṣafwān b. Yaʿlā—his father Yaʿlā b. Umayya:

- "I heard the Prophet recite on the pulpit (XLIII: 77): 'And they shout: 'Mālik! (May your Lord finish us off.' But the guard says: 'You will stay here')",

cf. Mz., IX, no. **11838** (*kh*, 59/7,7, *m*, II, pp. 594 f, *d*, *s*, confirmed in Ḥum., no. 787, IḤ., IV, p. 223). Sufyān is the clear CL. The commentaries state that the figure called Mālik, who is the guard at the gate of hell, does not answer those in hell during one thousand (variants: one hundred, forty) years and that he then tells them that they will remain there, cf. Ṭabarī, *Tafsīr*, XXV, p. 98.

1. As one occasionally finds in certain modern Qurʾān translations.
2. Which offence committed in connection with Māriya is not clear. The sources consulted do not seem to contain a clue. The only event for which the Prophet could conceivably be held responsible is the almost collective and violent jealousies his association with Māriya caused in his wives. But that is never alluded to in the sources as something particularly reprehensible and the Prophet's role is never emphasized in any negative way.

With strands on the authority of Zuhrī and Hishām b. ʿUrwa—ʿUrwa b. az-Zubayr—Abū Ḥumayd as-Sāʿidī:

- "The Messenger of God appointed a man from Azd[1] called (ʿAbd Allāh) Ibn al-Lut(a)biyya (or al-Utabiyya) to collect the tax (from the Banū Sulaym). After he had returned, the Prophet asked him to account for what he had collected. The man said: 'This is for you and this I was given as a present.' Then the Prophet climbed the pulpit, praised God and extolled Him and said: 'What is the matter with a tax collector whom we sent to a region and who says: 'This is for you and this I was given as a present?' Did he not live in the tent of his father or mother looking whether or not he would be presented with something? By Him in whose hand lies the soul of Muḥammad! No one among you will be given anything which he will not be carrying on his neck on the Day of Resurrection, whether it be a roaring camel, a lowing cow, or a bleating sheep.' Thereupon the Prophet raised his hands until we saw the pallor of his armpits and he said twice: 'God, did I acquit myself properly of passing on (Your message)?' …",

cf. Mz., IX, no. **11895** (*kh*, 93/24, *m*, III, pp. 1463 ff, *d*, confirmed in Ḥum., no. 840, IASh., XII, p. 494, IḤ., V, p. 423). In spite of some vigorous attempts by various collectors (e.g. ʿAzq. and IḤ.) to emphasize ʿUrwa's son Hishām and Zuhrī as narrators of this report by means of a series of dives onto them, these fail to convince. Upon closer inspection it appears that it should rather be attributed to Sufyān b. ʿUyayna, Hishām's and Zuhrī's best-attested transmitter. But this analysis remains of necessity tentative.

With a strand on the authority of Zuhrī—Abū (v.l. Ibn Abī) Khizāma—his father[2]:

- "I asked the Messenger of God: 'What is your opinion on using charms and medicines and uttering incantations? Are they capable of warding off God's decree at all?', whereupon the Prophet replied: 'They all are part of His decree'",

cf. Mz., IX, no. **11898** (*t*, IV, pp. 399 f, *q*, II, p. 1137, confirmed in IḤ., III, p. 421). With its spidery *isnād* bundle this is an on the whole poorly attested tradition. Even so, it may be due to Sufyān b. ʿUyayna, although it is strangely enough not recorded in Ḥum. This is Islam's implacable verdict on charms and incantations which are dismissed here as constituting mere superstition. Only the evil eye, in Arabic simply *al-ʿayn*, is granted some place in human relations. For a more lenient tradition on the subject, see ʿAbd al-Wārith b. Saʿīd under no. 1034.

With a strand on the authority of Zuhrī—Abū 'l-Aḥwaṣ—Abū Dharr, who related the Prophet's words:

- "When you are about to perform the *ṣalāt*, God's mercy will come over you: do not sweep the pebbles (sc. in front of you) away",

cf. Mz., IX, no. **11997** (*d*, *ʿAwn al-maʿbūd*, III, p. 156, *t*, *s*, *q*, confirmed in Ḥum., no. 128, IḤ., V, p. 149). Sufyān is CL. To wipe away more pebbles than strictly necessary before performing a *ṣalāt* was assumed to be a reprehensible act in Islam, because it was thought to interfere with the worshipper's pious intentions. Only one light sweep to remove an excess of pebbles was permitted. Mālik was apparently less rigorous in this prohibition than scholars of later times such as Sufyān, cf. Zurqānī, I, p. 318.

With a strand on the authority of Abū 'n-Naḍr Sālim b. Abī Umayya—ʿUbayd Allāh b. Abī Rāfiʿ—his father Abū Rāfiʿ, who related the Prophet's words:

- "Let me not encounter anyone who, while reclining on his decorated couch, says when an order or a prohibition from me reaches him: 'We do not know this, (only) what we find in the Book of God shall we follow'",

cf. Mz., IX, no. **12019** (*d*, *ʿAwn al-maʿbūd*, XII, pp. 232 f, *t*, *q*, confirmed in Ḥum., no. 551, Bay., VII, p. 76). Sufyān is (S)CL of this *sunna* promoting tradition. It was meant to counterweigh the ideas of all those heretics who hold that the Qurʾān should be the only guiding principle in life and that a believer could do without rules and regulations derived from

1. Also spelled Asd.
2. The son, as well as the father, is virtually only known through this tradition; the precise vocalizing of the name is not even established.

the *sunna* and laid down in ḥadīth[1]. As prominent examples of rules introduced by the Prophet, which cannot be traced to the Qurʾān, a SS-supported tradition in *d*, immediately preceding Sufyān's tradition translated here, mentions the prohibitions of eating the meat of domesticated donkeys and that of beasts of prey with canines.

With a strand on the authority of Ibrāhīm b. Maysara—ʿAmr b. ash-Sharīd—Abū Rāfiʿ, a *mawlā* of the Prophet who, after an insignificant preamble figuring al-Miswar b. Makhrama and Saʿd b. Abī Waqqāṣ, related the Prophet's words:

- "The neighbour is more (or best) entitled (to preemption when the sale of a house or property is envisaged by the owner) because of his being near (to that property)",

cf. Mz., IX, no. **12027** (*kh*, 90/14, 3, *Fatḥ*, XV, pp. 380 f, *d*, *ʿAwn al-maʿbūd*, IX, p. 311, *s*, *q*, confirmed in Ḥum., no. 552, IASh., VII, pp. 164 f, IḤ., VI, pp. 10, 390). Sufyān is the CL of this wording. The tradition is part of a MC on preemption (*shufʿa*). He was copied by among others Thawrī, cf. IḤ., *Fatḥ*, XV, p. 381, line 18, where we find the technical term *tābaʿa*, ʿAzq., VIII, p. 77. For other traditions on this apparently early issue, see Qatāda under no. 4588, and Ibn Jurayj under no. 2806.

For Sufyān's position in a bundle (no. **12104**) supporting a tradition on the importance of paying off one's debts, see Yaḥyā b. Saʿīd al-Anṣārī under no. 12098.

With a strand on the authority of Zuhrī—Sālim b. ʿAbd Allāh—his father ʿAbd Allāh b. ʿUmar, who reported the Prophet's words:

- "Snakes are to be killed, (especially) the ones with the two black stripes on the back and the ones without a tail, for they make women abort prematurely and they dazzle (human) eyesight;"

  (Then follows an appendix with a toning down of this injunction:)
  "Ibn ʿUmar used to kill every snake he found. (It was either) Abū Lubāba b. ʿAbd al-Mundhir or (it was) Zayd b. al-Khaṭṭāb (who) saw him (one day) chasing a snake, whereupon he was told: 'It is forbidden to kill house snakes[2]'",

cf. Mz., IX, no. **12147** (*kh*, 59/14, 3, *m*, IV, p. 1752, *d*, confirmed in Ḥum., no. 620, IḤ., II, p. 9). The question of whether or not snakes should be killed appears to have been an important issue. A tentative assessment of Sufyān's role in the development of this issue, which gave rise to a huge MC, is the following: otherwise moderate in his attitude towards snakes, Mālik was probably the first to single out these two species for extermination, the *dhū 'ṭ-ṭufyatayn* and the *abtar*[3], thought to be especially noxious. His strand (Nāfiʿ / Sāʾiba, cf. II, p. 976) does not occur in the canonical collections, but his *matn*, similar to the one analysed here, probably served Sufyān as a model after which he provided it with another *isnād* strand turning up in various collections as listed above. Mālik's interest in the issue is also reflected in a story, see his *tarjama* under no. 4413*, where his other snake-related traditions are dealt with too. Sufyān is in his turn responsible for the wording of the toning down in the appendix given above.

With a strand on the authority of Zuhrī—Ḥanẓala b. ʿAlī—Abū Hurayra, who related the Prophet's words:

- "By Him in whose hand lies my soul, let the son of Maryam[4] utter the *labbayka Allāhumā* formula[5] at Fajj ar-Rawḥāʾ[6], be it that he intends to perform a *ḥajj* or just a *ʿumra*, or let him (formulate his inten-

1. Also in modern times there are various theologians and writers who propagate the principle only to live by Qurʾānic prescripts and who therefore disregard what is found in the *sunna*, laid down in ḥadīth. This principle is occasionally reflected in the slogan *al-islām huwa al-qurʾān waḥdahu*.

2. In Arabic *dhawāt al-buyūt* or *ʿawāmir al-buyūt*.

3. Since present-day local nomenclature differs widely from place to place and colour variations are legion, the snakes described could not be identified among the forty or so different species occurring in the Peninsula today. In Lane various features characterizing each species are given.

4. To take this appellative as referring to 'mankind' may surely at first sight seem more obvious than as a reference to ʿĪsā b. Maryam, but Nawawī insists that it is ʿĪsā who is meant after his descent from heaven at the end of time, cf. VIII, p. 234.

5. A formula uttered on the occasion when a pilgrim assumes the status of consecration (*iḥrām*) at the start of the prescribed pilgrimage rituals. The words are usually translated as 'at Your service, my Lord, here I am'.

6. An otherwise unspecified spot somewhere between Medina and Mecca along the route allegedly taken by Muḥammad on his way to Badr and also on his farewell pilgrimage, cf. Yāqūt, *Buldān*, III, p. 851.

tion to) combine both (sc. in one continual sequence of rites)",

cf. Mz., IX, no. **12293** (*m*, II, p. 915, confirmed in Ḥum., no. 1005, IḤ., II, p. 240). In this not widely attested bundle Sufyān seems the CL. The tradition touches on the ongoing debate concerning the permissibility of the different formulations of the intention (*niyya*) to perform *hajj* and/or *ʿumra*: the *qirān* vis-à-vis the *ifrād* and the *tamattuʿ*. For definitions of these three terms, see *EI* 2, s.v. *ḥadjdj*, the Engl. ed. III, p. 35, left column, and C. Snouck Hurgronje, *Oeuvres choisies*, ed. Bousquet and Schacht, pp. 209-13; and also Juynboll, *Handbuch*, pp. 146 ff.

With a strand on the authority of Ibn Jurayj—Abū 'z-Zubayr Muḥammad b. Muslim—Abū Ṣāliḥ Dhakwān—Abū Hurayra, who related the Prophet's words:

- "People are on the verge to make long journeys in order to seek knowledge but they will not find anyone more knowledgeable than the scholar of Medina",

cf. Mz., IX, no. **12877** (*t*, V, p. 47, *s*, *Kubrā*, II, p. 489, confirmed in Ḥum., no. 1147, IḤ., II, p. 299[1], Fasawī, I, pp. 346 f). Sufyān is CL and he is neatly identified with this tradition by *t*. Moreover *t* adds the following significant statement: 'Asked who that scholar of Medina was, Sufyān said Mālik b. Anas.' And Isḥāq b. Mūsā said: 'I heard Sufyān b. ʿUyayna say: 'It pertains to ʿAbd al-ʿAzīz b. ʿAbd Allāh al-ʿUmarī, the ascetic. And I heard Yaḥyā b. Mūsā say: ''Azq. said that it was Mālik b. Anas; this al-ʿUmarī was a great-grandson of ʿUmar b. al-Khaṭṭāb.' The tradition was one more example of the alleged powers of prediction commonly attributed to Muḥammad.

With a strand on the authority of Ziyād b. Saʿd—Zuhrī—Saʿīd b. al-Musayyāb—Abū Hurayra, who related the Prophet's words:

- "The Kaʿba will be destroyed by the spindle-legged man from al-Ḥabasha (i.e. Abyssinia)",

cf. Mz., X, no. **13116** (*kh*, 25/47, *Fatḥ*, IV, p. 199, *m*, IV, p. 2232, *s*, confirmed in Ḥum., no. 1146, IASh., XV, p. 47, Fākihī, I, no. 745). This bundle is weighed down by a few SSs and spiders (cf. ʿAzq., V, p. 136), but Sufyān is probably responsible for the wording of this tradition which is in fact part of a MC on the final days of the Kaʿba. Where the, at first sight, enigmatic prediction finds its origin is not clear. The commentators offer no explanations. But the blunt question is asked: 'How can the Abyssinians be given power over the Kaʿba, which is the God-given direction of prayer for the Muslims?' This prompted the equally blunt answer: 'God's protection of the Kaʿba against the enemies of Islam through the ages had obviously come to an end. That means that the situation described must of necessity refer to the end of times, when there is no human being left on earth, who still calls out God's name (cf. IḤj., *Fatḥ*, IV, p. 207).' Among the SSs referred to above one supports a particularly rich wording preserving a number of details describing the spindle-legged Abyssinian. The Prophet is alleged to have seen in a vision a small, bald figure with distorted hands, who bashes away at the House of God with his iron shovel and pickaxe, stripping it off its ornaments and coverings, cf. IḤ., ed. Shākir, XII, pp. 14 f.

With a strand on the authority of Zuhrī—Saʿīd b. al-Musayyab—Abū Hurayra, who related the Prophet's prohibition of a series of reprehensible financial and other tricks which are numbered separately to facilitate reference:

- "Do not practise *najash* (i.e. increasing the price of a commodity without having the intention of purchasing it oneself but hoping thereby to wet the appetite of another buyer who is thus cheated, or outbidding a buyer without the intention to buy the merchandize oneself (1); when transacting a sale a person should not outbid another person (by offering a greater quantity for the same price or the same quantity for less (2); a man should not propose marriage to a woman already betrothed to another man (3); a sedentary person may not sell (goods or animals) on behalf of a nomad (4); a woman may not ask (a husband) to divorce his wife (in order that she offer herself to him in marriage) so that she may pour out what is in the other woman's vessel (i.e. so that she may benefit from the advantages of married life currently enjoyed by his present wife (5)",

cf. Mz., X, no. **13123** (the Six, *kh*, 34/58, 2, *m*, II, p. 1033, Ḥum., no. 1026, IḤ., II, p. 238). Sufyān is the

1. In his edition of IḤ., XV, pp. 135 f, A. Shākir identifies Sufyān as the key figure of this bundle, mentioning a series of strands.

clear CL of this composite which is modelled on those of older CLs such as Shuʿba, cf. his *tarjama* under no. 13411, and Mālik, cf. no. 13802°, and the commentary supplied there, where the elements (1), (2), (4) and (5) crop up too. The order presented here is that found in Ḥum. The maxims (1), (2) and (4) are probably ancient and may have their origins in the early days of Islam judging by the *aqwāl*, *mursalāt*, and *mawqūfāt* going back to Islam's first *fuqahāʾ*. The time of origin of (3) and (5) is hard to establish, but they are probably later.

With the same strand:

- "Carry a corpse at a brisk pace to his grave. When the funeral is that of a pious person, then that constitutes a state of grace to which you may bring the bier forward; when the funeral is that of someone other than pious, then there is no state of grace, which entails that you may lower the bier from your necks",

cf. Mz., X, no. **13124** (the Six, *kh*, 23/51, *m*, II, pp. 651 f, confirmed in Ḥum., no. 1022, IASh., III, p. 281, IḤ., II, p. 240). This seemingly straightforward tradition, of which Sufyān is the unmistakable CL, is couched in such opaque language that the tentative rendition presented here was only achieved after consultation of the available commentaries, Qasṭallānī, II, p. 476, Nawawī, VII, p. 13, *ʿAwn al-maʿbūd*, VIII, p. 326, and textual variants preserved in ʿAzq., III, p. 441. Sufyān may have modelled his version upon that of Mālik° (see I, p. 243, cf. Zurqānī, II, pp. 92 f), improving at the same time on Mālik's little-used *isnād* strand Nāfiʿ / Abū Hurayra[1]. On the basis of various traditions mentioned within the same chapters of ʿAzq. and IASh., the prescribed brisk pace was also meant to lend Muslim funeral rites a cachet distinctly different from those of Jews and Christians, whose putative *tahawwud*, *tahwīd* (= leisurely pace) or *dabīb* (= crawling) during funeral processions became apparently frowned upon in Islam.

With the same strand a tradition, no. **13125**, whose *matn* is dealt with in the *tarjama* of Ismāʿīl b. Abī Khālid under no. 14292.

1. This tradition is the *only* one in the entire Yaḥyā b. Yaḥyā edition of the *Muwaṭṭaʾ* with this *isnād* strand. Zurqānī leaves the matter for what it is and only mentions that, beside this *muʾannan* strand, there is also a *muʿanʿan* one. For these two technical terms, see *EI* 2, s.v. *muʿanʿan*.

With the same strand the Prophet's words:

- "Five practices belong to the *fiṭra*: circumcision, shaving the pubes, paring the nails, plucking the armpits, and clipping the moustache",

cf. Mz., X, no. **13126** (*kh*, 77/63, 2, *m*, I, p. 221, *d*, *s*, *q*, confirmed in Ḥum., no. 936, IḤ., II, p. 239). As is so often the case, it was Mālik's tradition on *fiṭra*, duly listed in *Muwaṭṭaʾ*, II, p. 921, which must have inspired Sufyān b. ʿUyayna to copy him. But for good measure, Sufyān improved upon Mālik's *isnād* strand by adding the Prophet and thus making it *marfūʿ*. And that strand is the prop of the present bundle. This tradition lists five practices of personal hygiene and body care which are brought together under the concept of *fiṭra*, usually interpreted as 'the innate disposition in a child to adopt a natural religion'. Next to Sufyān we find Maʿmar, who is the usual target of some dives, cf. Mz., no. 13286 (*t*, *s*, IḤ., II, pp. 228, 283, 410, 489). The practices became already in the first/seventh century subject of discussion, but apparently took some time to crystallize. For the concept *fiṭra*, see furthermore Zuhrī under no. 14212. Wakīʿ is CL in a version in which ten practices are enumerated which are said to belong to the *fiṭra*, see his *tarjama* under no. 16188.

Concerning the meaning of *fiṭra* in the present context, we read in IḤj., *Fatḥ*, XII, pp. 458 f, the following definitions: the majority of scholars identify it simply with *sunna*, or the *sunna* of prophets. Others say no, it is rather to be identified with religion (*dīn*). Ibn aṣ-Ṣalāḥ ash-Shahrazūrī, the author of the *Muqaddima*, disagrees with this last solution and opines that the word *sunna* originally perhaps preceded *al-fiṭra* in the genitive construction: *sunnat al-fiṭra*. The four last-mentioned practices are perfectly straightforward. As for the first-mentioned, circumcision, *khitān*, that deserves a short digression.

The Arabic usage of the term in respect of men is in no way different from the universally known usage. When a boy is born with an already partially exposed glans penis, the foreskin is to be sliced away further so that the circumcision is complete. As for *khitān* in women, that is defined as the excision of a piece of skin in the upper region of the vulva above the spot where the penis during intercourse is brought inside. What is cut away is compared with a date stone (*nawāt*) because of the resemblance therewith or with a rooster's crest (*ʿurf ad-dīk*). The operation must be carried out in such

a way that the fleshy skin is not cut away entirely (*qaṭʿ al-mustaʿliyya minhu dūna ʾstiʾṣālihi*). This was in accordance with the Prophet's directive that the excision should not be too rigorous, but rather a superficial scratch, or just passing the knife over it symbolically, without touching the skin at all. The SS-supported tradition in which this was laid down, however, was considered by some to be weak. Nevertheless IḤj. furnished two references confirming it:

- "The Prophet said to a woman who used to carry out circumcisions in the women of Medina: 'Do not cut too deep, for that is more beneficial[1] for women and preferable for men'",

cf. Mz., XII, no. 18093 (*d*, *ʿAwn al-maʿbūd*, XIV, pp. 122 f, and with a totally different strand in IḤ., V, p. 75).

As for the degree of obligatoriness, Muslim legal experts through the ages have had varying views about *khitān* for men as well as for women. A spider-supported tradition often cited states that it is obligatory (*wājib*) for men, another one states that it is merely recommended (*sunna*); in the perspective of Abū Ḥanīfa it is *sunna*, but not resorting to circumcision does constitute an offence (*ithm*). For women *khitān*, mostly amounting to whole or partial clitoridectomy, is considered a *makruma*, a rather vague, non-technical term conveying nobility, sc. 'a noble act'. Of the tradition in which this is expressed, al-Ḥajjāj b. Arṭāt (d. 145/762) is said to have been the *madār*, here to be interpreted as SCL[2]. Finally, in the medieval Arabic commentaries a distinction is made between women in the east and those in the west: the former are to be circumcised, whereas the latter may not have to be, because they lack the fleshy skin to excise, in Arabic: *li-ʿadam al-faḍlati al-mashrūʿi qaṭʿuhā min-hunna bi-khilāfi nisāʾi ʾl-mashriq*, cf. *ʿAwn al-maʿbūd*, XIV, pp. 123 f. Infibulation and related mutilations, as practised until today in certain central and east African countries, are ancient gynaecological customs which became only partially and locally sanctioned by Islam and are vigorously denied and resolutely rejected as un-Islamic by the vast majority of religious authorities in the Muslim world. At any rate, the early Arabic ḥadīth commentaries are silent about those practices[3].

With the same strand an ultra-concise Prophetic ban of certain ancient pagan customs of the Jāhiliyya briefly practised still after the advent of Islam and then forbidden (paraphrase):

- "No sacrifices of the firstlings of camels, cows, sheep, or goats",

cf. Mz., X, no. **13127** (*kh*, 71/4, *Fatḥ*, XII, p. 14, *m*, III, p. 1564, *d*, *s*, *q*, confirmed in Ḥum., no. 1095, IḤ., II, p. 239, Dārimī, II, p. 110). Sufyān is the clear CL. His wording of the maxim[4] constitutes the end of an apparently ongoing discussion. The customs referred to are the *faraʿ*, the sacrifice of firstlings, and the *ʿatīra*, an offering practised at the beginning of the holy month of Rajab. For an earlier tradition in which the *ʿatīra* is described as still obligatory, see ʿAbd Allāh b. ʿAwn under no. 11244.

With the same strand (paraphrase):

- "A nomad from the Banū Fazāra came to the Prophet and said:' My wife has given birth to a black baby boy.' 'Do you have camels?', the Prophet asked. 'Yes,' the man said. 'What colour are they?', the Prophet went on. 'They are red,' the man replied. 'Is there a black one among them?', the Prophet asked again. 'Yes, there are some

1. The rendition of this word is tentative. One may be inclined to interpret it as conveying: so as not to lastingly interfere with the woman's sexual enjoyment. The Arabic elative 'more beneficial', *aḥẓā*, permits of a range of nuances. What is meant exactly is not clear, not from the context nor from the commentaries. Cf. Ibn al-Athīr, *Nihāya*, s.v.

2. Literally: … *yadūru ʿalayhi ḥadīth*: *al-khitān sunnatun fī ʾr-rijāl makrumatun fī ʾn-nisāʾ* (i.e circumcision is a *sunna* for men and a honourable practice for women), cf. *ʿAwn al-maʿbūd*, XIV, p. 124, line 14. Ḥajjāj is not someone whose traditions constitute arguments, he is a *mudallis*, cf. our lemma *tadlīs* in *EI* 2. The commentary on this passage is a comprehensive treatment of the *khitān* subject, with references to the *fiqh* books.

3. See among numerous other studies G. Pieters & A.B. Lowenfels, 'Infibulation in the horn of Africa', in *New York State Journal of Medicine*, 1977; 77(5), pp. 729-31. And also Jonathan P. Berkey, Circumcision circumscribed: female excision and cultural accommodation in the medieval Near East, in: *IJMES*, XXVIII, 1996, pp. 19-38; Avner Giladi, Normative Islam versus local tradition: some observations on female circumcision with special reference to Egypt, in *Arabica*, XLIV, 1997, pp. 254-67.

4. This wording comprises the negative *lā* followed by the unnunated accusative of a noun: there is no … in Islam, the time-honoured, ultra-concise method with which pre-Islamic practices and various other customs were abolished.

black ones among them,' he said. 'From where does a black one get that colour then?', the Prophet asked. 'Maybe it is a streak in its near or distant pedigree,' the man ventured. 'Indeed,' the Prophet said, 'that is perhaps what happened in the case of your baby boy too'",

cf. Mz., X, no. **13129** (*m*, II, p. 1137, *d*, *ʿAwn al-maʿbūd*, VI, pp. 249 f, *t*, *s*, *q*, confirmed in Ḥum., no. 1084, IḤ., II, p. 239). Sufyān is CL of this wording which he probably copied from Mālik. A version with Mālik in the strand is not found in the currently available editions of the *Muwaṭṭaʾ*, but *kh* has preserved it, cf. Mz., X, no. 13242 (68/26, *Fatḥ*, XI, pp. 365 f). There it is intimated that Mālik had a few ḥadīth colleagues who copied him in this tradition (the technical expression *tābaʿahu jamāʿatun* is used). Also Ibn Wahb has a version, cf. Mz., XI, no. 15311. The underlying message of the tradition is that a father may not disown a child even if, at birth, its colour appears to differ from his own and that of his wife. The nomad's name in this anecdote is preserved: he was a certain Ḍamḍam b. Qatāda. Without accusing his wife openly (*taṣrīḥ*) of adultery, the man insinuated (*taʿrīḍ*) that the boy must have been fathered by a stranger, but since he could not produce the necessary four witnesses, he was wary of being found guilty of *qadhf*, i.e. slander (= an unsubstantiated accusation of infidelity[1]). In IḤj., *Iṣāba*, III, p. 494, a source is cited in which it is conveniently reported that the wife of the nomad had a grandmother who was black …

For Sufyān's position in no. **13130**, a version from the MC on the three mosques (*lā tushadda ar-riḥāl* …), see ʿAbd al-Malik b. ʿUmayr under no. 4279.

With the same strand:

- "God says: 'People offend Me when they curse fate, but I am fate, in My hand lies the command, I make night and day alternate'",

cf. Mz., X, no. **13131** (*kh*, 97/35, 1, *Fatḥ*, X, pp. 195 f, *m*, IV, p. 1762, *d*, *s*, confirmed in Ḥum., no. 1096, IḤ., II, p. 238). The final sentence is not found in all the loci listed here. Sufyān is the clear CL. Inspired by his Ḥijāzī fellow tradition collector Mālik b. Anas, the likely initiator of the genre, he launched a *ḥadīth qudsī* of his own. Sufyān was in turn copied by his younger contemporary Ibn Wahb (cf. Mz., XI, no. 15312). For good measure *m* added three similar, SS-supported versions two of which are moulded into Prophetic sayings (nos. 13904 and 14514). The word for 'fate' used here is *dahr*, lit. 'time'. Several commentators state that the saying is supposed to convey: 'I am the Lord of fate/time and it is I who bring about the events that the people attribute to fate/time. He who curses fate/time because it brings about these events curses therefore in reality his Lord, for it is He who brings about these events.' Cursing fate was considered a pernicious remnant of Jāhilī superstition. It goes without saying that the expression 'God is offended' has to be interpreted in a figurative sense: God is deemed to be above being associated with a human emotion like taking offence. The tradition is duly dealt with in Graham's monograph, p. 212.

With the same strand, after a preamble introducing the practice of the *qunūt*, for which see Sulaymān b. Ṭarkhān below under no. 1650, the Prophet's prayer:

- "God, save al-Walīd b. al-Walīd[2], Salama b. Hishām and ʿAyyāsh b. Abī Rabīʿa, as well as the weak (*mustaḍʿafūn*) among the believers in Mecca! God, deal vigorously with Muḍar and make descend upon them spells of drought like those invoked by Yūsuf (sc. over the people of Egypt)",

cf. Mz., X, no. **13132** (*kh*, 78/110, *Fatḥ*, XIII, pp. 201 f, *m*, I, p. 467, *s*, *q*, confirmed in Ḥum., no. 939). Sufyān is CL. Supposedly the tradition constitutes a prayer which the Prophet, while performing his *ṣalāt*, regularly uttered in aid of the powerless Muslim converts of Mecca. But it contained also imprecations against his enemies[3]. The three persons mentioned were all members of the Makhzūm clan of Quraysh in Mecca. They are recorded to have embraced Islam already early, much to the dismay of their fellow-Makhzūmīs who subsequently pestered and persecuted them in various ways, cf. IS, IV 1, pp. 95-9.

1. *Qadhf* is usually punished by eighty stripes, being one of the Qurʾānic *ḥadd* punishments, cf. Juynboll, *Handbuch*, p. 303.

2. It is recorded in IS, IV 1, p. 99, that, after they had buried him, the comrades of this man built a prayer site over his grave. He is also mentioned in connection with a short poem, which was dealt with in *Festschrift Wagner*, pp. 199 ff: 'Are you then other than a bleeding toe? It's in the path of God you meet your foe!'

3. Cf. U. Rubin in *JESHO*, XXXI, 1988, pp. 249-64.

For no. **13134**, one of several bundles supporting the maxim: 'The child belongs to the marital bed …', see Zuhrī under no. 16435.

With the same strand the Prophet's words:

- "By Him in whose hand rests my soul! (ʿĪsā), the son of Maryam is about to descend among you as a just arbiter and *imām*. He will break the cross[1], kill the swine and abolish[2] the tax (levied from conquered peoples, *jizya*). He will increase wealth to the point that no one can encompass it (and in a variant: to the point that one prostration is more meritorious than the whole world and everything on it)",

Mz., X, no. **13135** (*kh*, 46/31, *m*, I, pp. 135 f, *q*, confirmed Ḥum., no. 1097, IḤ., II, p. 240). This popular tradition is found supported by a host of spidery formations and SSs. Among the key figures turning up in its bundles Sufyān is the best attested, but it is also feasible that he just copied Layth b. Saʿd's version, cf. no. 13228 (*kh*, 34/102, *m*, *t*). It is hard to say. In any case Zuhrī is the spectacular target of all those SSs. To ascribe it to him, however, is on the basis of the currently available *isnād* data untenable.

With the same strand the Prophet's words:

- "On Fridays, at every door of the mosque, there will be angels who write down the arrival of every single person on a sheet. When the *imām* sits down, they fold their sheets and come and listen to the recitation. He who presents himself exactly at midday for the *jumʿa ṣalāt* attains the merit of someone who sacrifices a camel, the next one to present himself attains the merit of someone who sacrifices a cow, the next to present himself attains the merit of someone who sacrifices a ram, the next to present himself attains the merit of someone who sacrifices a chicken and the next to present himself will reap the merit of someone who sacrifices a single egg",

cf. Mz., X, no. **13138** (*m*, II, p. 587, *s*, *q*, confirmed in Ḥum., no. 934). Sufyān is (S)CL. The tradition, a well-known one from the MC on the excellence of the Friday *ṣalāt* with its enumeration of degrees of merit, was obviously inspired by a tradition of Mālik supported by an unrelated *isnād* strand, see there under no. 12569° and also nos. 4161° and 8381*.

No. **13139** is one of Sufyān's various contributions to the MC on what to do when a bedouin inadvertently enters the mosque and urinates there. For more on this ancient MC, see Yaḥyā b. Saʿīd al-Anṣārī under no. 1657.

For no. **13140**, see above no. 3402.

With the same strand the Prophetic prescript (paraphrase):

- "Do not use the word *karm* when you refer to grapes, for *karm* refers to the heart of a Muslim",

cf. Mz., X, no. **13141** (*kh*, 78/102, *Fatḥ*, XIII, p. 186, *m*, IV, p. 1763, confirmed in Ḥum., no. 1099, IḤ., II, p. 239). Sufyān is CL. Apparently, this tradition enjoyed some popularity: numerous versions thereof are supported by SSs. In his collection *m* included no less than six such SSs. In some, the words 'heart of a Muslim' are replaced by 'a Muslim man'. *Karm*, literally 'vine', is called thus, because the wine made from the fruit of the vine instigates liberality and *karam*, i.e. nobility. Furthermore, several commentators have exhausted themselves in adducing a kaleidoscope of reasons for this Prophetic prescription, cf. IḤj, *Fatḥ*, XIII, pp. 186 ff, *ʿAwn al-maʿbūd*, XIII, pp. 215-8. They all amount to considering the word *karm* too grand to be directly associated with something forbidden like wine.

With a strand on the authority of Zuhrī—Sulaymān b. Yasār and Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra, who related the Prophet's words:

- "The Jews and the Christians do not dye their clothes, so do not resemble them (i.e. their is no harm in you resorting to that practice)",

1. Thereby refuting the claims of Christians who revere it.
2. This sentence (*yaḍaʿu 'l-jizya*, variant: *yaḍaʿu 'l-ḥarb*) has given rise to many different interpretations: the religion becomes one, while there do not remain conquered people (*dhimmī*s) to submit the *jizya*; or: wealth will increase to the point that there will be nobody left to exact *jizya* from the conquered, since there was no longer a need for it; or: *jizya* was imposed upon the unbelievers without abatement of the amount; or: Ibn Maryam will not accept anything other than Islam from the unbelievers, cf. IḤj., *Fatḥ*, VII, p. 302. The phrase was readily associated with the important issue of whether or not Islam was forcefully imposed upon the conquered, cf. Nawawī, II, p. 190.

cf. Mz., X, nos. **13480**, 15142 (*kh*, 77/67, *m*, III, p. 1663, *d*, *s*, *q*, confirmed in Ḥum., no. 1108, IḤ., II, p. 240). Ibn ʿUyayna is the clear CL. The order to resort to practices that purposefully differ from those of the Peoples of the Book is also extended to dyeing hair and beard[1].

With a strand on the authority of Ibn Jurayj—al-Ḥasan b. Muslim b. Yanāq—Ṭāwūs—Abū Hurayra and another strand on the authority of Abū ʿz-Zinād—al-Aʿraj—Abū Hurayra, who related an—inaccurately transmitted—saying of the Prophet in a somewhat simplified paraphrase:

- "A comparison of the man who spends freely with the miser can be visualized as follows: two men who are both dressed in coats of mail covering them up to their collar bones and restricting them in moving their arms. When the first wants to spend alms, his coat of mail leaves him ample room to stretch out his arms. But when the miser wants to spend alms, his coat of mail restricts him, with every ring remaining in its place",

cf. Mz., X, nos. **13517** and 13684 (*m*, II, pp. 708 f, *s*, confirmed in Ḥum., no. 1064, IḤ., II, p. 245[2], Rāmahurmuzī, *Amthāl al-ḥadīth*, ed. Amatulkarim Qureshi, p. 123). Although Sufyān may be considered to be responsible for the—largely flawed—skeleton of this simile, it is with the help of some late, SS-supported versions that a reconstruction of the text could be achieved. For the reconstruction of the correct text, see IḤj., *Fatḥ*, IV, pp. 48 f. Cf. also no. 13520 (*kh*, *m*, *s*) which has Wuhayb as (S)CL.

With the same strand and another strand on the authority of Abū ʿz-Zinād—al-Aʿraj—Abū Hurayra, who related the Prophet's words:

- "We are the last people (to have been given the Book) and we will be the first to present ourselves on the Day of Resurrection, although all the other peoples had been given their Book before us and we only after them. Today (Friday) is the day which God has prescribed for us, towards which God has led us. The other people will follow us on that day, the Jews tomorrow, and the Christians the day after tomorrow",

cf. Mz., X, nos. **13522**, 13683 (*m*, II, p. 585, *s*, confirmed in Ḥum., nos. 954, 955, IḤ., II, pp. 243, 249). Sufyān is CL in both bundles. He is flanked by several diving SSs.

With the same two strands:

- "The best women who ride camels are the women of Quraysh; they are the most tender to their children when they are little and they take the best care of the affairs of their husbands",

cf. Mz., X, nos. **13525**, 13681 (*kh*, 69/10, *Fatḥ*, XI, p. 440, *m*, IV, pp. 1958 f, confirmed in Ḥum., no. 1047). Sufyān is (S)CL in both bundles. The tradition is also found supported by a variety of SSs and spiders.

With a strand on the authority of ʿAmr b. Dīnār—Ṭāwūs—Abū Hurayra, who related the Prophet's words:

- "Arguing with one another, Mūsā said to Ādam: 'Ādam, you are our ancestor, it is you who caused us to be debarred from that which we desire and it is you who caused us to be ejected from Paradise!' Then Ādam replied: 'But it is you, Mūsā, whom God singled out to talk to and for whom He engraved (sc. the Tawrāt) with His hand. Do you blame me for something that God decreed for me forty years before He created me?' Thus Ādam and Mūsā argued and argued[3]",

cf. Mz., X, no. **13529** (*kh*, 82/11, *m*, IV, pp. 2042 f, *d*, *s*, *q*, confirmed in Ḥum., no. 1115, IḤ., II, p. 248). Sufyān is the CL of this version which is part of a large MC initiated by Mālik, cf. his *tarjama* no. 13853°. Other CLs in this MC are Ibrāhīm b. Saʿd, cf. IX, no. 12283 + IḤ., II, p. 264, and ʿAzq. with three strands, XI, p. 113, all confirmed in IḤ. *t* and *s* list yet another strand through the very late transmitter Yaḥyā b. Ḥabīb b. ʿArabī (d. 248/862), cf. Mz., IX, no. 12389.

With a strand on the authority of Hishām b. Ḥujayr—Ṭāwūs—Abū Hurayra and another one

1. Cf. *Arabica* (I), esp. pp. 59 ff.

2. In the Shākir edition (XIII, p. 53) it is stated that the text is not found complete in the *Musnad* with Sufyān in the *isnād*, even if IḤj. (cf. *Fatḥ*, IV, p. 48, line 12) says it is.

3. Here the commentators emphasize that the implication is that Ādam attained the upperhand in the argument.

on the authority of Abū ʻz-Zinād—al-Aʿraj—Abū Hurayra (paraphrase):

- "Sulaymān, the son of Dāwūd, declared solemnly his intention: 'Tonight I plan to visit ninety (v.l. seventy, one hundred) wives, each will bear a son who will fight in the path of God.' Then someone in his entourage, to wit an angel, said to him: 'Say: if God wills,' but Sulaymān forgot. Thus he visited all those wives, but not one of them conceived except one woman who bore him half a son. Referring to this story the Prophet said: 'If Sulaymān had said 'If God wills', he would not have violated his oath and he would have attained what he wanted'",

cf. Mz., X, nos. **13535**, 13682 (*kh*, 84/9, 3, *Fatḥ*, XIV, pp. 420 f, *m*, III, p. 1275, confirmed in Ḥum., nos. 1174, 1175). Sufyān is CL. The tradition is found supported by a number of SSs and also another bundle with ʿAzq. as CL, cf. no. 13518 (*kh*, 67/119, *m*, III, pp. 1275 f, *s*, cf. ʿAzq., VIII, p. 517, note 4).

With a strand on the authority of Abū ʻz-Zinād—al-Aʿraj—Abū Hurayra, who related the Prophet's words:

- "He who is invited to a meal while he is observing a fast should say: 'I am fasting'",

cf. Mz., X, no. **13671** (*m*, II, pp. 805 f, *d*, *t*, *s*, *q*, confirmed in Ḥum., no. 1012 IḤ., II, p. 242). Sufyān is CL.

With the same strand the Prophet's words:

- "On the Day of Resurrection the most hateful name for God is 'King of Kings'",

cf. Mz., X, **13672** (*kh*, 78/114, 2, *Fatḥ*, XIII, pp. 211 f, *m*, III, p. 1688, *d*, *t*, confirmed in Ḥum., no. 1127, IḤ., II, p. 244). Sufyān is CL. The appellative is deemed so hateful because 'King of Kings' is reminiscent of the Persian title Shāhān Shāh.

With the same strand the Prophet's words:

- "God has ninety-nine names. He who has memorized them will enter Paradise. God is Himself odd and He prefers odd numbers",

cf. Mz., X, no. **13674** (*kh*, 80/68, *m*, IV, p. 2062, *t*, confirmed in Ḥum., no. 1130). Sufyān is CL of this wording. Islam's overall preference for odd numbers is here traced to the ultimate odd number: God is one. The ninety-nine beautiful names of God are listed in a MC of traditions supported by SSs and spiders. Most of these are considered 'strange' according to *t*, cf. V, pp. 531 f, who labels the Sufyān tradition at least as *ḥasan ṣaḥīḥ*. For a study of this tradition and the names, see IḤj., *Fatḥ*, XIII, 471-7. From this study a few ideas and considerations are presented here:

The tradition occurs in a number of different versions which can be divided roughly into two categories, the category in which the names are not mentioned one by one, and the category in which they are. This last category is marked by the technical term *sard al-asmāʾ*, lit. reeling off the names. In the first category we find a number of versions supported by SSs and some spiders, all of which are labelled weak by Muslim scholars. And in the second category we find one particular key figure, the controversial transmitter al-Walīd b. Muslim (d. 195/811), next to a number of SSs. Al-Walīd's text is furthermore characterized by the observation that he was the only one listed transmitting it, a situation described by the meaningful technical term *tafarrada bihi*[1]. All those strands are called weak too. Even so, al-Walīd's transmission is evaluated as 'the closest to what can be labelled as sound' (*riwāya … aqrab aṭ-ṭuruq ilā ʻṣ-ṣiḥḥa*). What all this boils down to is that only the bundle with the CL Sufyān b. ʿUyayna meets with approval on the part of medieval ḥadīth scholars. Attempts at attaching the label *mutawātir* to the beautiful names tradition are rejected in favour of the label *mashhūr*, well-known, a lesser qualification, as we know. The tradition complete with the enumeration of the ninety-nine names as occurring in, for example, *t* (V, pp. 530 f) is generally considered to be a genuine Prophetic tradition, but the enumeration of the names is not a part of the *matn* but constitutes rather a case of *idrāj* added later by someone anonymous. The names have been endlessly subdivided by a range of theologians under a number of different categories depending on the respective deeper meanings, from groups of four or five to groups of fourteen.

With the same strand:

- "The Prophet once mentioned God as saying: 'I have prepared for My pious servants what no eye has seen and no ear has heard

1. For this technical ḥadīth term, cf. *ILS* (I), esp. pp. 311-5.

and what has not occurred to the heart of man'",

cf. Mz., X, no. **13675** (*kh*, 59/8, 5, *m*, IV, p. 2174, *t*, confirmed in Ḥum., no. 1133). Sufyān is (S)CL. This *ḥadīth qudsī*, probably inspired by Mālik's dissemination of this genre, is duly listed in Graham, pp. 117 f, where some Christian sources with comparable wordings are mentioned. No. 13855 lists a SS from *m* in which Mālik does figure, but it could not be traced in the currently available *Muwaṭṭaʾ* editions. Often recited in tandem with this *qudsī* is the Qurʾānic verse: 'For not a soul knows what consolations (*qurrat aʿyun*) are in store for them as compensation for what they have done (XXXII: 17).'

With the same strand:

- "If someone without permission peeks into your living quarters and you throw a stone at him even if that costs him an eye, you will not be guilty of a crime",

cf. Mz., X, no. **13676** (*kh*, 87/23, 3, *m*, III, p. 1699, *s*, confirmed in Ḥum., no. 1078, IḤ., II, p. 243). Sufyān is CL. For other traditions with similar contents, see above no. 4806, and Ḥammād b. Zayd under no. 1078.

For Mz., X, no. **13677**, an eschatological tradition, see Ismāʿīl b. Abī Khālid under no. 14292.

With the same strand:

- "No one should perform the *ṣalāt* in one single garment without tying (its loose ends) across his shoulders",

cf. Mz., X, no. **13678** (*m*, I, p. 368, *d*, *s*, ʿAzq., I, p. 353, Ḥum., no. 964, IḤ., II, pp. 243, 464). Sufyān is the clear CL of the wording. The problem of the ubiquitous scarcity of clothes that caused people to expose inadvertently their private parts or to leave their shoulders bare was an ancient one. For a general introduction to the problem, see Thawrī under no. 4681, and also Hishām b. ʿUrwa under no. 10684, and Aʿmash under no. 3982. It is curious that *kh* (8/5) lists this tradition too (cf. Mz., X, no. 13838) but with a Mālik / Abū 'z-Zinād / al-Aʿraj / Abū Hurayra *isnād* which could not be found in the versions of his *Muwaṭṭaʾ* currently available. But see IḤj., *Fatḥ*, II, p. 17, where Dāraquṭnī lists this as belonging to the *gharāʾib* (i.e. the strange, unfamiliar traditions) of Mālik transmitted by Shāfiʿī, in whose *Tartīb musnad*, I, p. 63, it is duly mentioned.

With the same strand the Prophet's words:

- "God says: "When someone intends to perform a good deed, write it down as a good deed and after he has actually performed this deed, write it down ten times to his credit. When someone intends to perform a wicked deed, do not write it down and when he actually performs this deed, write it down as a wicked deed and when he abandons the idea of the wicked deed, write it down as a good deed",

cf. Mz., X, no. **13679** (*m*, I, p. 117, *t*, V, p. 265, *s*, confirmed in IḤ., II, p. 242). Sufyān is CL of this *ḥadīth qudsī* and he is the only key figure deserving of that label in the strands supporting it. The wording translated here is that of *t*. It is found supported by a few SSs as well, cf. Graham, pp. 155 ff. In some parallel versions the words are placed in the mouth of the Prophet and are not moulded in the form of a divine saying. ʿAzq. is CL in his own version of this tradition, cf. Mz., X, no. 14714. Cf. also Aʿmash above under no. 12340.

With the same strand:

- "Except in Ramaḍān a woman may not fast a day when her husband is around except with his consent",

cf. Mz., X, no. **13680** (*t*, III, p. 151, *s*, *q*, confirmed in Ḥum., no. 1016, IḤ., II, p. 245, Dārimī, II, p. 21). In the strands supporting the different versions comprising this what is in fact a MC, Sufyān is the only key figure who may be considered a CL.

With the same strand the Prophet's words:

- "Wealth (*ghinā*) is not a matter of material riches but concerns the soul",

cf. Mz., X, no. **13692** (*m*, II, p. 726, *q*, confirmed in Ḥum., no. 1063, IḤ., II, p. 243). Sufyān is CL. The tradition occurs also supported by a spider, cf. 12845 (*kh*, *t*). A soul is deemed rich, when it is completely without avidity and concupiscence. *Ghinā* means literally that one can do without something, here used in an ideal sense.

No. **13705**, a tradition on the building of the House, is dealt with in the *tarjama* of Ismāʿīl b. Jaʿfar b. Abī Kathīr under no. 12817.

With the same strand the Prophet's words with a number of textual variants inserted:

- "(After finishing the creation God wrote down with His hand in a book (v.l. His Book) near the Throne) the words (v.l.

He spoke): 'My forgiveness precedes (v.l. overcomes) My wrath'",

cf. Mz., X, no. **13706** (*m*, IV, p. 2108, Ḥum., no. 1126, IḤ., II, p. 242, Abū Yaʿlā, XI, p. 169). The origin of this *ḥadīth qudsī* is unclear. Mz. lists a spider from *kh* and *s* with Mālik as common figure in the two strands (no. 13828) supporting it, but the tradition is lacking in the *Muwaṭṭa*ʾ versions currently available. The only *isnād* constellation with some substance found in support of it is, amidst a torrent of SSs, the one mentioned here, but whether we may therefore hold Sufyān b. ʿUyayna responsible for it is hazardous. However, for the sake of argument, if we assume that it was Mālik who was the originator of this divine saying—and in view of his predilection for the genre that is not unlikely—, we might infer that the saying simply did not make it into a known *Muwaṭṭa*ʾ version. The saying must have been immensely popular, when we scrutinize the numerous textual varieties each supported with a SS and duly paraded in Graham, pp. 184 f, cf. also Abū Yaʿlā, ibidem, pp. 170 ff. And that Ibn ʿUyayna copied Mālik also in this case, although the *Muwaṭṭa*ʾ versions do not bear this out, is feasible. Copying Mālik was a well-known feature of his method. Qutayba b. Saʿīd is (S)CL in his own version, cf. no. 13873 (*kh*, 59/1, 5, *m*, *s*).

For Sufyān's position in no. **13957**°, a tradition on Abū Hurayra's supposed *ikthār al-ḥadīth*, see Mālik under the same number.

With a strand on the authority of Hishām b. ʿUrwa—his father ʿUrwa b. az-Zubayr—Abū Hurayra, who related the Prophet's words:

- "People will never cease asking questions to the point that they say: 'God has created all creatures but who has created God?' He who feels ill at ease contemplating such (questions) should say: 'I believe in God'",

cf. Mz., X, no. **14160** (*m*, I, p. 119, *d*, *s*, confirmed in Ḥum., no. 1153). Asking silly questions about who created God, generally believed to be part of satanic promptings (*waswasa*) that one should try to ignore, was an issue that has given rise to a number of related traditions. They are all relatively late on the whole, and the tradition above with Ibn ʿUyayna as (S)CL may be the oldest datable one. All the others have even later key figures in the spidery bundles supporting them. *m* lists a remarkable series of SS and spider-supported versions on I, pp. 119 ff, nos. 209-11, 213-216, with one, no. 217, moulded in the form of a *ḥadīth qudsī*, in which it is God Himself who tells His Prophet that people will eventually ask this sort of fatuous, absurd questions. The strength to resist suchlike diabolical delusions was generally believed to lie in the purity of one's faith, cf. also *d*, *ʿAwn al-maʿbūd*, XIV, pp. 11 f.

With a strand on the authority of Ayyūb b. Mūsā—ʿAṭāʾ b. Mīnāʾ—Abū Hurayra:

- "Together with the Prophet we performed an extra prostration (*sajda*) at the recitation of 'When the heavens are torn asunder ... (LXXXIV)' and 'Recite in the name of your Lord ... (XCVI)'",

cf. Mz., X, no. **14206** (*m*, I, p. 406, *d*, *t*, *s*, *q*, confirmed in Ḥum., no. 991, IASh., II, p. 6, IḤ., II, p. 249, Abū Yaʿlā, XI, p. 267). Ibn ʿUyayna is CL in this tradition which is part of a large MC, see Mālik under no. 14969°. There is a little convincing spider with Thawrī as key figure superimposed upon this bundle. For an early version, see Sulaymān at-Taymī under no. 14649. With a different strand to the Prophet Sufyān is CL in another version, cf. 14865.

With a strand on the authority of ʿAmr b. Dīnār—ʿIkrima—Abū Hurayra, who related the Prophet's words which contain a verbatim quotation from the Qurʾān with interspersed explanatory interpolations (paraphrase):

- "When God in heaven decided on the matter[1], the angels beat their wings in reverence for His Word. Its revelation made a tinkling sound like a chain drawn across smooth stones. '(Q. XXXIV, 23:) And when the terror was lifted from their hearts, the angels (or in a different interpretation: the infidels) asked: 'What is it that your Lord said?' The angels said (to those asking): 'He spoke the Truth, He is exalted, magnificent.' Secretly listening to one another (in their respective heavens), the one angel[2] above the other (with

1. The Qurʾānic context makes clear that God's decision pertains to the possibility of intercession (*shafāʿa*) for those who are entitled to it, i.e. the believers. Other interpretations boil down to seeing this as God's revelation to mankind in general, with which the interval between ʿĪsā b. Maryam and Muḥammad is concluded.

2. In a different version it is devils (*shayāṭīn*) instead of

Sufyān gesturing with his hand and opening his fingers …), they heard God's Word which they passed on to the heaven underneath with the last angel transmitting it to earth where it finally reached the tongue of the sorcerer or soothsayer. At times a shooting star overtook the Word (v.l. the listening angel) before it reached the lower heaven, at other times the Word reached earth before it was intercepted by a shooting star. (The sorcerer or soothsayer) distorted what was transmitted to them with a hundred lies. Thereupon the question was heard: 'Has He not said such and such on day so and so?' Then the Word which was heard from heaven was taken for the truth",

cf. Mz., X, no. **14249** (*kh*, 65/34, 1, *Fatḥ*, IX, p. 452, X, pp. 157 f, *d*, *ʿAwn al-maʿbūd*, XI, pp. 13 f, *t*, *q*, confirmed in ʿAzq., *Tafsīr*, II, p. 107, Ḥum., no. 1151, Ṭabarī, *Tafsīr*, XXII, p. 91). This extraordinarily complex tradition was transmitted in a number of partly considerably different versions. The present rendition, for the skeleton of which Sufyān is the clear CL, is of necessity tentative and is based on the admittedly eclectic use of a number of ancient interpretation attempts culled from IḤj. in *Fatḥ*, as well as Mujāhid, *Tafsīr*, pp. 554 f, ʿAzq., ibidem, Muqātil, *Tafsīr*, III, p. 531 f, Ibn al-Kathīr, *Tafsīr*, III, pp. 544 f. In their often conflicting interpretations the commentators let out that they are not absolutely sure themselves how the tradition is to be situated. Sometimes it is assumed that it concerns the transmission of heavenly revelation in general, which started with Jibrīl's first divine message to the Prophet. But it has also been taken as a direct address to the pagans who, erroneously, trust their deities to intercede for them with God on the Day of Resurrection, at which point they are told what the Word that was sent down meant for them.

With a strand on the authority of Ayyūb—Ibn Sīrīn—Abū Hurayra, who related the Prophet's words:

- "You may give (your sons) the name Muḥammad but do not call them by my *kunya* (i.e. Abū 'l-Qāsim)",

cf. Mz., X, no. **14434** (*kh*, 78/106, 2, *m*, III, p. 1684, *d*, *q*, confirmed Ḥum., no. 1144, IASh., VIII, p. 483). Sufyān is CL of this version, which is part of a MC on the prohibition of bearing the same *kunya* as the Prophet; see also 3034 above for another *matn* for which Sufyān is responsible.

With a strand on the authority of ʿUbayd Allāh b. Abī Yazīd—Nāfiʿ b. Jubayr—Abū Hurayra:

- "The Prophet went out in the middle of the day (and I went with him but) he did not speak to me nor I to him. After he had arrived at the market of the Banū Qaynuqāʿ, he went on until he sat down in the open space in front of Fāṭima's quarters and asked: 'Where is my little boy then? Where is my little boy then?' Fātima held him (i.e. Ḥasan) back for a while and I thought that she wanted to put on his string of beads or that she wanted to give him a wash, but the Prophet rushed forward and embraced and kissed him saying: 'God, (I love this boy), I beseech You to love him and to love those who love him'",

cf. Mz., X, no. **14634** (*kh*, 34/49, 5, *Fatḥ*, V, pp. 244 f, *m*, IV, pp. 1882 f, *s*, *q*, confirmed in Ḥum., no. 1043, IḤ., II, p. 249, Abū Yaʿlā, XI, pp. 278 f). Sufyān is CL. Apart from being a clear example of the *faḍāʾil* genre, this time highlighting the position of his grandson Ḥasan b. ʿAlī b. Abī Ṭālib, the tradition is supposed to bespeak the overall reverence of the companions for the Prophet when they accompanied him to some place.

With a strand on the authority of ʿAmr b. Dīnār—Wahb b. Munabbih—his brother Hammām b. Munabbih—Abū Hurayra:

- "There was no one who transmitted so many traditions on the authority of the Messenger of God as I except for ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ, for he wrote his traditions down, whereas I did not",

cf. Mz., X, no. **14800** (*kh*, 3/39, 3, *Fatḥ*, I, p. 217, *t*, *s*, confirmed in IḤ., II, pp. 248 f, Dārimī, I, p. 136). Ibn ʿUyayna is the believable CL. It goes without saying that IḤj. deals at length with the seeming irreconcilability of the contradictory reports concerning Ibn ʿAmr's and Abū Hurayra's respective tradition output, the latter's in reality far outstripping the former's. See furthermore for the early problem of writing or not writing traditions down, Cook's study in *Arabica*, XLIV, 1997, pp. 437-530.

angels who pass on the Word to the heavens below, cf. *q*, I, p. 70.

With a strand on the authority of Zuhrī—Abū Salama—Abū Hurayra, who related the Prophet's words:

- "God never listened[1] to anything as He listened to a prophet[2] singing the Qurʾān",

cf. Mz., XI, no. **15144** (*kh*, 66/19, 2, *m*, I, p. 545, *s*, confirmed in Ḥum., no. 949, Dārimī, I, p. 417, Abū Yaʿlā, X, pp. 369 f). Sufyān is (S)CL. Several diving strands onto Sufyān's alleged master Zuhrī supporting the same text may perhaps be construed by some as pointing to the latter as the CL, but they fail to convince on the whole, cf. nos. 15224, 15294, 15342. There are even some single diving strands onto Abū Salama in which the—probably fictitious—Muḥammad b. ʿAmr b. ʿAlqama turns up as transmitter, cf. no. 15005, IḤ., II, p. 450. This is proof of the popularity of this tradition, but a (S)CL older than Sufyān cannot be discerned in any of these.

With the same strand:

- "Al-Aqraʿ b. Ḥābis saw the Prophet kiss Ḥasan. He said: 'I have ten children and I never kissed anyone of them!' The Prophet said: 'He who does not show tenderness will not be shown tenderness'",

cf. Mz., XI, no. **15146** (*m*, IV, pp. 1808 f, *d*, *t*, confirmed in Ḥum., no. 1106, IḤ., II, p. 241). Sufyān is CL of this *faḍāʾil* tradition. The word for 'tenderness' used here, *raḥma*, has indeed a number of connotations, which reach far beyond mere tenderness. Kissing a grandson is a situation best described by the word tenderness but the word also means 'pity', 'compassion', 'mercy' and the like. All these connotations are closely associated with the concept of family relationship, in Arabic *raḥim*, a concept highly valued already before the advent of Islam. Compare a similar tradition of Aʿmash under no. 3211.

With a strand on the authority of ʿAmr b. Dīnār—ʿAmr b. ʿAbd Allāh b. Ṣafwān—Yazīd b. Shaybān:

- "Ibn Mirbaʿ came to us while we were at ʿArafa at a place that ʿAmr b. ʿAbd Allāh found somewhat far from the *imām*. Ibn Mirbaʿ said: 'I am the messenger of the Messenger of God. He has sent me to you to tell you: 'Stay at the spot where you perform the religious ceremonies of the pilgrimage, for you are conforming with an old usage[3] which you have inherited from your father Ibrāhīm'",

cf. Mz., XI, no. **15526** (*d*, *ʿAwn al-maʿbūd*, V, pp. 276 f, *t*, *s*, *q*, confirmed in Ḥum., no. 577, IḤ., IV, p. 137). Sufyān is the clear CL.

With a strand on the authority of ʿAmr b. Dīnār—ʿUrwa b. ʿĀmir—ʿUbayd b. Rifāʿa:

- "Asmāʾ bt. ʿUmays said one day to the Prophet: 'Messenger of God, the (evil) eye is about to smite the children I have with Jaʿfar (b. Abī Ṭālib), shall I utter incantations on their behalf?' 'Yes,' the Prophet replied, 'If there was ever anything conceivably capable of outrunning the Divine decree (*qadar*), it would have been the evil eye'",

cf. Mz., XI, no. **15758** (*t*, IV, p. 395, *q*, confirmed in Ḥum., no. 330, IḤ., VI, p. 438). Sufyān is (S)CL. He probably copied a *mursal* tradition of Mālik° (II, pp. 939 f) more elaborate but of the same tenor, cf. his *tarjama* under Mz., I, no. 136. The tradition reflects, as so many others on the evil eye, Islam's recognition of the phenomenon. Zurqānī confirms that the divine decree is far quicker than even the evil eye, since God fixed the *qadar* already some 50,000 years before the creation of the world, cf. IV, p. 323. The most famous tradition on the evil eye is the maxim *al-ʿayn ḥaqq*, 'the eye is true', for which see also Wuhayb b. Khālid under no. 5716.

With a strand on the authority of ʿAmr b. Dīnār—Sālim b. Shawwāl—Umm Ḥabība:

- "In the time the Prophet was still alive (, when we were performing the pilgrimage,) we established the practice to set out from Muzdalifa to Minā while it was still dark",

cf. Mz., XI, no. **15850** (*m*, II, p. 940, *s*, confirmed in Ḥum., no. 305, IḤ., VI, p. 426). Sufyān is (S)CL of this tradition which forms part of a MC on the permissibility of sending wives and children ahead from Muzdalifa to Minā in order to enable them to start the ritual throwing of pebbles before the multitudes of other pilgrims arrive. For another tradition which we may attribute to Sufyān, see no. 5864

1. The commentators hasten to point out that God's 'listening' may in no way be equated with man's listening, e.g. *ʿAwn al-maʿbūd*, IV, p. 241.
2. That is what it says literally, not *the* Prophet. The commentators leave this peculiar phrase of an unidentified prophet reciting the Qurʾān uncommented upon.
3. Cf. Lane, s.v. *irth*.

above. For an older CL in this MC, see Thawrī under nos. 5396 and 17479.

With a strand on the authority of Zuhrī—ʿUrwa b. az-Zubayr—Zaynab bt. Umm Salama—Umm Ḥabība bt. Abī Sufyān—Zaynab bt. Jaḥsh:

- "Red in the face the Prophet woke up from his sleep saying: 'There is no god but God, woe to the Arabs from the evil that has drawn near. Today the barrier against Yaʾjūj and Maʾjūj is opened this wide (and Sufyān made the sign of ten[1]). I asked: 'Messenger of God, will we all die even when there are still pious people among us?' 'Yes,' he said, 'when wickedness is rampant'",

cf. Mz., XI, no. **15880** (*kh*, 92/4, *Fatḥ*, XVI, pp. 117 f, *m*, IV, p. 2207, *t*, *s*, *q*, confirmed in Ḥum., no. 308, IḤ., VI, p. 428). This bundle shows up a number of SS-supported dives onto Zuhrī but the unmistakable CL is Sufyān. The wickedness referred to is said to comprise disobedience and all unlawful actions but especially fornication.

With a strand on the authority of Zuhrī—ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "The Prophet performed a *ṣalāt* in a garment with ornamental borders. He said: 'Those borders distract me from my *ṣalāt*, bring it to Abū Jahm and bring me a coarse cloak as he has, for the borders make me lose my concentration'",

cf. Mz., XII, no. **16434** (*kh*, 10/93, 2, *Fatḥ*, II, p. 377, *m*, I, p. 391, *d*, *s*, *q*, confirmed in IḤ., VI, pp. 37). Sufyān is the CL of this wording. The tradition is probably older than he, for there are several spiders with Zuhrī and Hishām as key figures supporting more or less the same story, which suggest this. And Mālik° has a *mursal* to this effect as well as a SS, cf. I, pp. 98 f. Whether it was Abū Jahm b. Ḥudhayfa or perhaps someone else who donated the costly mantle is not entirely certain. Abū Jahm was a respected elderly Qurayshī who was counted among the *muʿammarūn* of his days, for he had been present when the Kaʿba was built before Islam and also when ʿAbd Allāh b. az-Zubayr (re)built it. From him the statement is preserved that, already in the Jāhiliyya, he denounced wine drinking for it addled his brain. He was also a notorious wife-beater, cf. Mālik under no. 18038*. He embraced Islam on the occasion of the conquest of Mecca, cf. IḤj., *Iṣāba*, VII, pp. 71 ff. Some commentaries say that it was Abū Jahm who had presented the Prophet with such a mantle in the first place.

With the same strand:

- "The wife (called Tamīma bt. Wahb) of (a man called) Rifāʿa (b. Simwāl) came to the Prophet and said: 'I was the wife of Rifāʿa. He repudiated me three times whereupon I got married to ʿAbd ar-Raḥmān b. az-Zubayr, but he has a penis (as flaccid) as the unwoven fringe of a garment.' The Prophet smiled and asked: 'Would you like to return to Rifāʿa? (You may) not, until you have tasted his (sc. your present husband's) little honey and he has tasted yours'",

cf. Mz., XII, no. **16436** (*kh*, 52/3, 2, *m*, II, pp. 1055 f, *t*, *s*, *q*, confirmed in Ḥum., no. 226, IASh., IV, p. 274, IḤ., VI, p. 37, Dārimī, II, p. 215). Sufyān is the convincing CL of this wording. The—probably topical—story of the woman who was disappointed in her impotent husband and wanted to go back to her former husband is a famous one and may have become current long before Sufyān, but how long before is hard to say. In any case it is already found in Mālik°, II, p. 531, who identified the *dramatis personae* as indicated by the brackets above. Sufyān may in fact have modelled his version on Mālik's, as he so often did. And there is another version supported by a SS attested only in Mālik, ibidem, in which the persons involved remain anonymous. 'Little honey' is a metaphor for ejaculation, described by Ghazālī as the sweetest experience on earth which, if it lasts too long, may kill a person[2]. In the ancient Arabs' view ejaculation occurs to men and women alike and its mingling results in conception. The tradition is repeated in the *tarjama* of Zuhrī under this number, for it is likely that the story may go back to his lifetime.

For Sufyān's position in a MC on the run between

1. In the ancient Jāhilī art of counting on the fingers (dactylonomy) the sign of ten is made by placing the tip of the right index finger in the hollow of the upper thumb joint. This is the literal translation of the explanation IḤj. gives for the words *ʿaqada ʿashara*. Variants have instead *ʿaqada tisʿīn* (ninety) or *ʿaqada miʾa* (hundred) where the tip of the index finger is placed on the base of the thumb. The signs described here amount to making with the fingers a little circular hole as indication of the size of the hole made in the barrier. For more on dactylonomy, see the lemma *ḥisāb al-ʿaḳd* in *EI* 2 (Pellat).

2. Quoted in Zurqānī, III, p. 138, -8.

aṣ-Ṣafā and al-Marwa, no. **16438**, cf. Mālik under no. 17151*.

For Sufyān's position in a MC on the shortening of the *ṣalāt* when away from home, no. **16439**, see Mālik under no. 16348°.

With the same strand:

- "The Prophet used to perform the *ʿaṣr ṣalāt* while the sun was still shining in my room and shade had not yet pervaded it",

cf. Mz., XII, no. **16440** (*kh*, 9/13, 3, *m*, I, p. 426, *q*, confirmed in Ḥum., no. 169). Sufyān is CL of this wording which is a good deal less ambiguous than the one he may have modelled it on, for which see Mālik under no. 16596°. Qutayba b. Saʿīd probably copied Sufyān's example, cf. Mz., XII, no. 16585.

For Sufyān's participation in a tradition on mourning, no. **16441**, see Mālik under no. 15874*.

With the same strand and another one via Hishām b. ʿUrwa—his father ʿUrwa b. az-Zubayr (paraphrase of some differently worded reports all amounting to the same story):

- "Once Abū Hurayra sat down just outside ʿĀʾisha's quarters while she was performing a supererogatory prayer and he began to intone: 'Listen to me, lady of this house, listen to me, lady of this house,' whereupon he started to rattle off traditions. Before she had finished her prayers, Abū Hurayra stood up and left. ʿĀʾisha said to ʿUrwa: 'Are you not surprised at this man? If I had caught up with him before he went away, I would have told him that the Messenger of God never rattled off traditions the way you do! Always when he recited to us traditions, he would articulate clearly to the point that you could have counted the individual words and letters, if you had wanted to do so'",

cf. Mz., XII, nos. **16445**, 16934 (*kh*, 61/23, 26, *Fatḥ*, VII, pp. 389 f, *m*, IV, p. 2298, *d*, *ʿAwn al-maʿbūd*, X, p. 63, confirmed in Ḥum., no. 247, Abū Yaʿlā, VIII, pp. 136 f). Sufyān is the only key figure in this tangle of strands who may be held accountable for one of its wordings, all the others are just SS-supported with Zuhrī turning out to be a popular target for numerous dives. The variants translated here were partly distilled from wordings supported by those diving SSs. Cf. also Abū Yaʿlā, VII, p. 357. The term used for rattling off is *sard*. The tradition played a role in the polemics around the position of Abū Hurayra in Muslim ḥadīth literature, which was subject of heated discussions in the fifties and sixties of last century[1].

On using perfume during the state of consecration, no. **16446**, see Mālik under no. 17518*.

For Sufyān's position in no. **16447**, a tradition on the ceremonial necklaces for sacrificial victims, see ʿĀʾisha under no. 15947.

With the same strand:

- "The Prophet used to perform his night *ṣalāt* with me lying in front of him between him and his *qibla* like one faces a funeral procession",

cf. Mz., XII, no. **16448** (*m*, I, p. 366, *q*, confirmed in Ḥum., no. 171, IḤ., VI, p. 37). Sufyān is (S)CL. For more traditions from this what is in fact a MC, see Mālik under no. 17712° or Shuʿba under no. 17368. And there are several versions supported by late spiders and SSs, some with Zuhrī and Hishām b. ʿUrwa as SCLs, cf. nos. 16554, 16615, 16902, 17276, 17312.

With a strand on the authority of Maʿmar—Zuhrī—ʿUrwa—ʿĀʾisha:

- "The Prophet's favourite drink was sweet as well as cool",

cf. Mz., XII, no. **16648** (*t*, IV, pp. 307 f, *s*, *Kubrā*, IV, p. 190, confirmed in ʿAzq., X, p. 426, Ḥum., no. 257, IASh., VIII, p. 36, IḤ., VI, pp. 38, 40, Abū Yaʿlā, VIII, p. 14). Sufyān is the CL of this bundle.

With a strand on the authority of Hishām b. ʿUrwa—his father ʿUrwa b. az-Zubayr—ʿĀʾisha, who related the Prophet's words:

- "No one should use the expression *khabuthat nafsī*, but he should say instead *laqisat nafsī*",

cf. Mz., XII, no. **16925** (*m*, IV, p. 1765, *s*, confirmed in Ḥum., no. 262). Sufyān is (S)CL. The bundle shows up also a number of SSs. From IḤj., *Fatḥ*, XIII, p. 183, where the same tradition occurs supported by an otherwise unrelated SS[2], one can distil the reason why the Prophet allegedly preferred the second expression to the first. Both expressions convey more or less the same notion: 'to make someone's stomach turn', but the Prophet had the custom to replace words, whose sound he

1. Cf. *Authenticity*, p. 96, note 5.
2. The Sufyān mentioned in this SS is not Ibn ʿUyayna but Thawrī.

disliked because he found them *qabīḥ* (= ugly), by words which did not cause in him the association with *qubḥ* (= ugliness) such as *khabutha* and the adjective *khabīth*. On hearing the word *laqisa* one was only reminded of an overloaded stomach, whereas on hearing the word *khabutha* one gained the immediate association with terms such as *qabīḥ* and *qubḥ*.

With the same strand:

- "I used to race the Prophet and he had to let me overtake him, but when I had put on weight[1] and raced him, he outran me and said: 'This is because of that!'",

cf. Mz., XII, no. **16927** (*s*, *Kubrā*, V, p. 303, *q*, I, p. 636, confirmed in Ḥum., no. 261, IḤ., VI, p. 39). Sufyān is the CL of this wording. The tradition relating how the Prophet and his favourite wife, in playfulness (*mulāʿaba*), used to race each other appeared to be popular judging by the number of diving SSs supporting—partly considerably different—versions of it[2], which all come together in Hishām b. ʿUrwa. To decide therefore that he must be the CL of this tradition is, however, hazardous. To pin the present wording on Sufyān is safer.

For Sufyān's role in transmitting a report on the temporary bewitching of the Prophet, no. **16928**, see Hishām b. ʿUrwa under that number.

With the same strand:

- "Some Abyssinians were playing with their lances and I looked on over the Prophet's shoulder[3], until I turned away",

cf. Mz., XII, no. **16938** (*s*, *Kubrā*, V, p. 308, Ḥum., no. 254). It seems impossible to make out which CL might be responsible for bringing the oldest account of the lance-toting Africans into circulation. Sufyān is the only figure whose version of this popular image seems to have made it directly to a collection, namely Ḥumaydī's, but dealing with the tradition here in Sufyān's *tarjama* was done for the sake of convenience. See also Ibn Wahb under no. 16391. Skipping the tradition altogether would mean overlooking its obvious popularity, and that does not seem to be called for, no matter how poorly established Sufyān's position is in all the strands. The other versions, with their numerous variants, are either supported by even less convincing spiders or just SSs. The scene of Abyssinians, in some sources called as-Sūdān, dancing and gambolling in the mosque gave rise to a deluge of mostly SS-supported traditions, with or without additional remarks that it is in the end not reprehensible, not even for a young woman, to watch these antics. Besides, ʿĀʾisha is said to have turned away because the scene had begun to bore her. For surveys of a number of related traditions from this MC, see *s*, *Kubrā*, V, pp. 307 ff, *m*, II, pp. 607-10. Furthermore, see also IḤj., *Fatḥ*, II, pp. 95 f, III, pp. 95 ff, for extensive comments on the legal implications of permitting such goings-on in the mosque.

With a strand on the authority of ʿAmr b. Dīnār—ʿAṭāʾ b. Abī Rabāḥ—ʿĀʾisha:

- "Before the Prophet died, he had been allowed (as many) women (as he wished)",

cf. Mz., XII, no. **17389** (*t*, V, p. 356, *s*, VI, p. 56, confirmed in Ḥum., no. 235, Bay., VII, p. 54). Sufyān is (S)CL of this wording. The number of women the Prophet was allowed to marry above four gave rise to a MC in which this is one of several traditions.

For his position in a *ḥajj* tradition, Mz., XII, no. **17482**, see Mālik under no. 16591° for a *matn* on which Sufyān probably modelled his.

With a strand on the authority of ʿAbd ar-Raḥmān b. al-Qāsim or Zuhrī—al-Qāsim b. Muḥammad b. Abī Bakr—ʿĀʾisha:

- "The Prophet entered my quarters. When he saw that I had covered the storeroom with a curtain in which there were images, he tore it down, his face reddened and he said: 'ʿĀʾisha, the people who on the Day of Resurrection before God will be punished most severely are those who imitate God's creation (in the things they make)'",

cf. Mz., XII, nos. **17483**, 17551 (*kh*, 77/91, *m*, III, p. 1668, *s*, confirmed in Ḥum., no. 251, IASh., VIII, p. 295, IḤ., VI, p. 36). Sufyān is the clear CL of the wording. This tradition is one of the many belonging to the extensive MC on the Islamic *bilderverbot*. For some older texts, see Zuhrī under no. 3779.

For no. **17484**, a tradition on the creation of an

1. Curiously, if taken literally, this information has to be seen next to the report on ʿĀʾisha's body weight described as particularly slight in the preamble to the famous *ḥadīth al-ifk*, see Zuhrī under no. 16126, as well as *Sīra*, III, p. 310.
2. Cf. nos. 16761 (*s*), 17736 (*d*), 17776 (*s*), 17793 (*s*).
3. Literally: 'from between his ear and his shoulder', or some other, similar phrases.

artificial foster relationship (*riḍāʿ al-kabīr*), see Zuhrī under no. 16467.

With a strand on the authority of Abū Yaʿfūr Waqdān[1]—Abū ʿḍ-Ḍuḥā Muslim b. Ṣubayḥ—Masrūq—ʿĀʾisha:

- "When the last ten days (sc. of Ramaḍān) had begun, the Prophet used to pass the night in religious service (*aḥyā ʾl-layl*); he would wake up his family and he would worship[2] in sincere devotion",

cf. Mz., XII, no. **17637** (*kh*, 32/5, *m*, II, p. 832, *d*, *s*, *q*, confirmed in Ḥum., no. 187). Sufyān is the clear CL. The final ten days of Ramaḍān were especially important, for it was believed that *laylat al-qadr* was included in them.

With a strand on the authority of Ziyād b. Saʿd—Zayd b. Abī ʿAttāb and a strand on the authority of Abū ʿn-Naḍr Sālim—Abū Salama b. ʿAbd ar-Raḥmān—ʿĀʾisha:

- "When the Prophet had performed his two early morning *rakʿa*s and I was awake, he would talk to me and when I was'nt, he would lie down again",

cf. Mz., XII, nos. **17707**, 17711 (*kh*, 19/24, *m*, I, p. 511, *d*, confirmed in Ḥum., nos. 175, 176). Sufyān is (S)CL. *d* and *t* also list this tradition but with Mālik instead of Sufyān in the strand. In the presently available *Muwaṭṭaʾ* editions it could not be located.

No. **17859** is a tradition from the MC on women purifying themselves of menstrual blood. Sufyān is one of the key figures in its bundle: his older colleague, Wuhayb b. Khālid, is slightly better attested in the sources, cf. his *tarjama*.

With a strand on the authority of ʿAbd Rabbihi b. Saʿīd[3]—ʿAmra bt. ʿAbd ar-Raḥmān—ʿĀʾisha:

- "In the presence of someone who was ill the Prophet used to intone: 'In the name of God, the dust of our land, mixed with the spittle of one of us, will heal our sick, with the consent of our Lord'",

cf. Mz., XII, no. **17906** (*kh*, *Fatḥ*, XII, pp. 317 f, *m*, IV, p. 1724, *d*, *s*, *q*, confirmed in Ḥum., no. 252, IḤ., VI, p. 93). Sufyān is CL. The tradition has a few textual variants which are on the whole insignificant and have therefore been left out of consideration. This is an example of a Prophetic incantation to ward off sickness; it is moulded into four short, rhyming lines. The action undertaken while this incantation is pronounced consists of pressing briefly a moistened finger tip on the ground and then rubbing it on the sore, the wound or the painful spot of the diseased person. It was thought that the spittle of the Prophet—he is the 'one of us' in the rhyme—together with dust from the holy earth of Medina (or in fact any place in the Muslim homeland[4]) would generate healing. That is why the traveller, about to set out on a journey, is advised to take at least some dust of his home town with him. If the water he brought along does not last him until the end of his journey and he is forced to drink water from distant places, he is to sprinkle some dust from his home town in the water-skin in order to ward off evil. For all this information, see IḤj. in *Fatḥ*, ibidem.

With a strand on the authority of Ibn Abī Najīḥ ʿAbd Allāh b. Yasār—Mujāhid b. Jabr—Umm Hāniʾ:

- "When the Prophet came to Mecca he had his hair plaited in four braids",

cf. Mz., XII, no. **18011** (*d*, *ʿAwn al-maʿbūd*, XI, p. 163, *t*, *q*, confirmed in IḤ., VI, pp. 341, 425). Sufyān is CL.

With a strand on the authority of Yazīd b. Yazīd b. Jābir—ʿAbd ar-Raḥmān b. Abī ʿAmra—his grandmother Kabsha bt. Thābit al-Anṣāriyya:

- "The Prophet entered my quarters and, standing upright, he drank from the mouth of a water-skin that was hanging (sc. on the wall). I got up and cut the mouth of the water-skin off in order to acquire the blessing (which the Prophet's mouth might have left on it)",

cf. Mz., XII, no. **18049** ((*t*, IV, p. 306, *q*, II, p. 1132, confirmed in Ḥum., no. 354, IḤ., VI, p. 434).

1. Waqdān or Wāqid, a man who is reported to have died some seventy-five years before Sufyān! IḤj. does not believe this and insists that it must have been in a later year, cf. *Tahdhīb*, XI, p. 123. Another solution for the link Abū Yaʿfūr / Sufyān is found in opting for an alternative Abū Yaʿfūr figure, the otherwise equally obscure Abū Yaʿfūr ʿAbd ar-Raḥmān b. ʿUbayd b. Nisṭās, cf. *Fatḥ*, V, p. 174.
2. The metaphor used here, 'he bound his loincloth (*izār*) tightly around his waist', indicates that he would refrain from intercourse.
3. He is the lesser known brother of the well-known CL Yaḥyā b. Saʿīd al-Anṣārī.

4. A place especially recommended for gathering dust from is Buṭḥān, one of the riverbeds in Medina, cf. IḤj., XII, p. 318, -10, Yāqūt, *Buldān*, I, pp. 662 f.

Sufyān is (S)CL. The tradition constitutes a 'concession' (*rukhṣa*) of no. 4138 in which folding the mouth of a water-skin in order to drink from it and drinking while standing upright is frowned upon.

With a strand on the authority of Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba and Ibn ʿAbbās—Maymūna:

- "The Prophet passed by a sheep given from the alms to a *mawlāt* of Maymūna; it had died (without having been slaughtered ritually) and he advised to have its hide tanned so that that might be made use of. 'But it is *mayta*,' he was told, whereupon he said: 'Eating from it is forbidden (but, after tanning, its hide is allowed)'",

cf. Mz., XII, no. **18066** (*m*, I, p. 276, *d*, *s*, *q*, confirmed in Ḥum., no. 315, IASh., VIII, p. 191, IḤ, VI, p. 329). Sufyān b. ʿUyayna is the CL of this version, part of a huge MC on the tanning of hides of *mayta* and other forbidden animals. For other *isnād* bundles supporting versions of the MC on this issue with Sufyān as more or less clear PCL, cf. Zayd b. Aslam under Mz., V, no. 5822, and Zuhrī under no. 5839. Mālik is also CL in a bundle supporting a *matn* of this MC, cf. his *tarjama* no. 17991°.

With a strand on the authority of ʿUbayd Allāh b. ʿAbd Allāh b. al-Aṣamm—his uncle Yazīd b. al-Aṣamm—his maternal aunt Maymūna (paraphrase incorporating a number of variants):

- "If a lamb or kid had wanted to pass underneath the outstretched upper arms of the Prophet while he was performing a prostration, it could have done so",

cf. Mz., XII, no. **18083** (*m*, I, p. 356, *d*, *ʿAwn al-maʿbūd*, III, p. 117, *s*, *q*, confirmed in Ḥum., no. 314, IḤ., VI, p. 331). Sufyān is the clear CL. The tradition is transmitted in several different wordings, but they all amount to the same thing.

With a strand on the authority of Ayyūb b. Mūsā—Saʿīd b. Abī Saʿīd al-Maqburī—ʿAbd Allāh b. Rāfiʿ—Umm Salama, the wife of the Prophet:

- "I asked the Prophet: 'Messenger of God, I am accustomed to plait my hair. Do I have to unplait it for the ritual purification after intercourse?' 'No,' he said, 'it will suffice if you throw three handfuls of water over your head after which you pour water over it; then you will have achieved purification",

cf. Mz., XIII, no. **18172** (*m*, I, pp. 259 f, *d*, *t*, *s*, *q*, confirmed in Ḥum., no. 294, IḤ., VI, p. 289, Ibn Ḥibbān, II, pp. 253 f). Sufyān is CL. He is flanked in this bundle by various diving SSs.

With a strand on the authority of ʿAbd Allāh b. Abī Najīḥ—his father Yasār Abū Najīḥ ath-Thaqafī—ʿUbayd b. ʿUmayr:

- "When Abū Salama had died, Umm Salama said: 'A stranger[1] who died in a strange land! I shall certainly weep over him so that people talk about him!' When I prepared myself to start weeping over him, a woman from the Ṣaʿīd[2] approached in order to offer her services as keening woman. But the Prophet went up to her and said: 'Do you want to let the devil enter a house from which God had removed him?' He said this twice, and so I desisted from weeping altogether and I did not cry",

cf. Mz., XIII, no. **18195** (*m*, II, p. 635, confirmed in IASh., III, p. 391, Ḥum., no. 291, IḤ., VI, p. 289, Abū Yaʿlā, XII, pp. 381, 388). Sufyān is CL in this version from the large MC on lamentations or weeping over the dead. For more on this important MC, see Shuʿba under no. 10536.

With a strand on the authority of Zuhrī—Nabhān, the *mukātab* slave of Umm Salama, related how Umm Salama told him that the Prophet had said to her:

- "When one of you women has a *mukātab* slave who is about to terminate his *mukātaba* contract (by making the final payment and thus acquiring his freedom), you must henceforth veil yourself for him",

cf. Mz., XIII, no. **18221** (*d*, *ʿAwn al-maʿbūd*, X, pp. 309 f, *t*, *s*, *q*, confirmed in Ḥum., no. 289, IḤ., VI, p. 289, Abū Yaʿlā, XII, p. 388). Sufyān is the clear CL, but in this bundle there are the usual diving SSs discernible (e.g. from ʿAzq. via Maʿmar) onto Zuhrī launched by his younger colleagues, cf. Abū Yaʿlā, XII, p. 389. For more on the *mukātab* slave,

1. Abū Salama hailed originally from Mecca, and he died in Medina.
2. It refers here to the ʿAwālī of Medina which Lane defines as certain towns or villages in the exterior of Medina, the nearest four miles distant from it, and the most distant in the direction of Najd eight.

see Yaḥyā b. Saʿīd al-Anṣārī under no. 17938.

With a strand on the authority of ʿUbayd Allāh b. Abī Yazīd—his father Abū Yazīd al-Makkī—Umm Ayyūb bt. Qays b. Saʿd[1]:

- "The Prophet came to us and we took it upon ourselves to prepare a meal for him in which we put some of that herb (i.e. garlic). When we had brought it to him, he turned away from it in disgust but he said to his companions: 'Eat from it by all means, but I am not like you, for I fear to offend my intimate friend' (i.e. the angel Jibrīl)",

cf. Mz., XIII, no. **18304** (*t*, IV, p. 262, *q*, II, p. 1116, confirmed in Ḥum., no. 339, IASh., VIII, pp. 113 f, IḤ., VI, pp. 433, 462, Dārimī, II, p. 139). Sufyān is the clear CL of this tradition which is a *rukhṣa* permitting the eating of garlic, a custom which was expressly frowned upon in other traditions. It is only in IḤ. that we find the gloss 'angel' for 'my intimate' (*ṣāḥibī*). All the other sources leave this close associate unidentified. For another *rukhṣa*, see Shuʿba under n. 3455.

With a strand on the authority of ʿAbd al-Ḥamīd b. Jubayr—Saʿīd b. al-Musayyab—Umm Sharīk:

- "The Prophet ordered the lizards called *wazagh* to be killed",

cf. Mz., XIII, no. **18329** (*kh*, 59/15, 8, *m*, IV, p. 1757, *s*, *q*, confirmed in IASh., V, p. 401, Ḥum., no. 350, IḤ, VI, p. 462). A *wazagh* is a gecko. It was also called a *fuwaysiq*, i.e. 'little transgressor'. The Meccan ʿAbd al-Ḥamīd, an otherwise obscure transmitter, is the SCL of this bundle and Sufyān b. ʿUyayna its conceivable CL. Ibn Jurayj also figures prominently in this bundle (cf. IḤ., VI, p. 421, Dārimī, II, pp, 121 f), but Sufyān's position is on the whole far better attested. That is why Ibn Jurayj's position was taken to be the target of one Egyptian and several Iraqi dives.

With a strand on the authority of Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Umm Qays bt. Miḥṣan:

- "I entered the living quarters of the Prophet with a little son of mine whom I had treated for an inflammation of his fauces (*ʿudhra*) (by rubbing the inside of his throat). He said: 'Why do you cause your children pain, make use rather of this (medicine made of) Indian aloes wood, for therein there are seven medications, for example for *dhāt al-janb*; it is either introduced into the nose against *ʿudhra* or administered through the corner of the mouth against *dhāt al-janb*'",

cf. Mz., XIII, no. **18343** (*kh*, 76/10, *Fatḥ*, XII, p. 254, *m*, IV, p. 1734, *d*, *ʿAwn al-maʿbūd*, X, pp. 257 f, *s*, *q*, confirmed in Ḥum., no. 344, IḤ., VI, p. 355). Sufyān is the clear CL. The exact identification of the illnesses mentioned is not certain, but *dhāt al-janb* is probably pleurisy and the description of *ʿudhra* is strongly reminiscent of tonsillitis, but both identifications, for which see Lane s.vv, are at most tentative. Indian aloes, *ʿūd hindī* (Lane: aromatized wood used for fumigation), is also called *qusṭ* or *kusṭ hindī*[2]. The commentators add that the seven medications are confined to two in this tradition, because at the time of transmission it was probably only those two that were known and the Prophet left the other five unmentioned, because the circumstances at the time he made the statement did not require him to go into further details. In later times *ʿūd* or *qusṭ* (*kusṭ*) *hindī*, pulverized and mixed with water, produced the medicine referred to. It was known to cause menstrual blood as well as urine to flow copiously, to kill intestinal worms; it was furthermore thought to ward off poison and intermittent fever that every so often skips two days, and other types of periodic fever; it heats the guts, stirs sexual appetite and it is also used as ointment to smear pimples (*kalaf*) with. Another angle of looking at the 'seven medications' is to consider them as seven ways in which medicines are administered or used: as ointment (*ṭilāʾ*), or draught (*shurb*), or a warm poultice (*takmīd*), or fomentation (*tanṭīl*), or fumigation (*tabkhīr*), or introduced through the nose (*saʿūṭ*) or into the corner of the mouth (*ludūd*). See the commentaries listed above.

With a strand on the authority of ʿUbayd Allāh b. Abī Yazīd—his father Abū Yazīd al-Makkī—Sibāʿ b. Thābit …, and with a strand on the authority of ʿAmr b. Dīnār—ʿAṭāʾ b. Abī Rabāḥ—Ḥabība bt. Maysara al-Fihriyya, both from Umm Kurz al-Khuzāʿiyya al-Kaʿbiyya, who related the Prophet's words in respect of the sacrifice called *ʿaqīqa* (paraphrase):

1. She was a woman from Khazraj, the wife of Abū Ayyūb, cf. IḤj., *Iṣāba*, VIII, p. 174.

2. In *Random House Dictionary* we read apud costusroot: the fragrant root of a composite herb, *Saussurea lappa*, native of Kashmir, yielding an essential oil used in the manufacture of perfumes.

- "The sacrifice on the occasion of the birth of a baby boy is two sheep (of equal qualities) and for a baby girl one, irrespective of whether they are male or female",

cf. Mz., XIII, nos. **18347**, 18352 (*d*, *ʿAwn al-maʿbūd*, VIII, pp. 25 f, *s*, *q*, confirmed in Ṭay., no. 1634, IASh., VIII, pp. 49 f, Ḥum., nos. 345, 346, IḤ., VI, p. 381). Sufyān is CL of the wording of this *ʿaqīqa* tradition which is part of the large MC on the subject which has its origins in the earliest times. Next to Sufyān we see a number of spider and SS-supported dives from, among others, ʿAzq.[1] For a much older tradition from this MC, see Qatāda under no. 4581. The tradition invites the following remarks and digressions; for references, see *ʿAwn al-maʿbūd*, VIII, pp. 25-33, Mālik, II, pp. 500 ff, Zurqānī, III, pp. 96-3, IḤj., *Fatḥ*, XII, pp. 5-14.

The offering of an animal, a sheep or a goat, on the occasion of a birth was a custom that probably has its roots in the Jāhiliyya. The hair of the baby was shaved off and its head was smeared with the blood of the sacrificial animal in order to ward off evil. This last custom was abolished in Islam. The sacrifice was accompanied by the custom to shave off after one week the infant's hair and to give away the weight thereof—a dirham or less—in silver as alms[2]. The baby's head was then rubbed with perfume, *zaʿfarān* (saffron) or *khalūq*[3].

In the version of this tradition supported by the strand featuring Sibāʿ the statement about the sacrificial animals is preceded by the words: 'Let the birds sit on their nests', i.e. do not disturb them. This is a reference to the pre-Islamic custom to read omens in the flight of birds: frightened off their perch or nest by shouts or the throwing of pebbles, a bird flying away towards the left was seen as a bad omen, a bird flying off to the right as a favourable sign (cf. Fahd, pp. 438 f).

A glimpse of the awareness with the ancient Arabs—an awareness not seldom absent nowadays—that there is an interrelatedness between different derivatives within one Arabic root, *ʿaqqa* in this case, is reflected in the spider-supported tradition:

- "Asked about the *ʿaqīqa* sacrifice, the Prophet said: 'God does not like (v.l. I do not like) *ʿuqūq*', as if he objected to the (sound of the) word. And he went on: 'He who has a baby son born to him and he wants to perform an act of piety (*nusuk*) for him, let him sacrifice … etc.'",

cf. Mz., VI, no. 8700 (*d*, *ʿAwn al-maʿbūd*, VIII, pp. 31 f, *s*, ʿAzq., IV, p. 330, IASh., VIII, p. 50). The *isnād* strands present a key figure, the relatively little known Dāwūd b. Qays al-Farrāʾ, but it is hard to say whether he is more than the fortuitous common target of some SSs. The commentator makes clear that the Prophet may have disliked the word *ʿuqūq* because of the consideration that *ʿaqīqa* and *ʿuqūq* are both derived from the same root (*aṣl*) and *ʿuqūq* means 'recalcitrance', 'disobedience' on the part of children vis-à-vis parents, which is regarded as one of the most reprehensible offences in Islam.

Suhayl b. Abī Ṣāliḥ, according to the *rijāl* dictionaries, a controversial Medinese transmitter (d. 138/755). He is a classic example of an artificial CL, since he turns out to be the target of numerous dives. A thorough scrutiny of the *isnād* constellations in which he occurs in Mz. leaves one with only one conclusion, namely that he is merely someone who is dived at: he never occupies in any of those a position that could remotely be qualified as that of a CL or (S)CL, since transmitters who are recorded as having been his direct pupils only sporadically turn out to be PCLs. Among those we find only Thawrī, Mālik b. Anas and Sufyān b. ʿUyayna who occasionally turn out to be (S)CL in a Suhayl-supported report.

Sulaymān b. al-Mughīra, a *mawlā* from Baṣra who died in 165/782, generally considered a reliable transmitter. Shuʿba allegedly gave him the honorary title 'the lord of the people of Baṣra'[4]. He emerges occasionally as an alternative CL in bundles next to Shuʿba, see there under nos. 1267, 9656 and 18322.

With a strand on the authority of Ḥumayd b. Hilāl—Abū Burda:

- "ʿĀ'isha showed us a coarse loincloth and a felted, patched upper garment and said:

1. Another *ʿaqīqa* tradition supported by a particularly complex bundle which consists of a bunch of superimposed spiders and SSs, is listed in Mz., IV, no. 4485.
2. Māwardī is quoted in IḤj.'s *Fatḥ*, XII, p. 13, as disapproving the shaving off the hair of a baby girl, but some adherents of the school of Ibn Ḥanbal insist on that too.
3. Lane, s.v.: a perfume … it is composed of saffron and other things; and redness and yellowness are predominant in it.

4. Cf. Dhahabī, *Siyar*, VII, p. 417.

'Dressed in these garments the Messenger of God passed away",

cf. Mz., XII, no. **17693** (*kh*, 77/19, 3, *m*, III, p. 1649, *d*, confirmed in IḤ., VI, p. 32). Sulaymān b. al-Mughīra is (S)CL. Ibn ʿUlayya probably copied him supporting his version via Ayyūb as-Sakhtiyānī to Ḥumayd. The tradition is interpreted as reflecting the Prophet's simple lifestyle.

Sulaymān b. Ṭarkhān at-Taymī, d. 143/760 at the alleged age of ninety-seven[1]. He was a well-known transmitter of Baṣra, famous for his ascetic lifestyle.

With a strand on the authority of the *muʿammar* Abū ʿUthmān ʿAbd ar-Raḥmān b. Mull—Usāma b. Zayd, who related the Prophet's words:

- "I have not left behind any temptation (*fitna*) more pernicious for men than women",

cf. Mz., I, no. **99** (*kh*, 67/17, 4, *m*, IV, p. 2098, *t*, *s*, *q*, confirmed in Ḥum., no. 546, IASh., IV, p. 405, IḤ., V, pp. 200, 210, Abū Yaʿlā, II, p. 260, Ibn Ḥibbān, VII, p. 583, Bay., VII, p. 91, *Ḥilya*, III, p. 35). Sulaymān at-Taymī is the convincing CL of this tradition. Its *isnād* bundle was studied elsewhere[2]. There we find also a diagram of its bundle without, however, all the strands coming together in the CL referred to in the sources enumerated above. IḤj. tones down this tradition somewhat by a few qualifying statements. Quoting an anonymous wise man he says that women may very well be pernicious, but their most pernicious aspect is their indispensability (*istighnāʾ*, cf. IḤj., *Fatḥ*, XI, p. 40, -4): even though lacking in brains and religious devotion, they entice man to seek them out and have his way with them, something which distracts him from his religious duties. Significantly, Q. LXIV: 14, cited by *kh* in the introduction to this tradition, is supposed to have been revealed in connection[3] with one ʿAwf b. Mālik al-Ashjaʿī whose wife and children tried to persuade him not to leave them behind in Mecca and join the Prophet in Medina.

With the same strand the Prophet's words:

- "(I dreamt that) I stood at the gate of Paradise and the majority of those entering by it were the indigent while the owners of riches were restrained there. Those destined for Hell were led thereto. And (I dreamt that) I stood at the gate of Hell and saw that the majority of those entering by it were women",

cf. Mz., I, no. **100** (*kh*, 67/88, *m*, IV, p. 2096, *s*, confirmed in IḤ., V, pp. 205, 209 f). Sulaymān at-Taymī is (S)CL. The final sentence occurs so often in different forms and guises that it can be labelled as topical. The supposed overall sinfulness of women is qualified by IḤj. He points out that the reason why so many women end up in Hell lies in the fact that women are often guilty of certain offences enumerated in the tradition listed by *kh* just before the present one: they (voluntarily) fast without obtaining their husbands' permission first and they let strangers into the house likewise without their husbands' approval. Moreover, half of the merit she earns by spending his money (sc. in alms) goes to him anyway, cf. IḤj., *Fatḥ*, XI, pp. 208 f.

With a strand on the authority of Abū Mijlaz Lāḥiq b. Ḥumayd—Anas:

- "For a whole month the Prophet inserted after the bow in the morning *ṣalāt* a brief time of immobility (*qunūt*) during which he offered up a silent prayer invoking God's curse upon (the men of) Riʿl and Dhakwān saying: '(The men of) ʿUṣayya rebelled against God and His Messenger'",

cf. Mz., I, no. **1650** (*kh*, 64/28/9, *m*, I, 468, *s*, confirmed in IASh., II, p. 310, IḤ., III, p. 116, 204, Abū Yaʿlā, VII, pp. 252 f, *Ḥilya*, III, p. 36). Sulaymān is CL in this version which is part of a large MC dealing with the multiple and controversial aspects of *qunūt*. *Qunūt* is a technical term for various actions in Islamic ritual: observing a moment of standing immobile after certain positions within a *rakʿa*, offering up prayers and supplications during such periods[4], confessing to be God's servant, etc. For more details, see Lane and *EI* 2, s.v. *ḳunūt* (Wensinck). Ibn ʿUmar is recorded as dismissing the practice as an innovation (*bidʿa*), but the Prophet is said to have observed the practice until his death, cf. Zurqānī, I, pp. 322 f. The tradition translated above constitutes a late development in the discussion on its permissibility. The names mentioned are those of three branches of the Banū Sulaym which are said to have broken their promise to Muḥammad

1. Cf. Dhahabī, *Siyar*, VI, p. 202.
2. Cf. *Qanṭara* (I), pp. 344-52.
3. Cf. Ṭabarī, *Tafsīr*, XXXVIII, p. 125.
4. In ʿAzq., III, p. 108 we find the wording of such a prayer in rhyme prose figuring in morning and/or *witr ṣalāt*s; on pp. 112, 114 some more *qunūt* prayers are listed.

by murdering his emissaries, the so-called *qurrāʾ*[1] at a certain well, Biʾr Maʿūna, four months after the battle of Uḥud in 4/625. Other CLs responsible for *qunūt* traditions are Shuʿba, see there under no. 1273, Hishām ad-Dastuwāʾī under no. 1354, and Mālik under no. 208°.

With a strand on the authority of Aslam al-ʿIjlī—Bishr b. Shaghāf—ʿAbd Allāh b. ʿAmr:

- "A man came to the Prophet and asked him about the blast of the trumpet. 'That is a horn which is blown (sc. on the Day of Resurrection),' answered the Prophet",

cf. Mz., VI, no. **8608** (*d*, *ʿAwn al-maʿbūd*, XIII, p. 49, *t*, *s*, confirmed in IḤ., II, pp. 162, 192, Dārimī, II, p. 418). Sulaymān at-Taymī is CL. The tradition is transmitted in various, otherwise insignificant textual wordings. The one who is alleged to blow the trumpet on the Day of Resurrection is the archangel Isrāfīl. For details, see *ḳiyāma* in *EI* 2 (Gardet). Isrāfīl is flanked by the angels Jibrīl and Mīkāʾīl. A transmitter who is identified with another Isrāfīl tradition is the Medinese storyteller Ismāʿīl b. Rāfiʿ, cf. IḤj., *Fatḥ*, XIV, p. 156, line 5; he is reported to have moved to Baṣra later in life. IḤj. quotes from the *Kitāb al-ʿaẓama* by Abū 'sh-Shaykh (d. 369/979, cf. *GAS*, I, 200 f) who records a report from Wahb b. Munabbih according to which God created the trumpet from a white pearl, transparent as glass. He ordered the angel to take up the trumpet in which there were as many holes (*thaqb*) as there were created souls. God ordered Isrāfīl to blow the trumpet, whereupon all the souls were returned to their former bodies.

With a strand on the authority of Abū ʿUthmān ʿAbd ar-Raḥmān b. Mull—ʿAbd Allāh b. Masʿūd, who related the Prophet's words (somewhat shortened paraphrase):

- "Let no one stay away from his morning meal (*saḥūr*, sc. during Ramaḍān) because of Bilāl's announcing an *adhān*. For he announces a *ṣalāt* when it is still dark in order that the one who is at that moment engaged in a nocturnal prayer exercise might break it off, and in order to rouse the person who is asleep (so that he can get himself ready for the *saḥūr* in time before the fast)",

cf. Mz. VII, no. **9375** (*kh*, 10/13, *m*, II, pp. 768 f, *d*, *s*, *q*, confirmed in Ṭay., no. 350, IASh., III, p. 9, IḤ., I, pp. 386, 392, 435, Ibn Ḥibbān, V, p. 194, Bay., I, 381). Sulaymān is the undeniable CL. For a similar tradition, cf. Mālik under no. 7237°.

With the same strand:

- "The Prophet forbade (townsfolk to leave town) to meet (nomads in the desert in order to dupe them) in transactions (by offering to pay prices for commodities and beasts far lower than those obtaining in the markets in town)",

cf. Mz., VII, no. **9377** (*kh*, 34/71, 3, *m*, III, p. 1156, *t*, *q*, confirmed in ʿAzq., VIII, p. 201, IASh., VI, p. 399, IḤ., I, p. 430). With his three believable PCLs, his son Muʿtamir, ʿAbd Allāh b. al-Mubārak and Yaḥyā b. Saʿīd al-Qaṭṭān, Sulaymān at-Taymī may be considered the CL of the wording. This prohibition of what is succinctly worded in Arabic *talaqqī al-buyūʿ* refers to a probably ancient practice of city-dwellers to take advantage of the guilelessness of bedouins who are not aware of current market prices. See ʿAbd Allāh b. ʿAbbās under no. 5706. Shuʿba may have modelled his later version on this one of Sulaymān, see his *tarjama* under no. 13411 for an extensive commentary.

With a strand on the authority of Bakr b. ʿAbd Allāh al-Muzanī—Abū Rāfiʿ Nufayʿ al-Baṣrī:

- "I performed a midnight *ṣalāt* with Abū Hurayra. Then he recited: 'When the heavens are torn asunder … (LXXXIV)' and he performed a prostration. I asked him: 'Why did you perform this prostration?' 'I performed it behind the Prophet,' he replied, 'and I will not cease performing it, until I meet him'",

cf. Mz., X, no. **14649** (*kh*, 17/11, *m*, I, p. 407, *d*, *s*, confirmed in IḤ., II, p. 229, *Ḥilya*, VII, p. 177). Sulaymān is (S)CL in this early Prophetic version of an ancient discussion issue. For later (S)CLs in similar versions, see Mālik under no. 14969°, and Sufyān b. ʿUyayna under no. 14206. Hishām ad-Dastuwāʾī is (S)CL in no. 15426.

Ṭalḥa b. Muṣarrif, a successor from Kūfa who died in 112/730. Because of his Qurʾān expertise he was called *sayyid al-qurrāʾ*, but Ibn Saʿd has a report according to which he abhorred the position and entrusted the teaching of the Qurʾān to Aʿmash (cf. IS, VI, p. 215, Ibn al-Jazarī, *Ghāyat an-nihāya*

1. For an interpretation of this appellative, see our study in *JESHO*, XVI, 1973, pp. 113-29, and *EI* 2, s.v. *ḳurrāʾ* (Nagel).

fī ṭabaqāt al-qurrā', no. 1488). He seems to have participated in the battle of Jamājim (in the year 83/702, cf. Fasawī, II, p. 584). He occurs in only a few *isnād*s, such as Mz., III, no. 3935, which is a spider, and see furthermore Abū Usāma under no. 5523 and Wakīʿ under no. 5524. He seems to have been a convenient link with Kūfa's youngest companion ʿAbd Allāh b. Abī Awfā for Mālik b. Mighwal, cf. there under no. 5170. He occurs surprisingly often in *isnād* strands featuring *muʿammarūn* and other longeval successors, see *Ḥilya*, V, p. 20[1]. Moreover, Ṭalḥa features several times in diving SSs let down onto him by (a pupil of) his pupil Mālik b. Mighwal and various other (pupils of) alleged pupils, cf. his *tarjama* in *Ḥilya*, V, pp. 15-29.

There is one tradition which is supported by a bundle in which Ṭalḥa occupies a key position which may be construed as that of a CL:

With a strand on the authority of ʿAbd ar-Raḥmān b. ʿAwsaja—al-Barā' b. ʿĀzib, who related the Prophet's words:

- "Adorn the Qur'ān with your voices",

cf. Mz., II, no. **1775** (*d*, *ʿAwn al-maʿbūd*, IV, p. 239, *s*, *q*, confirmed in Ṭay., no. 738, IASh., II, pp. 521 f, X, p. 462, IḤ., IV, pp. 283, 285, 296, 304, Dārimī, II, p. 565, Fasawī, II, p. 102, III, p. 178). In this bundle Ṭalḥa's position is based upon just two PCLs, Aʿmash and Shuʿba, as well as a few rather less impressive SSs. In view of his purported Qur'ān expertise he might conceivably be this tradition's originator. But the matter of Ṭalḥa's authorship is perhaps clinched by the deluge of people mentioned in *Ḥilya*, V, p. 27, as having transmitted it from him. This slogan-like saying constitutes a case of inversion (*qalb*), say the commentators, in which the two final words are to be interpreted as if they were in reverse order, not *zayyinū 'l-qur'ān bi-aṣwātikum* but *zayyinū aṣwātakum bi 'l-qur'ān*, i.e. adorn your voices with Qur'ān recitation. If the considerations mentioned above are assumed to be the correct analytical interpretation of the bundle, we have here one of the *very first* Prophetic traditions with a CL who hails perhaps from the first/seventh century.

1. In *Ḥilya*, V, p. 20, -5, it says that Ṭalḥa b. Muṣarrif heard from, among others, a number of older successors and Khaḍārima. Lane, s.n., following the *Tāj*, defines Khaḍārima as certain people of Persian extraction who, in early Islam, went to live in Syria. However, in the *Ḥilya*, in Ṭalḥa's *tarjama*, the appellative Khaḍārima is immediately followed by an enumeration of *exclusively* Kūfan, *not* Syrian, transmitters among whom we find no less than three *muʿammarūn*, Suwayd b. Ghafala, Zirr b. Ḥubaysh, and Zayd b. Wahb. It is surely hazardous to conclude from this that the appellative Khaḍārima was also used as a plural of *mukhaḍram* = (in this context) *muʿammar*, for that has only the plural *mukhaḍramūna*. It is clear that we have here a corruption of the text and any emendation is risky. To remain on the safe side, it is perhaps best to interpret *khaḍārima* as the plural of *khiḍrim* which has among other meanings the connotation 'munificent'. But that seems a meaningless, not to say vacuous, solution.

Ṭalḥa b. Yaḥyā b. Ṭalḥa at-Taymī, a Medinese who settled in Kūfa. He is said to have died in 146-8/763-5). He was generally deemed a controversial transmitter of the sort upon whom all kinds of (often contradictory) qualifications were applicable[2].

With a strand on the authority of his aunt ʿĀ'isha bt. Ṭalḥa—ʿĀ'isha: a tradition transmitted in two versions which, together, amount to the following story (paraphrase of both versions):

- "One day the Prophet said to me: 'Have you got any food?' 'No,' I said. 'So I will fast,' he said and left. Later a visitor presented me with a gift of food. When the Prophet came to my quarters another time, I said 'I have been presented with a gift of food, I saved some of it for you.' 'What is it?', he asked. '*Ḥays*[3],' I said. 'Bring it here,' he said. So I brought it to him and he ate. Then he said: 'When I got up this morning, I decided to spend the day fasting[4]!'",

cf. Mz., XII, no. **17872** (*m*, II, pp. 808 f, *d*, *ʿAwn al-maʿbūd*, VII, p. 90, *t*, *s*, confirmed in Ḥum., no. 191, IḤ., VI, p. 49). Ṭalḥa is (S)CL. When one begins a fast, one is obliged to formulate the intention (*niyya*) thereto before dawn and one breaks the fast at the proper time, namely at sunset. However, this tradition is adduced as a 'concession' (*rukhṣa*) in the general rule pertaining to voluntary fasting that one may start such a fast without a *niyya* before

2. *Ṣadūq*, *lam yakun bi 'l-qawī*, *ṣāliḥ al-ḥadīth*, *thiqa*, *munkar al-ḥadīth*, *laysa bihi ba's*, *ḥasan* or *ṣaḥīḥ al-ḥadīth*, *kāna yukhṭi'u*, *fī ḥadīthihi līn*, etc. One may be inclined to think that the *rijāl* experts did not know.
3. Dates mixed with clarified butter and dried curd (*aqiṭ*) or breadcrumbs kneaded together in such a way that the date stones can be picked out easily, cf. Lane, p. 686.
4. In one version he added: 'But I shall fast another day instead', cf. *ʿAwn al-maʿbūd*, ibidem, the commentary of Ibn al-Qayyim.

dawn and break it in the middle of the day, if one wants that.

With the same strand:

- "The Prophet was invited to attend the funeral of a baby boy of the Anṣār. I said to him: 'Messenger of God, a blessed state will be his, he will be one of the sparrows of Paradise! He has never done wrong, nor has wrong spoiled him!' The Prophet said: 'What you say is not correct, ʿĀʾisha. God created Paradise and He created the beings destined for Paradise while they were still in the loins of their parents. And God created Hell and He created the beings eventually peopling Hell while they were still in the loins of their parents'",

cf. Mz., XII, no. **17873** (*m*, IV, p. 2050, *d*, *ʿAwn al-maʿbūd*, XII, pp. 317 f, *s*, *q*, confirmed in Ṭay., no. 1574, Ḥum., no. 265, IḤ., VI, pp. 41, 208). Ṭalḥa is (S)CL. Moreover, he is especially associated with this particular ḥadīth, cf. IḤ., *ʿIlal*, I, p. 210, ʿUqaylī, II, p. 226, IḤj., *Tahdhīb*, V, p. 28. The tradition plays an important role in early discussions in Islam on the question of predestination vis-à-vis free will and on the lot of the children of unbelievers.

Tamīm ad-Dārī, a Christian convert to Islam who died in 40/660. He was one of Islam's first storytellers and he is also credited with having been the first to light a lamp in the mosque, cf. IḤj., *Iṣāba*, I, p. 368. He converted to Islam in the year 9/630. The Prophet had promised him some property near Jerusalem which was handed over upon the conquest of Jerusalem under ʿUmar, cf. IS, VII 2, p. 129, 24, IḤj., *Fatḥ*, XV, p. 48.

Without the more elaborate ones among its preambles, a shortened paraphrase is presented here of a story complete with a selection of numerous narrative variants. There is the usual shift from third person singular to first person plural. Although there is no discernible originator of the story, the reason for listing it here may become apparent in the commentary following it.

With a number of single strands and spiders all eventually converging in Shaʿbī—the companion Fāṭima bt. Qays:

- "I heard that a congregational *ṣalāt* was announced. I went out and performed it with the Prophet. When he had finished, he sat down on the pulpit and with a smile on his face he addressed the people: 'Everybody must stay in his place. Do you know why I have called you here together? No? It was not because I wanted to warn you for something bad or good. But Tamīm ad-Dārī here, who used to be a Christian, came to me and swore allegiance to me. He told me a story which tallies with what I once told you about the Dajjāl.

  At one time Tamīm travelled with thirty men on a ship. Bad weather caused them to be tossed about for a month. Seated on the gunwales, they finally drew near an island where they disembarked. There came towards them a large, female creature which was so hoary that you could not tell its front from its back. They said: 'Woe unto you, who are you?' 'I am the Jassāsa,' the creature said. 'Go to that man in yonder castle (v.l. monastery), for he urgently needs to hear your news.' When the creature had mentioned that man, we began to fear that she was a devil. We hurried towards that monastery and there we found a one-eyed man so large as we had never seen before. He was securely fettered with his hands tied to his neck. He asked: 'Who are you?' 'We are Arabs,' we said. 'Has a prophet been sent to you?', he asked. 'Yes,' we said. 'Do the people obey him?' 'Yes,' we said. Thereupon the man said: 'That will do them good' … He suddenly jumped up with a tremendous leap so that we thought he was about to make his escape. We shouted: 'Who are you?' 'I am the Dajjāl,' he said, 'and I shall tread everywhere on earth except Mecca and the Odoriferous (i.e. Medina[1]).' So rejoice, you Muslims', the Prophet concluded his story, 'for the Dajjāl will not enter our odoriferous city!'",

cf. Mz., XII, no. **18024** (*m*, IV, pp. 2262-5, *d*, *t*, *s*, *q*, confirmed in Ṭay., no. 1646, Ḥum., no. 364, IḤ., VI, pp. 374, 412 f, 416 ff, Ibn Ḥibbān, VIII, pp. 277 ff[#]). This tangle of spiders and SSs has one

1. Medina being nicknamed 'the odoriferous' constitutes a case of antiphrasis, or a jocular euphemism because of the at the time generally recognized unwholesomeness of its air.

single key figure who might qualify as SCL, that is Shaʿbī (cf. the diagram further down), but no transmitter could possibly be assumed to have been its (S)CL or CL. The earliest available collector who lists the story is Ṭay. The collectors with the largest number of SSs are IḤ. and Muslim, the latter having provided also an over-elaborate preamble (cf. *m*, IV, pp. 2261 f). But as far as the strands in this tangle of spiders are concerned, the Jassāsa story is of anonymous origin, the figure of the erstwhile Christian Tamīm ad-Dārī forming a convenient springboard. Jassāsa means '(female) spy', for it is she who allegedly betrays the whereabouts of the Dajjāl, the antichrist. That we see here the Prophet of Islam depicted as parading a feature of Muslim eschatology supposedly borrowed from a Christian spokesman was already for Goldziher something to draw attention to, cf. *Muh. Stud.*, II, p. 381.

Ṭāwūs b. Kaysān, *mawlā*, a famous *faqīh*. ʿAzq. and IASh. abound in *aqwāl* and *mursalāt* attributed to him. As is so often the case with contemporary fellow-*fuqahā*ʾ, many customs in fashion and cosmetics are said to be due to him, cf. IS, V, pp. 391 f. He lived in Janad in Yemen where he died in 106/724, allegedly at the age of some ninety years. Many legal issues discussed in his days emerge in the canonical collections in wide-ranging MCs supported by bundles, spiders and SSs in which Ṭāwūs' name is often inserted, probably because of his frequently attested private opinions on these issues. But although he occurs hundreds of times in *isnād* strands, in not a single one could he as (S)CL be associated with the *matn*s supported by them. His case is comparable with that of Ḥasan al-Baṣrī.

aṭ-Ṭayālisī, Abū Dāwūd, a *mawlā* of the Āl az-Zubayr, who died in 203 or 204/818-9. There are numerous traditions that he probably incorporated in his collection, but which did not make it to the Hyderabad edition of his *Musnad* currently available. There is, however, no reason to assume that they therefore never formed part of the huge collection of traditions with which he is credited in the sources. In IḤj., *Tahdhīb*, IV, pp. 183 f, the numbers 30,000 and 40,000 are mentioned, figures which, if compared with the collections of his peers ʿAzq. and IASh., are not at all improbable. His *Musnad* as we have it now has the characteristics of a collection from which the *mawqūfāt*, the *mursalāt*, and the *aqwāl*, which were originally in it have been carefully removed by an anonymous transmitter sometime in the course of its transmission history. See Dhahabī, *Siyar*, VII, p. 206, where Ṭayālisī says: I heard 7,000 trads, from Shuʿba and then he adds: i.e. including *āthār* and *maqāṭīʿ*. But also traditions with *marfūʿ* strands are missing. Thus we find the following:

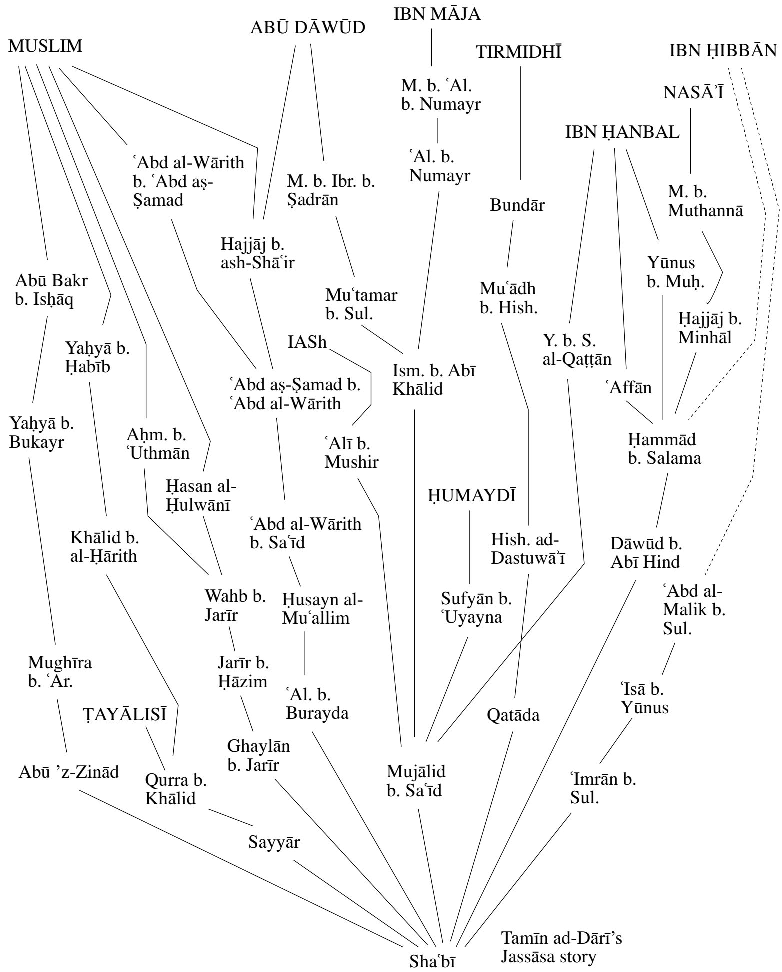
With a strand on the authority of Muḥammad b. Muslim b. Abī 'l-Waḍḍāḥ (i.e. Abū Saʿīd al-Muʾaddib)—ʿAbd al-Karīm b. Mālik al-Jazarī—Mujāhid—ʿAbd Allāh b. as-Sāʾib:

- "The Prophet used to perform four (*rakʿa*s) after the sun had started on its downward course before the *ẓuhr ṣalāt* proper saying: 'This is the hour when the gates of heaven are opened and I would like a pious deed of mine to ascend in it'",

cf. Mz., IV, no. **5318** (*t*, II, pp. 342 f, *s*, confirmed in IḤ., III, p. 411). All the sources mentioned claim that they had received this tradition from Ṭayālisī, who can therefore tentatively be considered to be its (S)CL, but it cannot be traced in the currently available editions of his *Musnad*.

Thābit b. Aslam al-Bunānī, very often called only Thābit, especially in Thābit / Anas strands, or Thābit al-Bunānī, a successor from Baṣra who died in 123/741 or 127/745. His role in history is hardly discernible in the sources. He was apparently a man given to asceticism who regaled the congregation in the mosque with *qiṣaṣ*. He is especially known from hundreds of bundles, spiders and single *isnād* strands ending in the companion Anas b. Mālik, *isnād* constellations of which he is never the CL and in which he had no hand. A few of his better-known pupils should rather be held responsible for Thābit / Anas traditions, such as the two Ḥammāds. Later ʿAzq. made also ample use of the strand via his usual Maʿmar b. Rāshid dives. Ibn ʿAdī says that whoever is struck by *munkar* material in Thābit's traditions should seek the fault for this not with Thābit but with his transmitters, because a number of *ḍuʿafā*ʾ and *majhūlūn* are known to have spread Thābit / Anas reports (cf. also *MT*, pp. 143 f). A bird's eye view of the distribution of Thābit / Anas-supported traditions in the canonical collections is found on p. 33 of the preliminary matter of Mz., vol. I.

Thawr b. Yazīd, a well-known transmitter from Ḥimṣ who was notorious for his Qadarite sympathies because of which his house was burnt down and he was banished from Ḥimṣ. Awzāʿī refused to shake hands with him. With an allusion to his name, which means bull, people were generally advised to be on their guard for him: don't let him butt you with his horns, cf. Mz., *Tahdhīb*, IV, p. 424-8.



But on the whole his traditions were thought of as those of a *ṣāliḥ* transmitter. He died in Damascus in 153/770. As is the case with most traditions from Syria, the bundles supporting them are mostly spidery and CL positions are difficult to discern. Even so Thawr may perhaps be credited with a few.

With a strand on the authority of Khālid b. Maʿdān—Abū Umāma Ṣudayy b. ʿAjlān:

- "When the evening meal was cleared away, the Prophet used to say: 'Glory be to God, with multiple, sincere and blessed praise, neither does He withhold (v.l. deny) (sc. His favour), nor does He abandon giving (sustenance), He is indispensable, our Lord'",

cf. Mz., IV, no. **4856** (*kh*, 70/54, 2, *d*, *ʿAwn al-maʿbūd*, X, pp. 234 f, *t*, *s*, *q*, also in IḤ., V, pp. 252, 256, Dārimī, II, p. 130). The translation reads somewhat awkwardly. The commentators connect the qualifications after the word 'neither' either with God or the food just eaten, cf. IḤj., *Fatḥ*, XI, pp. 513 f, *ʿAwn al-maʿbūd*, X, pp. 234 f. Thawr is the believable CL, also because Mz., in his *Tahdhīb*, IV, p. 421, identifies him with this very tradition. As is so often the case with Syrian traditions, its bundle parades various diving SSs but, even so, something that is even more conclusive, IḤj., in his *Fatḥ*, XI, p. 513, 17, labels Thawr as the *madār* of this tradition.

With a strand on the authority of Khālid b. Maʿdān—ʿAbd ar-Raḥmān b. ʿAmr as-Sulamī (and Ḥujr b. Ḥujr[1]):

- "We went to al-ʿIrbāḍ b. Sāriya[2] who was one of those in respect of whom Q. IX: 92

1. This person does not show up in this *isnād* strand in all the collections.
2. A companion who is said to have converted to Islam very early and who, later in life, went to live in Ḥimṣ where he died in 75/694, cf. IḤj., *Iṣāba*, IV, pp. 482 f.

was revealed: 'There is nothing to be held against those (people[1]) when they came to you for mounts when you told them 'I have no mounts to give you'. We greeted him and said: 'We have come to call on you and visit you in order to learn from you.' Al-ʿIrbāḍ said: 'One day the Prophet performed the *ṣalāt* with us. Then he faced us and delivered such an eloquent sermon that our eyes brimmed with tears and our hearts took fright. Assuming that the sermon was meant as a farewell, someone said: 'Messenger of God, what do you enjoin us to do?' He said: 'I order you to fear God and to hearken and obey (those in power), even if he were an Abyssinian slave. He who lives after I have gone will surely see much controversy. I impose upon you my exemplary behaviour (i.e. my *sunna*) and you must adhere to the exemplary behaviour of the rightly guided caliphs and cling to that (as if) with your teeth. Beware of innovative ideas, for every innovation is (tantamount to) heresy and every heresy leads to perdition'",

cf. Mz., VII, no. **9890** (*d*, *ʿAwn al-maʿbūd*, XII, p. 234, *t*, *q*, confirmed in IḤ., IV, pp. 126# f, Dārimī, I, p. 57, Ṭabarī, *Tafsīr*, X, p. 212). Thawr is (S)CL. The qualification of the sermon as one uttered as a farewell exhortation is a topical device meant as extra emphasis. The best-known example of this topos is, of course, the farewell pilgrimage.

With a strand on the authority of Khālid b. Maʿdān—Rabīʿa al-Jurashī—ʿĀʾisha:

- "The Prophet used to observe voluntary fasts on Mondays and Thursdays. Sometimes he fasted the months of Shaʿbān and Ramaḍān consecutively[2]",

cf. Mz., XI, no. **16081** (*t*, III, p. 121, *s*, IV, pp. 153, 202 f, *q*, I, pp. 528, 553, confirmed in IḤ., VI, pp. 80#, 106, Abū Yaʿlā, VIII, p. 192, Ibn Ḥibbān, V, p. 261). Thawr is SCL of the wording and this bundle shows up some diving SSs which obscure his position. The second sentence of this tradition is not always combined with the first in the sources, but both parts do seem to be closely connected. For a version supported by a spider with Yaḥyā b. Abī Kathīr as key figure, see Mz., I, no. 126 (*d*, *ʿAwn al-maʿbūd*, VII, p. 72, *s*, Ṭay., no. 632, IḤ., V, pp. 200, 204 f, 208 f). The issue of these voluntary fasts is apparently ancient: there are several *mursalāt*, *mawqūfāt*, and *aqwāl* attributed to companions and followers in which the same preference is expressed, cf. ʿAzq., IV, pp. 314 f, IASh., III, pp. 42 f. The motive for preferring Mondays and Thursdays is thought to lie in the belief that, especially on those days, man's pious deeds are raised to God: if one is fasting, one may harbour the hope that God's judgement turns out lenient. Fasting two consecutive months is otherwise a controversial issue, cf. Lech, pp. 138 ff.

Thawrī, **Sufyān b. Saʿīd b. Masrūq ath-**, not to be confused with Sufyān b. ʿUyayna[3]. In this book he is exclusively referred to by his *nisba* Thawrī. He was an Arab from the tribe of Thawr b. ʿAbd Manāt. It is alleged that he was one of Kūfa's most outstanding ḥadīth experts. He is said to have been born in 97/716 and his death is recorded in 161/787. The Baṣran tradition scholar Shuʿba, who was ten years his senior, called him an *amīr al-muʾminīn fī 'l-ḥadīth*[4]. Thawrī went more than once to Baghdad, one time on his way to Bukhārā to claim an inheritance from a dead relative, when he was only eighteen years old[5]. He is noted for a mild form of *tashayyuʿ*: in awarding merit he preferred ʿAlī to ʿUthmān in third position after Abū Bakr and ʿUmar, thereby skipping ʿUthmān, which is called in Arabic *tathlīth*[6]. Eventually he is recorded to have

1. The reference is to a group of poor people who had allegedly expressed the wish to march forth with the Prophet on a military campaign but who had no animals to ride. When they asked for these, Muḥammad, to his regret, had to decline. The tradition must be seen in connection with the rule that those people who were forced to stay behind because they did not have riding animals when the Prophet and his men went on a campaign are in no way to blame for this.
2. In *ʿAwn al-maʿbūd*, VII, p. 71, we find a comment that the Prophet had no fixed custom for his voluntary fast of Shaʿbān: one year he would fast the entire month, the following year he would fast either the first few days or the last few days or the days in between. Like fasting on Mondays and Thursdays, fasting during the month of Shaʿbān was especially revered because pious deeds performed therein were believed to be raised to God for His appraisal.
3. Tradition scholars trying to distinguish between the namesakes Sufyān ath-Thawrī and Sufyān b. ʿUyayna, are adequately instructed by Dhahabī, *Siyar*, VII, pp. 464 ff.
4. Cf. IḤj., *Tahdhīb*, IV, p. 113.
5. Cf. *TB*, IX, pp. 152 f.
6. Cf. Dhahabī, *Siyar*, VII, p. 241.

given up his *tashayyuʿ* ideas[1]. Moreover, he was also known for *tadlīs*[2]. It is alleged in the sources that he fell out with the ʿAbbāsids. He had criticized Abū Jaʿfar al-Manṣūr for his ungodliness and fled to Mecca. Manṣūr had Thawrī arrested by the then Meccan governor in order to execute him. But the governor let him go after a while. On his way to Mecca himself, Manṣūr sent carpenters (*khashshābūn*) ahead to seek out Thawrī and crucify[3] him, but before reaching the city, the caliph died in 158/775[4]. Later Thawrī is said to have gone into hiding in Baṣra after the ʿAbbāsid caliph al-Mahdī had issued orders to have him arrested. Thawrī had namely thrown a document confirming his appointment as *qāḍī* in Kūfa into the Tigris[5]. But it is also tempting to assume, as pointed out elsewhere[6], that he had initially caused the ʿAbbāsids' displeasure for having brought into circulation a prophesy attributed to the Prophet in which the downfall of Baghdad was presaged because of the wickedness of its rulers, the so-called *tubnā madīnatun* tradition. He died in Baṣra in 161/778, sixty-four (lunar) years old.

Various scholars gave preference to Thawrī when he was weighed against other leading ḥadīth scholars, including Shuʿba[7]. It is curious how Thawrī and Shuʿba, both called *amīr al-muʾminīn fī ʾl-ḥadīth*, differ so much in total output, when their traditions in the canonical collections as listed in this book are compared: Shuʿba's vastly outnumber Thawrī's, even though his overall contribution to ḥadīth is estimated to be greater than Shuʿba's[8]. An explanation for the discrepancy may be sought in the large numbers of his *mawqūfāt*, *mursalāt*, and *aqwāl* that have found their way in pre-canonical collections as well as in such works as the *Ikhtilāf al-fuqahāʾ* collections by Shāfiʿī and Ṭabarī. On the other hand, see the *tarjama* of Shuʿba throughout for Thawrī's alternative CL positions. In his *Tahdhīb* Mizzī lists 218 teachers of Thawrī who occur in the canonical collections[9]. A sizeable percentage of these can be assumed to be fictitious. See further the *tarjama*s of Muḥammad b. Sīrīn, Saʿd b. Ibrāhīm (no. 11133), as well as Thawrī's father Saʿīd b. Masrūq. For a useful study on Thawrī, see H.P. Raddatz' monograph[10]. In sum, the relative paucity of Thawrī's traditions as compared with those of his peers, such as Aʿmash, Shuʿba and Mālik b. Anas, is a conclusion reached in this book, which, quite unexpectedly, presented itself.

Finally, the relatively high percentage of Thawrī's key figure occurrences in the bundles paraded in the following as SCL or (S)CL rather than as CL is something that may be deemed disappointing, but could not be avoided: bundle analysis as practised in this book is by its very nature more often than not merely tentative. The repertoire of CLs like Aʿmash, Shuʿba and Mālik b. Anas, to name a few of Thawrī's most eminent colleagues, is infinitely more productive and, in the end, satisfying.

Thawrī's traditions:

With a strand on the authority of Manṣūr b. al-Muʿtamir—Ṭalḥa b. Muṣarrif—Anas:

- "The Prophet chanced upon a date and said: 'If it had not been for the possibility that it belongs to the alms, I would have eaten it'",

cf. Mz., I, no. **923** (*kh*, 45/6, *m*, II, p. 752, *s*, confirmed in IḤ., III, pp. 119, 132). Thawrī is the SCL in this spidery bundle, but his position in it carries in any case more weight than the hordes of SSs converging in Anas supporting other versions of this tradition, for a survey of which see Abū Yaʿlā, V, p. 246. The tradition is part of a MC on the prohibition for the members of the Prophet's household to partake of foodstuffs submitted as alms. For an older *matn* of this MC, see Shuʿba under no. 14383.

For his (S)CL position in the Banū ʿUrayna story in Mz., I, no. **945**, see Muqātil b. Sulaymān.

For his (S)CL position in a *faḍāʾil* tradition extolling the virtues of certain prominent companions, see Khālid al-Ḥadhdhāʾ under Mz., I, no. **948**.

With a strand on the authority of Yaḥyā b. Hāniʾ—ʿAbd al-Ḥamīd b. Maḥmūd:

- "On a Friday I performed the *ṣalāt* together with Anas b. Mālik. We were pushed back-

1. Cf. Lālakāʾī, *Sharḥ uṣūl iʿtiqād ahl as-sunna wa ʾl-jamāʿa*, I, p. 63.
2. Dhahabī, *Siyar*, VII, p. 242.
3. For the practice of crucifixion as punishment in Islam, see *EI* 2, s.v. *ṣalb* (Vogel).
4. Cf, *TB*, IX, p. 159.
5. Cf. Ibn al-ʿIbād, *Shadharāt*, I, p. 250.
6. Cf. *MT*, pp. 207-14.
7. Cf. IḤj., *Tahdhīb*, IV, p. 113, penult.
8. Cf. IḤj., *Tahdhīb*, IV, p. 115, 8. In *TB*, IX, p. 171, it says that Thawrī transmitted three times as many traditions as Shuʿba, 30,000 vis-à-vis 10,000. Both figures are surely examples of hyperbole and can in no way be substantiated.
9. Cf. XI, pp. 155-61.
10. *Die Stellung und Bedeutung des Sufyān aṯ-Ṯawrī (gest. 778). Ein Beitrag zur Geistesgeschichte des frühen Islam*, Bonn 1967.

wards and forwards towards the pillars. Then Anas said: 'At the time the Prophet was still alive we used to avoid (performing the *ṣalāt* between the pillars)'",

cf. Mz., I, no. **980** (*d*, *ʿAwn al-maʿbūd*, II, p. 261, *t*, *s*, confirmed in IḤ., III, p. 131). Thawrī is SCL. Various reasons are given in the commentaries for the undesirability of performing a *ṣalāt* between the pillars of the mosque: on the one hand it breaks up the rows of the worshippers, while between the pillars the sandals of the worshippers are collected together. Another reason might have been the belief that the space between the pillars is reserved for the believing jinn. It was generally assumed that for a single individual performing a *ṣalāt* between the pillars was alright.

With a strand on the authority of Maʿmar b. Rāshid—Qatāda—Anas:

- "The Prophet used to visit all his wives having performed just one single *ghusl*",

cf. Mz., I, no. **1336** (*t*, I, p. 259, *s*, *q*, confirmed in IḤ., III, p. 185). Thawrī is no more than SCL in this tradition which is part of a large MC reflecting its importance as well as some seemingly insoluble confusion. But all the other numerous spiders and SSs supporting versions of it are younger as well as even less well attested. Yazīd b. Zurayʿ (d. 182/798) is SCL in his own spidery bundle, cf. no. 1186 (*kh*, 5/24, *Fatḥ*, I, pp. 406 f, *s*). The verb 'visit', according to a commentator, admits of two interpretations, in order to have intercourse or in order to renew his acquaintance in an ordinary sense, the first interpretation being the most likely. The tradition is associated with a much discussed issue: may a man approach his wife for a second time immediately after intercourse, or does he have to perform first an ablution in one form or another. The tradition is adduced as evidence that an ablution is not strictly obligatory, but it is pointed out that it is highly recommended, especially the rinsing of the penis. In his commentary of a similar, SS-supported version (IḤj., *Fatḥ*, sub *kh*, 5/12, 2[1]), IḤj. takes the opportunity to enumerate the names of all the Prophet's wives. After Khadīja had died, he got married to Sawda and upon arrival in Medina he married first ʿĀʾisha and after that Umm Salama, Ḥafṣa, Zaynab bt. Khuzayma[2] in the years 3 and 4, then Zaynab bt. Jaḥsh in the year 5, Juwayriyya in 6, then Ṣafiyya and Umm Ḥabība in the year7[3]. At the end of the SS-supported version mentioned above, someone allegedly asked Anas: 'Was the Prophet capable of this?' 'Yes,' Anas said, 'the rumour had spread among us (*kunnā nataḥaddathu*) that he had been given the strength of thirty men.'

With a strand on the authority of Zayd b. al-Ḥawārī al-ʿAmmī[4]—Abū Iyās Muʿāwiya b. Qurra—Anas b. Mālik, who related the Prophet's words:

- "Prayer offered up between the *adhān* and the *iqāma* will not be rejected",

cf. Mz., I, no. **1594** (*d*, *ʿAwn al-maʿbūd*, II, p. 157, *t*, *s*, confirmed in ʿAzq., I, p. 495, IASh., II, p. 488, X, p. 225, IḤ., III, p. 119, Bayhaqī, I, p. 410). Thawrī is the convincing CL of this tradition, but medieval *isnād* experts labelled its strand down to the Prophet weak because of Zayd al-ʿAmmī's position in it, who is generally declared unreliable. The tradition must obviously have been so popular that a host of SSs were invented in the course of time to grant it a higher status. For these strands, see IḤ., III, pp. 155, 225, 254, Abū Yaʿlā, VI, p. 353, Ibn Ḥibbān, III, p. 101, *TB*, IV, p. 347, VIII, p. 70. However, these strands do not allow us to determine a key figure who is older than Thawrī, but Isrāʾīl b. Yūnus (d. 162/779) could conceivably be considered as an alternative, younger key figure.

With a strand on the authority of Ismāʿīl b. ʿAbd ar-Raḥmān as-Suddī—Abū Hubayra Yaḥyā b. ʿAbbād b. Shaybān—Anas:

- "The Prophet was once asked whether (acidified) wine might be used as vinegar. 'No,' was the answer",

cf. Mz., I, no. **1668** (*m*, III, p. 1573, *d*, *t*, confirmed in IḤ., III, pp. 119, 180, Abū Yaʿlā, VII, p. 101, Fasawī, III, p. 186). Thawrī is in any case (S)CL, if not CL. The issue is probably an old one in view of the companions' alleged liking for bread made tasty with vinegar, as appears from ʿAzq., IX, pp. 252 f. Cf. also Lane, s.v. *iṣṭabagha*. But vinegar was apparently popular. There is a tradition which

1. This strand runs as follows: Bundār / Muʿādh b. Hishām / his father Hishām ad-Dastuwāʾī / Qatāda / Anas.
2. She died two or three months after the wedding.

3. A variant has eleven instead of nine wives; included in that number are Rayḥāna as well as Māriya, the Coptic slave girl who never became the Prophet's wife. However, the exact number is a matter of dispute for various reasons, cf. IḤj., ibidem.
4. The *nisba* ʿAmmī or ʿAmī mostly refers to a clan of Tamīm, but in IḤj., *Tahdhīb*, III, p. 408, another etymology is presented: he was called thus because he had the habit to reply when he was asked something: 'Wait until I have asked my uncle (*ammī*).

is probably a 'concession' in which the Prophet called vinegar among the tastiest condiments, see Yazīd b. Hārūn under no. 2291. And also the tradition with a strand on the authority of Hishām b. ʿUrwa—his father ʿUrwa b. az-Zubayr—ʿĀʾisha:

"Vinegar is an excellent condiment",

cf. Mz., XII, no. 16943 (*m*, III, p. 1621, *t*, *q*, confirmed in Dārimī, II, p. 138). Sulaymān b. Bilāl[1] is SCL, he is one of several key figures in bundles supporting similar texts from the important MC on vinegar. The obscure al-Muthannā b. Saʿīd aḍ-Ḍubaʿī is SCL in a spider supporting the same text (cf. Mz., II, no. 2338, *m*, *d*, *s*, Dārimī, II, p. 137). Also in Shīʿite tradition vinegar is especially recommended in that it strengthens brain power, and a house in which there is vinegar cannot be considered as lacking in condiments, e.g. cf. Muḥammad Khālid al-Barqī, *Kitāb al-maḥāsin*, Najaf 1964, pp. 402 f, 404-7.

With a strand on the authority of ʿAlqama b. Marthad and/or Muḥārib b. Dithār—Sulaymān b. Burayda—his father Burayda b. al-Ḥuṣayb:

- "On the Day that Mecca was conquered the Prophet performed all his *ṣalāt*s following one single *wuḍūʾ* after which he wiped over his shoes[2]. ʿUmar asked him: 'Today you did something you do not do otherwise.' 'That was on purpose,' the Prophet said",

cf. Mz., II, no. **1928** (*m*, I, p. 232, *d*, *t*, *s*, *q*, confirmed in ʿAzq., I, pp. 54 f, IASh., I, p. 29, IḤ., V, pp. 350, 351, 358, Dārimī, I, p. 176). Thawrī is the clear CL. The issue was an ancient one judging by the number of personal opinions on it expressed by all the great early *fuqahāʾ*, cf. ʿAzq., I, pp. 54-8, IASh., I, pp. 28 f. For another tradition in this MC, see Shuʿba under no. 1110.

With a strand on the authority of ʿAlqama b. Marthad—Sulaymān b. Burayda—his father Burayda b. al-Ḥuṣayb:

- "When the Prophet appointed a commander over an army or an expeditionary force[3], he ordered him to fear God and to take good care of his fellow-Muslims. Then he said: 'March forth in the name of God, in the path of God, fight those who do not believe in God, go forth, do not cheat in (dividing) the booty (*ghulūl*), do not break your promises, do not mutilate[4], do not kill children. When you encounter your polytheist enemies, make them three propositions and accept or reject their answer on the basis of how they respond to them. Invite them to embrace Islam and if they are willing, accept that from them and let them be. Then call on them to move from their living sites to the abode of the Emigrants and inform them that if they do that, they will have the same privileges and duties as the Emigrants. And if they refuse to move, inform them that they will be like the Muslims who live in the desert, to whom God's law[5] applies as to the believers, but they will not receive a share in the booty (*ghanīma*) or in subsequent revenues (from the conquered territories, *fayʾ*), except when they fight together with the Muslims. If they refuse, demand from them the poll tax (*jizya*). If they agree, accept that from them and let them be, but if they refuse, then ask God for succour and engage them in combat. When you lay siege to people in a fortress and they want you to grant them God's protection (*dhimma*) and the protection of His Prophet, then you should not grant them this but grant them your own protection and that of your companions. For if you fail in securing them your protection and that of your companions, that is in any case less ignominious than if you were to fail in securing them the protection of God and that of His Prophet. And if you lay siege to people in a fortress and they want you to impose upon them God's law, then do not impose upon them God's

1. Sulaymān b. Bilāl, a *mawlā* from Medina who gave legal advice and administered the land tax, is said to have died in 172/788 or 177/793.
2. For the wiping over the shoes, which by itself developed into one of the largest MCs in ḥadīth, see the *tarjama* of Shaʿbī, the introductory remarks preceding no. 11514.
3. A *sariyya* comprises from five to 300, 400 or 500 persons, cf. Lane, p. 1356, left column.
4. By cutting off their noses or ears.
5. Glossed as the duties to perform the *ṣalāt*, to afford the *zakāt*, etc., and suchlike prescriptions as lie at the basis of the law of retaliation and the paying of blood-money, cf. *ʿAwn al-maʿbūd*, VII, p. 195.

law but subject them rather to your own judgement, for you do not know whether or not you impose God's law upon them as it should be imposed'",

cf. Mz., II, no. **1929** (*m*, III, pp. 1356 ff, *d*, *t*, *s*, *q*, confirmed in ʿAzq., V, pp. 218 f, IASh., IX, p. 424, XII, pp. 237 f, 328, 361 f, 458, 493, IḤ., V, p. 352, 358, Dārimī, II, pp. 285 f). Thawrī is the convincing CL of the wording of this important military directive, but the scene depicting the Muslim warriors challenging their adversaries before engaging them in combat is found in a number of different wordings in Islam's earliest chronicles on the first conquests and it is likely that these represent more or less the common military strategy, albeit adorned with the usual topical, literary embellishments. It is found also centring in the Arab army commander an-Nuʿmān b. Muqarrin (cf. Mz., IX, no. 11648). Whether it can be established that it was the Prophet's own military strategy, as is stated here, remains to be proven, but it surely was ʿUmar b. al-Khaṭṭāb's strategy as is clear from the conquest literature[1]. Although Thawrī's CL position is undeniable, the bundle does show up a few—otherwise wholly unconvincing—SSs through Shuʿba.

With the same strand:

- "When the people went out to the graveyard, the Prophet taught them to say: 'Peace be upon you, you believing Muslim inhabitants of the resting places, if God wills, we shall join you, I ask God to forgive us as well as you'",

cf. Mz., II, no. **1930** (*m*, II, p. 671, *d*, *q*, confirmed in IḤ., V, pp. 353[#], 359 f). Thawrī is the SCL of this tradition, if not the (S)CL. *s* has preserved one SS with Shuʿba.

With the same strand (paraphrase in which most of the many variants are incorporated):

- "A man came to the Prophet and asked him about the exact times at which the *ṣalāt*s were to be performed. The Prophet said to him: 'Follow our example for the next two days. (Towards the end of the night he ordered Bilāl to utter the call to prayer and he performed the *ṣubḥ ṣalāt* at the beginning of dawn.) Then he ordered the man to perform the *ẓuhr ṣalāt*, when the sun was about to start on its downward course. Then he ordered him to perform the *ʿaṣr ṣalāt* when the sun was still shining high and bright. Then he ordered him to perform the *maghrib ṣalāt* when the sun was about to set. Then he ordered him to perform the *ʿishāʾ ṣalāt* when the final glow of the sun had disappeared. On the second day he ordered him to perform the *fajr ṣalāt* at daybreak. He allowed him to perform the *ẓuhr ṣalāt* when the worst of the heat was over. Then he ordered him to perform the *ʿaṣr ṣalāt* when the sun was still bright and pure without being yellow, but deferring it somewhat in comparison with the previous day. Then he ordered him to perform the *maghrib ṣalāt* before the final glow had disappeared. Then he ordered him to perform the *ʿishāʾ ṣalāt* when one third of the night had elapsed. At daybreak, (after performing the *fajr ṣalāt* when the sun had just begun to shine,) the Prophet asked: 'Where is that man who asked the question?' ' Here I am, Messenger of God,' the man said. 'The time-span for the performance of each *ṣalāt* falls exactly between the two points of time at which you have seen us perform our *ṣalāt*s these two days,' the Prophet said",

cf. Mz., II, no. **1931** (*m*, I, pp. 428 f, *t*, *s*, *q*, confirmed in IḤ., V, p. 349). Thawrī is in any case the SCL of this version from the huge MC on the *mawāqīt*, the exact times at which *ṣalāt*s have to be performed. The discussion on the issue will have started immediately after the final number of obligatory prayers had been fixed at five. Other versions may be considered somewhat more clear in their wording.

With the same strand the Prophet's words:

- "He who plays backgammon is like someone who plunges his hand into the flesh and blood of swine",

cf. Mz., II, no. **1935** (*m*, IV, p. 1770, *d*, *q*, confirmed in IḤ., V, pp. 352, 361, as well as 357[2]). Thawrī is

1. For a penetrating analysis of the 'call to embrace Islam' topos and a chronology of its evolution, see Albrecht Noth/Lawrence I. Conrad, *The Early Arabic Historical Tradition. A source-critical study*, translated from the German by Michael Bonner, Princeton 1994, pp. 88 f, 146-67.

2. IḤ., claims that he heard it from ʿAzq. but, as is so

the SCL of this tradition. The commentators add that the plunging of the hand, sc. into a dish of pig's meat and blood, is a metaphor for eating from it. While backgammon or tric-trac (modern Ar. *ṭāwula* or *ṭawla* from It. tavola) is thus forbidden, chess on the other hand was only found reprehensible (*makrūh*), cf. *ʿAwn al-maʿbūd*, XIII, p. 193[1].

With a strand on the authority of ʿAbd Allāh b. ʿAṭāʾ al-Makkī—ʿAbd Allāh b. Burayda—his father Burayda b. al-Ḥuṣayb:

- "A woman came to the Prophet and told him: 'I once practised charity by presenting my mother with a young slave girl. But now my mother has died and the slave girl is left behind.' The Prophet said: 'The merit (of having given the girl to your mother) remains with you and she will be returned to you as (part of) your mother's inheritance.' Then the woman went on: 'At her death my mother still had a month of fasting to perform; shall I perform that month on her behalf?' 'Yes,' the Prophet said. 'And my mother had never been on the pilgrimage,' the woman said, 'shall I therefore go on the pilgrimage on her behalf?' 'Yes,' the Prophet said",

cf. Mz., II, no. **1980** (*m*, II, p. 805, *t*, *s*, *q*, confirmed in IḤ., V, pp. 351, 361). In this very complex bundle Thawrī is the best-attested transmitter from the totally obscure SCL ʿAbd Allāh b. ʿAṭāʾ (d. ?), who is probably a *majhūl*. All the *isnād* strands converging in this ʿAbd Allāh and bypassing Thawrī have to be considered dives, but this analysis remains tentative. Another, later key figure in this what is in fact a complex of spiders superimposed upon one another is Isḥāq b. Yūsuf al-Azraq (d. 195/811), who has a similar *matn* supported by a strand via another son of Burayda, Sulaymān b. Burayda, cf. Mz., II, no. 1937.

With a strand on the authority of Manṣūr b. al-Muʿtamir—Sālim b. Abī 'l-Jaʿd—Jābir b. ʿAbd Allāh:

- "The Prophet prohibited the use of all receptacles (Ar. *ẓurūf*, for fruit juice to ferment therein). Then the Anṣār said: 'But we cannot do without receptacles[2].' The Prophet said: 'Alright, you may use them then (sc. as long as fruit juices that are kept therein are not left to ferment to the point that they cause intoxication)'",

cf. Mz., II, no. **2240** (*kh*, 74/8, *Fatḥ*, XII, pp. 157 f, *d*, *ʿAwn al-maʿbūd*, X, p. 118, *t*, *s*). The phrases in brackets have been added to the translation of this ultra-concise tradition in order to make it intelligible. They were borrowed from closely related but different versions from the 'concession' (*rukhṣa*) in the large MC on forbidden vessels, cf. *m*, III, pp. 1584, nos. 63-6. Thawrī is just about the believable CL of this 'concession'. It is curious that there is no corroboration of IḤ. strands to be found: in Jābir's *musnad* in IḤ. there are plenty of strands from Jābir supporting versions from the MC on forbidden vessels, but not this particular one. Sufyān b. ʿUyayna is CL in a similar *rukhṣa*-type tradition, cf. Mz., VI, no. 8895 (*kh*, 74/8, 2, *m*, III, p. 1585, *s*, Ḥum., no. 582). For an older bundle supporting a forbidden vessel-related tradition and a general introduction to the issue, see Ibrāhīm an-Nakhaʿī under no. 15936.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh, who related the Prophet's words:

- "When someone is invited (to a meal or banquet), he must accept the invitation; if he wants to partake of the food, he may, and if he does not, he need not",

cf. Mz., II, no. **2743** (*m*, II, p. 1054, *d*, *s*, confirmed in IḤ., III, p. 392[3], Ibn ʿAdī[3], VI, p. 125). Thawrī is the earliest (S)CL in the MC on the obligation to accept invitations to dinners and banquets, cf. *m*, II, pp. 1052-5. A later CL in this MC is Mālik, see there under no. 8339*. In view of the ubiquity of this etiquette in Arabic literature, it is likely to have its origin in the earliest times.

For Thawrī's position in a bundle supporting a tradition on the dropping of a morsel of food (Mz., II, no. **2745**), see Aʿmash under no. 2305.

With the same strand:

often the case, the tradition could not be located in the current edition of his *Muṣannaf*, although it would have fitted well on p. 468 of vol. X. So we may have to thank IḤ. for this strand.

1. For more on backgammon, see *EI* 2, s.v. *nard* (F. Rosenthal).

2. In a variant we read that *ẓurūf* are thought of here as synonymous with animal skins (= *asqiyā*ʾ), cf. Nawawī, XIII, pp. 167 f.

3. IḤ. cites a ʿAzq. *isnād*, but although the tradition would have fitted neatly on p. 448 of vol. X, it is not found in his *Muṣannaf*.

- "(At the end of the pilgrimage rites) with the divine restfulness (*sakīna*) having descended upon him, the Prophet pressed forward[1] (from Muzdalifa to Minā) and ordered the people to throw pebbles taking them between the finger tips and then he hastened back along the riverbed of Muḥassir[2]",

cf. Mz., II, no. **2747** (*d*, *ʿAwn al-maʿbūd*, V, p. 292, *s*, *q*, confirmed in IḤ., III, pp. 332, 367, 391, Dārimī, II, p. 86). With no less than seven SSs converging in him, Thawrī is in any case the SCL of this tradition which is part of the narrative cluster describing episodes from the farewell pilgrimage. He is also key figure in a spider supporting the final part of this *matn*, cf. no. 2751.

With a strand on the authority of Salama b. Kuhayl—Jundab b. ʿAbd Allāh al-Bajalī, who related the Prophet's words (paraphrase):

- "He who spreads (among the people rumours about his deeds in order to evoke praise, his true intentions) will be exposed by God, and he who acts ostentatiously (in order to gather acclaim, his true intentions) will be revealed by God",

cf. Mz., II, no. **3257** (*kh*, 81/36, *m*, IV, p. 2289, *q*, confirmed in IḤ., IV, p. 313[#], Abū Yaʿlā, III, p. 93). Thawrī is the SCL, and possibly the (S)CL, of this ultra-concise saying. Superimposed upon this bundle there is a spider with Sufyān b. ʿUyayna who may have copied Thawrī. The saying was apparently so popular that it caused a host of SSs to be created in support of it, but they do not produce an older or more likely originator, cf. Mz., nos. 3259, 4220 and IḤ., II, pp. 162, 195, 212, 223, V, p. 45.

With a strand on the authority of ʿAbd al-Malik b. ʿUmayr—Ribʿī b. Ḥirāsh—Ḥudhayfa b. al-Yamān:

- "When the Prophet went to bed he used to say: 'God, in Your name I live and die,' and when he woke up he would say: 'Praise be to God who resurrects us after He has caused us to die, He will raise us up (cf. Q. XXXV: 9)'",

cf. Mz., III no. **3308** (*kh*, 80/7, *d*, *ʿAwn al-maʿbūd*, XIII, p. 266, *t*, *s*, *q*, confirmed in IḤ., V, pp. 385, 397, 407[3]). Thawrī is in any case (S)CL, if not CL, of this tradition. The bundle is adorned with several, otherwise unconvincing, SSs.

With a strand on the authority of Abū Hāshim al-Wāsiṭī—Ismāʿīl b. Riyāḥ—his father Riyāḥ b. ʿAbīda—Abū Saʿīd al-Khudrī:

- "When the Prophet had finished eating, he used to say: 'Praise be to God who has fed us, who has given us to drink and who has made us Muslims'",

cf. Mz., III, no. **4035** (*d*, *ʿAwn al-maʿbūd*, X, p. 235, *tm*, *s*, confirmed in IḤ., III, p. 32). With only two poorly attested PCLs Thawrī is at most the SCL of this tradition.

With a strand on the authority of Ḥabīb b. Abī Thābit—Maymūn b. Abī Shabīb—Samura b. Jundab, who related the Prophet's words:

- "Dress in white clothes for they are the cleanest and the best and wrap your dead in white shrouds",

cf. Mz., IV, no. **4635** (*t*, V, p. 117, *s*, *q*, confirmed in IḤ., V, pp. 13, 19). Thawrī is no more than the SCL of this tradition.

With a strand on the authority of Abū Ḥāzim Salama b. Dīnār—Sahl b. Saʿd:

- "The men used to perform the *ṣalāt* together with the Prophet with their loin cloths tied to their neck the way boys do, this because they were (too) tight. Someone[4] said: 'Women, listen to me, do not raise your heads before the men have done so'",

cf. Mz., IV, no. **4681** (*kh*, 8/6, 2, *m*, I, p. 326, *d*, *s*, confirmed in IḤ., III, p. 433, V, p. 331, *Ḥilya*, III, p. 252). With two PCLs and several SSs Thawrī may

1. The verbs used here, *afāḍa* and *dafaʿa*, suggest haste. The commentators present an explanation other than a common urge to return as quickly as possible to Mecca: the pressing forward was dictated by the consideration that, in the Jāhiliyya, Arab tribesmen would halt their animals along this riverbed in order to reminisce over the exploits of their revered forefathers; that is why the Divine Lawgiver urged haste with the aim to upset ancestral habits, cf. *ʿAwn al-maʿbūd*, V, p. 293.

2. A riverbed between Mecca and ʿArafa, or between Minā and ʿArafa or between Muzdalifa and Minā, cf. Yāqūt, *Buldān*, IV, p. 426, an identification that does not seem very helpful. In *Kitāb muʿjam mā ʿstaʿjam* of Abū ʿUbayd al-Bakrī, ed. Wüstenfeld, II, p. 509, it is simply identified as a riverbed at Jamʿ, i.e. Muzdalifa.

3. This is again a tradition with a ʿAzq. strand not found in the *Muṣannaf.*

4. IḤj., *Fatḥ*, II, p. 19, prefers to identify this person with Bilāl, but other commentators say that it was either the Prophet himself or someone anonymous ordered by him to pass on this message to the women.

be considered in any case the (S)CL of the wording of this tradition, which plays a role in an ancient debate. Central in this debate was the question of whether one was allowed to perform the *ṣalāt* wrapped in only one garment and, if so, what part of the body that should cover in the first place, the upper part or the waist. Many *mawqūfāt*, *mursalāt*, and *aqwāl* (cf. ʿAzq., I, pp. 349-61, IASh., I, pp. 310-6) and a commentary like IḤj.'s *Fatḥ*, II, pp. 11-24, reflect the scarcity[1] in early Islam of proper garments that kept one's private parts, or 'nakedness' (*ʿawra*) hidden. (Inadvertently) exposing (*inkishāf*) of the *ʿawra* was generally felt to be reprehensible, but anyone who simply did not possess the necessary garments was allowed to participate in the congregational *ṣalāt* if he took special care. As the end of the debate we may consider a SS-supported tradition preserved in *kh*, cf. Mz., X, no. 14417 (*kh*, 8/9, IḤj., *Fatḥ*, II, pp. 21 f), which is also listed in ʿAzq., I, pp. 356 f, but as a *mursal*. Herein all the combinations of different clothes are enumerated which a person, who wants to perform a *ṣalāt*, should put on, that is, if God has made him so affluent that he has a choice: the *izār*, that is the waist wrapper, plus the *ridāʾ*; that is the garment that covers the upper part of the body; the *qamīṣ*, that is a sleeved undershirt, plus the *izār*; the *izār* plus the *qabāʾ*, that is a sleeved gown; the *sarāwīl*, trousers, plus the *ridāʾ*; the *sarāwīl* plus the *qamīṣ*; and the *sarāwīl* plus the *qabāʾ*. Finally, the *tubbān*, short-legged drawers, is mentioned in combination with one of the three upper garments *qabāʾ*, *qamīṣ*, or *ridāʾ*, with the added consideration that the first two of these are long enough to cover the thighs which are part of a man's 'nakedness' and which are usually left uncovered by the *tubbān*, whereas the *ridāʾ* is generally not long enough for that.

With the same strand:

- "Setting out on a military mission in the cause of God before noon or after is more meritorious than this world and what is in it",

cf. Mz., IV, no. **4682** (*kh*, 56/5, 3, *m*, III, p. 1500, *s*, confirmed in IḤ., III, p. 433, V, p. 335, Dārimī, II, p. 267). In this spidery bundle Thawrī is no more than SCL. ʿAbd al-ʿAzīz b. Abī Ḥāzim (d. 184/800) is SCL in another spidery bundle supporting the same saying, which is however preceded by the statement: 'The spot where one puts one's whip in Paradise is better than this world and what is in it', cf. Mz., IV, no. 4716.

With the same strand the Prophet's words:

- "The people will always prosper as long as they hasten to break their fast (sc. when the time thereto has come)",

cf. Mz., IV, no. **4685** (*m*, II, p. 771, *t*, confirmed in ʿAzq., IV, p. 226, IASh., III, p. 13, IḤ., V, pp. 330, 331, 334-6, Dārimī, II, p. 12). Thawrī is the clear CL. Alongside him there is someone else who could conceivably be identified as CL, that is Mālik, cf. Mz., V, no. 4746 (*kh*, 30/45, *t*, Mālik*, I, p. 288, IḤ., V, pp. 337, 339). Zurqānī (II, p. 158) says that Thawrī copied this *matn* from Mālik. It is possible that the one copied the other. In any case, there are several *mursalāt* in ʿAzq. and IASh. supporting this saying, so Thawrī as well as Mālik may themselves have been inspired by an older authority.

With a strand on the authority of Simāk b. Ḥarb—Suwayd b. Qays:

- "Together with Makhrafa (var. Makhrama) al-ʿAbdī I transported clothes from Hajar to Mecca. The Prophet came to us and negotiated with us for a pair of breeches and we sold it to him. There was a man there who weighed (coins in order to settle) the price. The Prophet told him: 'Weigh (these coins) and give him overweight'",

cf. Mz., IV, no. **4810** (*d*, *ʿAwn al-maʿbūd*, IX, pp. 132 f, *t*, *s*, *q*, confirmed in ʿAzq., VIII, p. 68, IASh., VI, p. 586, IḤ., IV, p. 352). Thawrī appears the clear CL. In this bundle there is a second, less well-attested CL, namely Shuʿba (*d*, *s*, *q*, confirmed in Ṭay., no. 1193, IḤ., IV, p. 352) who, this time, may have copied Thawrī. The issue of weights of coins vis-à-vis weights of goods is extensively dwelt on by Suyūṭī in his commentary on *s*, cf. VII, pp. 284 f. There is considerable confusion as to the correct identity of the companion in the *isnād*. The strands through Shuʿba list instead of Suwayd a certain Abū Ṣafwān Mālik b. ʿAmīra, but IḤj. maintains that both are one and the same person, cf. *Iṣāba*, V, p. 741, III, p. 228[2]. The commentators of this tradition

1. From a non-canonical tradition belonging to the same MC and listed in *Ḥilya*, III, p. 252, it appears that a sizeable number of companions performing the *ṣalāt* behind the Prophet were known by the appellative *aṣḥāb al-ʿaqd*, 'the people of the knot', because they had only one single garment, a waist wrapper, the loose ends of which they tied across their shoulders for the *ṣalāt*. IḤj., *Fatḥ*, II, pp. 13, 82 f, identifies them with the *ahl aṣ-ṣuffa*, the poor of Medina (cf. *EI* 2, s.n.).

2. No. 3609, read: *ʿan Abī Ṣafwān Mālik* instead of *ʿan Abī Ṣafwān b. Mālik*.

all agree that Thawrī's text is the better preserved of the two.

With a strand on the authority of Salama b. Kuhayl—al-Ḥasan al-ʿUranī—Ibn ʿAbbās:

- "(On the farewell pilgrimage) in the night following the day at Muzdalifa the Prophet sent us boys from the clan of ʿAbd al-Muṭṭalib on our donkeys ahead (to Minā). Patting us on our thighs he said: 'Boys, do not (start) throwing the pebbles before the sun has risen'",

cf. Mz., IV, no. **5396** (*d*, *ʿAwn al-maʿbūd*, V, p. 289, *s*, *q*, confirmed in Ṭay., no. 2767, Ḥum., no. 465, IḤ., I, pp. 234, 343). With three credible PCLs, Thawrī may be held responsible for this tradition. It is part of a MC in which also other CLs are discernible, see no. 17479 further down.

With a strand on the authority of Ḥabīb b. Abī Thābit—Ṭāwūs—Ibn ʿAbbās:

- "On the day the sun was darkened by an eclipse the Prophet performed a *ṣalāt* comprising eight inclinations followed by only four prostrations[1]",

cf. Mz., V, no. **5697** (*m*, II, p. 627, *d*, *t*, s, confirmed in IASh., II, p. 467, IḤ., I, pp. 225, 346, Dārimī, I, p. 430). With three clear PCLs, Thawrī is the believable CL of this tradition, which is a short version from within the large MC on eclipses. For a general introduction to this MC, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17936. In *ʿAwn al-maʿbūd*, IV, p. 35, Ibn Ḥibbān is cited as saying that the tradition has to be considered unsound in spite of its being incorporated in the prestigious canonical collections listed, because Ḥabīb b. Abī Thābit, otherwise known for *tadlīs*, never stated explicitly that he had heard Ṭāwūs in person. Ibn Ḥibbān's consideration does not invalidate of course the position of Thawrī as its CL, i.e. the originator of *isnād* strand and *matn*.

With a strand on the authority of ʿAmr b. Murra—ʿAbd Allāh b. al-Ḥārith—Ṭalīq b. Qays—Ibn ʿAbbās:

- "Concluding his *ṣalāt* the Prophet used to pray: 'O God, help me and do not help (others) against me, give me strength and do not strengthen (others) against me, beguile for my benefit but not against me, lead me and smoothen my path towards You, support me against those who wrong me. O God, make that I am thankful towards You, that I remember You, that I fear You, that I obey You. Make that I submit to You and return to You. Lord, accept my repentance, wipe off my sins, answer my prayer, strengthen my arguments (against Your enemies), lead my heart, direct my tongue and remove any anger from my heart'",

cf. Mz., V, no. **5765** (*d*, *ʿAwn al-maʿbūd*, IV, pp. 263 f, *t*, *s*, *q*, confirmed in IḤ., I, p. 227, Ibn Ḥibbān, II, pp. 149 f). Thawrī is a little convincing (S)CL of this tradition. If it is therefore rather one of his alleged pupils who is to be credited with it, it is Yaḥyā b. Saʿīd al-Qaṭṭān. Perhaps it is interesting to add here that the transmitter Ṭalīq b. Qays is a wholly nondescript figure who is only known for his association with this one tradition, cf. IḤj., *Tahdhīb*, V, p. 35.

With a strand on the authority of Zayd b. Aslam—ʿAṭāʾ b. Yasār—Ibn ʿAbbās:

- "Shall I tell you about the Prophet's *wuḍūʾ*? He performed every constituent element in it only once",

cf. Mz., V, no. **5976** (*kh*, 4/23, *d*, *ʿAwn al-maʿbūd*, I, p. 160, *t*, *s*, *q*, confirmed in IḤ., I, p. 233, Dārimī, I, p. 189). Thawrī is the believable CL of this ultra-concise description of the Prophet's *wuḍūʾ*. Other descriptions with or without the repeat factor can be found with Zuhrī under no. 9794 and Mālik under no. 5308°. Besides, there is one with his master from this strand, Zayd b. Aslam, as (S)CL (cf. there under no. 5978), which is more elaborate but which does not contain precepts to repeat certain features of it either. The commentators state that, on the whole, performing every constituent element of a *wuḍūʾ* only once suffices, but that repeating it two or three times is of course more meritorious, cf. *ʿAwn al-maʿbūd*, ibidem.

For Thawrī's CL position in no. **6352**, see Shuʿba under no. 5496.

With a strand on the authority of one Abū

1. This translation is also based on a variant wording of this tradition: four times in a row he recited, made the bow = *rukūʿ* (and assumed an upright position) and only then did he prostrate himself (twice), cf. *m*, ibidem, *ʿAwn al-maʿbūd*, IV, p. 35. In other words, what the *kusūf ṣalāt* amounts to in this tradition of Thawrī is a *ṣalāt* of two *rakʿa*s, but in each of these two, four bows (*rukūʿāt*) plus ensuing recitations are performed instead of the usual one *rukūʿ* plus recitation followed by the usual two prostrations.

Mūsā[1]—Wahb b. Munabbih—Ibn ʿAbbās, who related the Prophet's words:

- "He who (goes to) live in the desert will acquire a coarse disposition, he who chases (unsuccessfully) after game will get to a state of unmindfulness, and he who visits the ruling sovereign will (ultimately) be deluded (sc. in his faith)",

cf. Mz., V, no. **6539** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 43, *t*, *s*, confirmed in IḤ., I, p. 357). Thawrī is no more than the SCL of this tradition. The words added in brackets were distilled from *d*'s commentary.

With a strand on the authority of Mūsā b. ʿUqba—Sālim b. ʿAbd Allāh—his father ʿAbd Allāh b. ʿUmar (paraphrase):

- "When the Prophet wanted to deny something in strong terms, he very often swore: 'By Him who overturns the hearts'",

cf. Mz., V, no. **7024** (*kh*, 83/2, *Fatḥ*, XIV, p. 328, *s*, *q*, confirmed in IḤ., II, pp. 26, Dārimī, II, p. 245, Ibn Ḥibbān, VI, p. 269, Abū Yaʿlā, IX, p. 392, Bay., X, p. 27, *Ḥilya*, IX, p. 38). At first sight, Mūsā b. ʿUqba seems the undeniable CL of this tradition, but even so, it does not fit the profile of this early historian at all. With two conceivable PCLs, Thawrī is a better choice as (S)CL in this complex bundle. In *Ḥilya* it is listed among hundreds of traditions in the *tarjama* of ʿAbd ar-Raḥmān b. Mahdī, one of Thawrī's PCLs. In any case, in Islam swearing by God was subject to the following limitation: you may swear by God's actions as long as His name is not mentioned thereby. 'Over-turning the hearts' is interpreted as 'making people change their mind'.

With a strand on the authority of ʿAbd Allāh b. Dīnār—ʿAbd Allāh b. ʿUmar, who related the Prophet's words:

- "When a Jew greets you saying (instead of *as-salām* …) *as-sām ʿalaykum* (i.e. death be upon you), say: and upon you",

cf. Mz., V, no. **7151** (*kh*, 80/58, 4, *m*, IV, p. 1706, *s*, confirmed in ʿAzq., VI, p. 11, IASh., VIII, p. 442, IḤ., II, pp. 19, 58, 113). 'And' in the answer 'and upon you', (*wa*)*ʿalaykum* or(*wa*)*ʿalayka*, is a disputed addition, since 'and upon you' would mean that the one who adds that to his answer *ʿalayka* or *ʿalaykum* includes himself in death, cf. Lane, s.v. *sām*. This is Thawrī's version of a tradition which generated a MC with several CLs heading various (spidery) bundles, alternatively supporting texts without or with the word *as-sām* added, as in Thawrī's version. His' is the best attested in the latter category, but there are two others, also featuring the addition of *as-sām*, Aʿmash (*wa-ʿalaykum*) in XII, no. 17641, and ʿAzq. / Maʿmar (*ʿalaykum*) in XII, no. 16630. However, when the position of each in his bundle is properly investigated, they may be no more than SCLs. Other, later CLs of versions with *as-sām* are Mālik (*ʿalayka*, cf. II, p. 960 = Mz., V, no. 7248*), Sufyān b. ʿUyayna (*wa-ʿalaykum*, see Mz., XII, no. 16437), Ibrāhīm b. Saʿd (*ʿalaykum*, Mz., XII, no. 16492) and ʿAlī b. Ḥujr (d. 244/858, *ʿalayka*, Mz., V, no. 7128). For a version in which the *as-sām* ploy does not occur at all, see Shuʿba under Mz., I, no. 1260.

With a strand on the authority of aḍ-Ḍaḥḥāk b. ʿUthmān—Nāfiʿ—ʿAbd Allāh b. ʿUmar:

- "A man passed by the Prophet when he was urinating and greeted him, but the Prophet did not return the greeting",

cf. Mz., **7696** (*m*, I, p. 281, *d*, *t*, *s*, *q*, confirmed in IASh., VIII, p. 435, Sahmī, *Taʾrīkh Jurjān*, Hyderabad 1950, p. 109). Seven strands come together in Thawrī but, with only one doubtful PCL, he is just the SCL of this tradition.

For Thawrī's position in no. **8582**, a tradition in which adopting a certain bedouin expression was felt to be disrespectful of the Qurʾān, see Sufyān b. ʿUyayna under the same number.

With a strand on the authority of ʿAbd Allāh b. al-Ḥasan b. al-Ḥasan—Ibrāhīm b. Muḥammad b. Ṭalḥa—ʿAbd Allāh b. ʿAmr, who related the Prophet's words:

- "He whose property is illegally coveted and, while fighting in defense of it, he gets killed by someone, that man is a martyr",

cf. Mz., VI, no. **8603** (*d*, *ʿAwn al-maʿbūd*, XIII, p. 85, *t*, *s*, confirmed in IḤ., II, pp. 193, 194). Thawrī is the oldest (S)CL discernible in the MC on this issue. Other, later CLs in this MC are Ibrāhīm b. Saʿd, see there under no. 4456 for a more elaborate *matn*, Sufyān b. ʿUyayna, see there under the same number, and ʿAbd Allāh b. Yazīd al-Muqriʾ (d. 212-3/827-8, cf. no. 8891, *kh*, *s*, IḤ., II, p. 223).

With a strand on the authority of ʿĀṣim b. Bahdala—Zirr b. Ḥubaysh, the *muʿammar*—ʿAbd Allāh b. ʿAmr, who related the Prophet's words:

1. A totally obscure transmitter who was confused by Mz. in his *Tahdhīb*, II, pp. 514 f, with one Abū Mūsā Isrāʾīl b. Mūsā, an equally nondescript transmitter, cf. IḤj., *Tahdhīb*, XII, p. 252.

- "(When about to enter Paradise) the devotee (*ṣāḥib*) of the Qurʾān will be told: 'Ascend (the steps) and recite slowly as you used to do on earth, for your (highest) position (in Paradise) will be at the last verse you recite'",

cf. Mz., VI, no. **8627** (*d*, *ʿAwn al-maʿbūd*, IV, p. 237, *t*, *s*, confirmed in IḤ., II, p. 192, Ibn Ḥibbān, II, p. 71). With only one PCL and three SSs, Thawrī is just the SCL of this tradition. With slow Qurʾān recitation in this context is meant the solemn recitation called *tartīl*. According to the commentators making one's way to Paradise was thought of as ascending a number of steps whose total number equals that of the total number of verses in the Qurʾān. In other words, if one knows the entire Qurʾān by heart, one is certain to end up on the highest step. The total number of Qurʾān verses is variously given as 6204, 6214, 6219, 6225, or 6236.

With a strand on the authority of Ḥakīm b. ad-Daylam[1]—Abū Burda b. Abī Mūsā—his father Abū Mūsā al-Ashʿarī:

- "The Jews used to fake sneezes in the presence of the Prophet hoping that he would say to them: 'May God have mercy upon you,' but what he did say was: 'May God guide you and may He improve your condition'",

cf. Mz., VI, no. **9082** (*d*, *ʿAwn al-maʿbūd*, XIII, p. 257, *t*, *s*, confirmed in IḤ., IV, p. 400#, 411). Thawrī is just about the believable CL of this tradition.

In no. **9207** Thawrī might have copied Shuʿba, that is why the tradition is dealt with in the latter's *tarjama*, but the reverse is also conceivable: it is hard to tell.

With a strand on the authority of Abū Isḥāq as-Sabīʿī—Abū 'l-Aḥwaṣ ʿAwf b. Mālik—Ibn Masʿūd, who related the Prophet's words:

- "He who has seen me in his dream has really seen me, for the devil will not impersonate me",

cf. Mz., VII, no. **9509** (*t*, IV, p. 535, *q*, confirmed in IASh., XI, p. 55, IḤ., I, pp. 375, 400, 440, Dārimī, II, p. 166, Abū Yaʿlā, IX, pp. 161 f). Thawrī is the oldest (S)CL in this MC on the Prophet figuring in dreams. All the other traditions from this MC are supported by spiders and SSs and seem to be of later origin. It is true that Thawrī has, apart from some SSs, only two firmly attested PCLs, Wakīʿ and ʿAbd ar-Raḥmān b. Mahdī, but all the other key figures appearing in the spiders supporting other versions from the MC are even less well attested. Cf. *m*, IV, pp. 1775 f, for those spiders and SSs.

With a strand on the authority of Abū Qays al-Awdī—Huzayl b. Shuraḥbīl al-Awdī:

- "While Abū Mūsā al-Ashʿarī was governor of Kūfa, a man came to him and to Salmān b. Rabīʿa al-Bāhilī and asked both of them about (the portion of) a daughter (sharing an inheritance) with a daughter of a son and a sister of the father or the mother. They said: 'The daughter gets half and what remains is for the sister of the father or the mother. Go to Ibn Masʿūd, he will confirm what we said.' So the man went to Ibn Masʿūd, informed him about what they had said and asked his opinion. Ibn Masʿūd exclaimed: '... otherwise I would have erred without belonging to those who are guided rightly (an allusion to Q. VI: 56), but I shall adhere to the judgement passed by the Prophet: the daughter receives half, the son's daughter gets a sixth, that amounts together to two thirds and what remains is for the sister'",

cf. Mz., VII, **9594** (*kh*, 85/12, 2, *t*, IV, p. 415, *s*, *q*, confirmed in IḤ., I, pp. 389, 440, Dārimī, II, p. 447, Abū Yaʿlā, IX, pp. 44, 152, 198). With three believable PCLs Thawrī is more firmly attested in the bundle supporting this tradition than the other key figure in it, Shuʿba who has only two PCLs (*kh*, *s*, IḤ., I, pp. 463 f). That is why it seems more appropriate to attribute this tradition to the former than to the latter in spite of Thawrī being Shuʿba's junior. This solution is tentative.

For no. **9595**, which is a spider superimposed upon a bundle with Shaʿbī as CL, see there under no. 10034.

With a strand on the authority of Abū Isḥāq as-Sabīʿī—Abī ʿUbayda ʿĀmir b. ʿAbd Allāh—his father ʿAbd Allāh b. Masʿūd:

- "Together with ʿAmmār (b. Yāsir) and Saʿd b. Abī Waqqāṣ I shared in (the booty acquired at) Badr. Saʿd received two captives, while ʿAmmār and I ended up with nothing",

cf. Mz., VII, no. **9616** (*d*, *ʿAwn al-maʿbūd*, IX, p.

1. A totally obscure transmitter, probably an invented figure.

176, *s*, VII, p. 57, *q*, II, p. 768). Thawrī is definitely no more than SCL, for he has only one PCL and one SS converging in him and the tradition is most probably not his, but to ignore it therefore altogether is uncalled for. It is too interesting for that. The interpretation of this somewhat enigmatic text seems to be that a certain number of persons are allowed to share with one another in equal parts the revenue produced by a certain number of slaves, although these cannot individually be divided over the persons involved in the joint ownership. For the legal implications and juridical controversies among the legal schools this tradition has caused, see *ʿAwn al-maʿbūd*. Apart from being poorly attested in only three sources, it is generally held to be weak because the successor in its *isnād* strand, Abū ʿUbayda, is described in the *rijāl* lexicons as not having heard from his father in person.

With a strand on the authority of Bukayr b. ʿAṭāʾ—ʿAbd ar-Raḥmān b. Yaʿmar ad-Dīlī[1] (paraphrase):

- "I was with the Prophet at ʿArafa when a group of people from Najd arrived. They deputized one of them to ask the Prophet about the *ḥajj*. 'The *ḥajj*, the *ḥajj* is ʿArafa,' he said, 'he who reaches ʿArafa before the *ṣalāt* on the morning when the pilgrims set out for Muzdalifa, he has completed his *ḥajj*; the days to be spent at Minā are three. He who makes haste during two days has not done anything wrong and he who tarries has not done anything wrong either.' The man went away to inform his comrades",

cf. Mz., VII, no. **9735** (*d*, *ʿAwn al-maʿbūd*, V, pp. 296 f, *t*, *s*, V, pp. 264 f, *q*, confirmed in Ḥum., no. 899, IḤ., IV, pp. 309, 335). Thawrī is the CL of this tradition. In this bundle there are also some strands that come together in Shuʿba (*s*, *Kubrā*, II, pp. 462 f, Ṭay., no. 1309, IḤ., pp. 309 f), but Thawrī's position is far better established, so it is safer to ascribe this *matn* to him. A similar tradition with a much older CL is no. 9900 in the *tarjama* of Shaʿbī.

With a strand on the authority of ʿUthmān b. Ḥakīm—ʿAbd ar-Raḥmān b. Abī ʿAmra—ʿUthmān b. ʿAffān, who related the Prophet's words:

1. Both the successor and the companion in this strand are nondescript figures and are conceivably invented by Thawrī.

- "He who performs a late evening *ṣalāt* in congregation has as it were half a night *ṣalāt* to his credit and he who performs the early morning *ṣalāt* in congregation has as it were an entire night *ṣalāt* to his credit",

cf. Mz., VII, no. **9823** (*m*, I, p. 454, *d*, *t*, confirmed in ʿAzq., I, p. 525, IḤ., I, p. 68). Thawrī is in any case the SCL, if not the (S)CL, of this tradition.

With a strand on the authority of Ḥabīb b. Abī Thābit—Abū Wāʾil Shaqīq b. Salama—Abū 'l-Hajjāj Ḥayyān b. Ḥuṣayn:

- "ʿAlī b. Abī Ṭālib sent me away (to convey his orders to the people) saying: 'I shall certainly send you away with the same orders as the Prophet entrusted me with: obliterate every statue and level every protruding grave'",

cf. Mz., VII, no. **10083** (*m*, II, p. 666, *d*, *t*, *s*, confirmed in ʿAzq., III, pp. 503 f, IḤ., I, pp. 96, 129#, Abū Yaʿlā, I, p. 455). With three PCLs, Thawrī is the believable CL of this tradition.

With a strand on the authority of ʿAbd Allāh b. Muḥammad b. ʿAqīl—Muḥammad b. ʿAlī ibn al-Ḥanafiyya—ʿAlī b. Abī Ṭālib, who related the words of the Prophet:

- "The key to the *ṣalāt* is ritual purity, saying 'Allāhu akbar' constitutes the beginning of the ritual and the final salutation constitutes the conclusion of the ritual",

Mz., VII, no. **10265** (*d*, *ʿAwn al-maʿbūd*, I, p. 59, *t*, *q*, confirmed in ʿAzq., II, p. 72, IASh., I, p. 229, IḤ., I, pp. 123, 129, Abū Yaʿlā, I, p. 456). Thawrī is CL of this concise tradition on the consecratory and desecratory formulae of the *ṣalāt* ritual.

With a strand on the authority of ʿAbd ar-Raḥmān b. al-Ḥārith—Ḥakīm b. Ḥakīm b. ʿAbbād—Abū Umāma Asʿad b. Sahl:

- "ʿUmar b. al-Khaṭṭāb gave me a letter for Abū ʿUbayda b. al-Jarrāḥ (in which he said) that the Prophet had said: 'God and His messenger act as patron for those who have no patron, and the maternal uncle is the heir of those who have no heirs'",

cf. Mz., VIII, no. **10384** (*t*, IV, p. 421, *s*, *q*, confirmed in IASh., XI, pp. 263 f, IḤ., I, pp. 28, 46, Ibn Ḥibbān, VII, p. 612). With two PCLs and one SS Thawrī may be the (S)CL of this wording. Judging by the number of *mawqūfāt* and *aqwāl* in the same

vein preserved in the pre-canonical sources, the ruling surely predates him.

For his position in a bundle supporting the Prophet's resolution to expel Jews and Christians from Arabia, see Ibn Jurayj under no. **10419**.

With a strand on the authority of Ismāʿīl b. ʿAbd ar-Raḥmān as-Suddī or Abū Isḥāq as-Sabīʿī—someone anonymous—ʿAmr b. Ḥurayth:

- "I saw how the Prophet performed his *ṣalāt* shod in sandals with two soles stitched together[1]",

cf. Mz., VIII, no. **10725** (*tm*, *s*, *Kubrā*, V, p. 506#, confirmed in ʿAzq., I, p. 386, IḤ., IV, p. 307#). Thawrī is in any case the SCL of this tradition, if not the (S)CL. There is something peculiar the matter with this tradition. In Thawrī's strand above there is an anonymous link and, what is more, a few other SS-supported *matn*s in IḤ. on double-soled sandals are traced back to anonymous bedouins, cf. V, pp. 6, 363 both via Thawrī plus others, and pp. 28, 58 both via Shuʿba plus others. Furthermore, there is a curious spider-supported tradition only found in IḤ. in which ʿAlī b. Abī Ṭālib is singled out as an expert in repairing sandals[2]. Finally, ʿĀʾisha was supposedly once asked: 'What sort of housework did the Prophet do?', whereupon she replied: 'Just like everybody else he sowed his own sandals and patched up his own clothes', cf. IḤ., VI, p. 106, with a strand via Thawrī / Hishām and ʿUrwa. In other words, although not very well attested, traditions in which double-soled sandals occurred seem to have been popular with Thawrī, if all the strands and *matn*s listed here are viewed together.

With a strand on the authority of Firās b. Yaḥyā—Shaʿbī—Masrūq, and a strand on the authority of Manṣūr—Ibrāhīm an-Nakhaʿī—ʿAlqama (paraphrase):

- "Ibn Masʿūd was asked about a woman whose husband had died without consummating the marriage or determining a dower. He said: 'She is entitled to the full dower, she must observe the waiting period and she may inherit.' Then Maʿqil b. Sinān said: 'I myself heard the Prophet decide in this manner in the case of Barwaʿ bt. Wāshiq'",

cf. Mz., VIII, no. **11461** (*d*, *ʿAwn al-maʿbūd*, VI, pp. 103 f, *t*, *s*, *q*, confirmed in ʿAzq., VI, pp. 294, 479 f, IASh., IV, p. 300, IḤ., IV, p. 280#, Dārimī, II, p. 207, Fasawī, II, p. 637). In this complex bundle showing up a range of superimposed spiders and SSs with several key figures such as Shaʿbī, Thawrī is the believable CL of the wording of the tradition it supports, but the issue of what a woman's duties and rights are when her husband dies prematurely is much older and occupied many of the first/seventh century *fuqahāʾ* before him, cf. ʿAzq., VI, pp. 292-95, IASh., IV, pp. 300 ff, Saʿīd b. Manṣūr, I, pp. 230 ff. However, in these reports there is no mention of one particular woman. The most controversial element in the debate appears to be the dower: several of the ancient reports deny the woman the right to one. In some variants ʿAbd Allāh b. Masʿūd is depicted as dodging the problem to the point that he said: 'What I am going to say is based upon my own judgement (*raʾy*): if it turns out to be right, I thank God, but if it turns out to be incorrect, it has to be considered as a malicious prompting of the devil.' Thawrī's version is clearly meant to constitute the final verdict in an ancient debate. The person of Barwaʿ, if she is historical, did not even cause a ripple in Ibn Isḥāq, Wāqidī or IS. In *Iṣāba*, VII, p. 534, IḤj. points out that *s* went much further than his fellow-tradition collectors in providing the Barwaʿ story with SSs found nowhere else.

With a strand on the authority of Jābir b. Yazīd al-Juʿfī—al-Mughīra b. Shibl (or Shubayl) al-Aḥmasī—Qays b. Abī Ḥāzim—al-Mughīra b. Shuʿba, who related the Prophet's words:

- "When the *imām* is about to stand up after two *rakʿa*s and he remembers just before he is standing upright (that he has been a victim of momentary inattentiveness (*sahw*) by not performing the required number of *rakʿa*s, three or four), let him sit down again (and resume his *ṣalāt*). But when he

1. The Arabic word *makhṣūf* also has the connotation 'black and white'.
2. On the authority of Abū Saʿīd al-Khudrī (paraphrase): 'We sat waiting for the Prophet when he came outside from one of his wives' quarters. We stood up to go with him, when his sandal broke, whereupon he left it behind with ʿAlī to repair it. Then he left and we went with him. Suddenly he stood still and so did we, waiting. Then he spoke: 'Among you is one person who fights for the correct interpretation of this Qurʾān as I have fought for its revelation.' We looked around and saw Abū Bakr and ʿUmar who stood up, but he said: 'No, not those two, I mean the man who stitches sandals.' We went away to tell ʿAlī the good news about this, but it was as if he had already heard it,' cf. IḤ., III, p. 82, and also p. 33. For a different context supported by an entirely different strand, see *t*, V, p. 634, where ʿAlī is just called in passing 'the sandal repairman'.

has regained an upright position, he may not sit down again and he must perform the two prostrations (meant for making up for) inattentiveness (*sajdatā ʿs-sahw*)",

cf. Mz., VIII, no. **11525** (*d*, *ʿAwn al-maʿbūd*, III, pp. 246 f, *t*, *q*, confirmed in IḤ., IV, pp. 252 f). Thawrī is no more than SCL of this tradition. Had it not been for the inclusion within its *isnād* strand of the controversial Jābir b. Yazīd al-Juʿfī[1], this tradition would have been omitted from Thawrī's corpus dealt with here. Significantly, in the two strands listed in IḤ., Jābir is once mentioned without patronymic or *nisba* and once as the non-existing Jābir b. ʿAbd Allāh. Is this a simple (printing) mistake in IḤ. or a deliberate removal of the controversial Jābir b. Yazīd from an otherwise respected context? It is hard to tell.

With a strand on the authority of ʿĀṣim b. Kulayb—his father Kulayb b. Shihāb—Wāʾil b. Ḥujr[2]:

- "(One day) I went to the Prophet. When he saw that I wore my hair long, he said: 'Ill luck, ill luck[3].' I went home and cut it and then went back the following morning. The Prophet said: 'I did not mean that it is you (who brings ill luck), but this is much better'",

cf. Mz., IX, no. **11782** (*d*, *ʿAwn al-maʿbūd*, XI, pp. 162 f, *s*, *q*). Thawrī is no more than the SCL of this tradition.

With a strand on the authority of Ibn Jurayj—ʿAbd al-Ḥamīd b. Jubayr—Ṣafwān b. Yaʿlā—his father Yaʿlā b. Umayya:

- "The Prophet circumambulated the Kaʿba (in a (green) mantle, v.l. from Ḥaḍramawt) keeping one end under his right armpit and with the other end draped over his left shoulder",

cf. Mz., IX, **11839** (*d*, *ʿAwn al-maʿbūd*, V, p. 236, *t*, *q*, confirmed in IḤ., IV, pp. 222-4#, Dārimī, II, p. 65). With two PCLs and two SSs Thawrī is in any case (S)CL of this tradition.

With a strand on the authority of ʿAbd Allāh b. ʿĪsā—one ʿAṭāʾ, a man from Syria—Abū Asīd b. Thābit, who related the Prophet's words:

- "Eat olive oil and anoint yourselves with it, for it comes from a blessed tree",

cf. Mz., IX, no. **11860** (*t*, IV, p. 285, *s*, confirmed in IḤ., III, p. 497#, Dārimī, II, p. 139). Thawrī is no more than the SCL of this tradition.

With a strand on the authority of Abū Hāshim ar-Rummānī al-Wāsiṭī—Abū Mijlaz Lāḥiq b. Ḥumayd al-Baṣrī—Qays b. ʿUbād—Abū Dharr:

- "The verse 'These are two adversaries who argued about their Lord … (XXII: 19)' was revealed concerning six members of Quraysh: ʿAlī b. Abī Ṭālib, Ḥamza b. ʿAbd al-Muṭṭalib, ʿUbayda b. al-Ḥārith, ʿUtba and Shayba, the sons of Rabīʿa and al-Walīd b. ʿUtba",

cf. Mz., IX, no. **11974** (*kh*, 64/8, 8, *m*, IV, p. 2323[4], *s*, *q*, confirmed in the *Tafsīr* of Thawrī, p. 167[5]). Thawrī may be the CL of this wording, and he was copied by Hushaym who is an alternative key figure in this bundle, probably simply copying Thawrī. The first three persons enumerated were believers, two from the Banū Hāshim and one from the Banū ʾl-Muṭṭalib, whereas the last three were among the most hostile of the Meccan infidels, from the Banū ʿAbd Shams b. ʿAbd Manāf. The battle of Badr, to which this 'dispute' is said to refer, was among other features allegedly characterized by several man-to-man fights to which the Prophet had prodded the first three persons mentioned[6]. The term used for the defiant attitude that initiates a man-to-man fight is *mubāraza*[7]. IḤj. gives ample details about the outcome of such fights, but who killed whom is reported differently. In any case ʿAlī is said to have killed al-Walīd, cf. *Fatḥ*, VIII, p. 299.

With a strand on the authority of Suhayl b. Abī Ṣāliḥ—his father Abū Ṣāliḥ Dhakwān—Abū Hurayra, who related the Prophet's words:

- "A son can never repay the debt he owes his father except in the case when he finds

1. See *EI* 2, supplement, s.n. D̲jābir al-D̲juʿfī (Madelung); Van Ess, *TG*, I, pp. 294-8; *JSAI* (I), pp. 283 f.
2. His father was one of the 'kinglets' (*aqyāl*) of the Yemen, cf. IḤj., *Iṣāba*, VI, p. 695.
3. The Arabic term for 'ill luck' in this context is expressed by a peculiar use of the common word for 'fly', *dhubāb*, cf. Lane, s.v.
4. This is the very last tradition of Muslim's *Ṣaḥīḥ*.
5. *Tafsīr al-qurʾān al-karīm*, ed. Imtiyāz ʿAlī ʿArshī, Rampur 1385.
6. This scene is also described, albeit in different words, in the *Sīra*, II, p. 277.
7. Adversaries challenging each other to man-to-man combat are depicted as sitting upon their knees or sitting with the buttocks on their heels, cf. Lane, s.v. *jathā*.

his father to be in a state of slavery whereupon the son buys him and sets him free",

cf. Mz., IX, no. **12660** (*m*, II, p. 1148, *d*, *ʿAwn al-maʿbūd*, XIV, p. 32, *s*, confirmed in IḤ., II, pp. 230, 376[1], 445). Thawrī is no more than the SCL of this tradition. This bundle contains a dive of Ṭay. (no. 2405) with Abū ʿAwāna onto Suhayl. Jarīr b. ʿAbd al-Ḥamīd is key figure in a spider, no. 12595 (*m*, *t*, *s*, *q*), supporting the same text.

For Thawrī's role in no. **14890**, a tradition on the Prophet's dislike for a certain colouring in a horse's legs, see Shuʿba under no. 14894.

With a strand on the authority of ʿAbd ar-Raḥmān b. ʿĀbis—his father ʿĀbis b. Rabīʿa:

- "I asked ʿĀʾisha: 'Did the Prophet forbid to eat longer than three days from the meat of sacrificial animals?' 'He never did that,' she answered, 'except in a year in which the people went hungry. Then he wanted the rich to feed the poor and we (even) stored shanks (of sheep) which we ate for fifteen days.' 'What forced you to do that,' she was asked. ʿĀʾisha laughed and said: 'The people in the Prophet's household never ate longer than three consecutive days their fill of seasoned wheat bread until his death'",

cf. Mz., XI, no. **16165** (*kh*, 70/27, *m*, IV, p. 2282, *s*, VII, pp. 235 f, *q*, confirmed in IḤ., VI, pp. 127 f, 187). Thawrī is the believable CL of this bundle. The final sentence of the tradition is a version of a MC on the frugality of the Prophet's household. For the oldest discernible CL in this MC, see Shuʿba under no. 16014.

With a strand on the authority of Maʿbad b. Khālid—ʿAbd Allāh b. Shaddād—ʿĀʾisha:

- "The Prophet ordered us to utter charms against the evil eye",

cf. Mz., XI, no. **16199** (*kh*, 76/35, *m*, IV, p. 1725, *s*, *q*, confirmed in IḤ., VI, pp. 63, 138). Thawrī is (S)CL, a position which is strengthened by his PCL position in a bundle with Shaybānī as (S)CL supporting a similar tradition, cf. no. 16011. The issue is surely very old: in ʿAzq., XI, pp. 14 ff, and IASh., VII, pp. 392 ff, one is struck by the number of *aqwāl*, *mursalāt*, and *mawqūfāt* dealing with charms (*ruqy*).

1. This is one more ʿAzq. strand in IḤ. which could not be found in the *Muṣannaf*.

With a strand on the authority of Ismāʿīl b. Umayya—ʿAbd Allāh b. ʿUrwa—his father ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "The Prophet married me in the month Shawwāl and consummated the marriage (sc. several years later) in Shawwāl. Which wife of the Messenger of God is dearer to him than I?",

cf. Mz., XII, no. **16355** (*m*, II, p. 1039, *t*, *s*, *q*, confirmed in IS, VIII, pp. 40 f[#], IḤ., VI, pp. 54, 206). With three PCLs, Thawrī is the believable CL of this tradition. In an appendix a personal view attributed to ʿĀʾisha is recorded, namely, that she preferred the women in her household to get married in Shawwāl, the tenth month of the Muslim calendar. The commentators say that in ʿĀʾisha's alleged preference there is an allusion to the pre-Islamic and therefore reprehensible belief that marrying in Shawwāl constituted an evil omen, since it coincided with the time during which she-camels, having become pregnant, 'raised their tails' (*shāla*). For an extensive account of these Jāhilī ideas and what they mean, see Lane, pp. 1622 f. Furthermore, IS, VIII, p. 41, lines 22 f, quotes a statement attributed to Abū ʿĀṣim aḍ-Ḍaḥḥāk b. Makhlad that Shawwāl was once considered an ominous month because a plague had broken out in it. Thawrī is supposed to have related this tradition to Abū ʿĀṣim in Mecca in the year 146/763, cf. IS, ibidem.

With a strand on the authority of ʿAbd ar-Raḥmān b. al-Iṣbahānī—Mujāhid b. Wardān—ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "A *mawlā* of the Prophet had (fallen out of a palm tree and) died. When he was brought the man's inheritance, he inquired: 'Did he leave offspring or relatives?' 'No,' was the answer. 'Then give it to someone from his village,' the Prophet said",

cf. Mz., XII, no. **16381** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 80, *t*, *s*, *q*, confirmed in IḤ., VI, pp. 137, 181). Thawrī is the (S)CL of this bundle in which also a spider with Shuʿba as key figure is discernible (*d*, *s*, Ṭay., no. 1465). Who of these two is responsible for this tradition is hard to tell; Thawrī's position is in any case stronger than that of Shuʿba, but the bundle may equally be considered to be no more than a late spider.

With a strand on the authority of ʿĀṣim b. ʿUbayd Allāh—al-Qāsim b. Muḥammad b. Abī Bakr—his aunt ʿĀʾisha:

- "I saw how the Prophet kissed ʿUthmān b. Maẓʿūn when he had died. I even saw his tears flowing",

cf. Mz., XII, no. **17459** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 308, *t*, *q*, confirmed in IḤ., VI, pp. 43, 55, 206#). With two firm PCLs Thawrī is in any case the (S)CL, if not the CL, of the tradition. The position of this ʿUthmān b. Maẓʿūn vis-à-vis the Prophet is a matter of debate: a late commentator, Muḥammad Shams al-Ḥaqq al-ʿAẓīmābādī (d. 1273/1857), claims that he was Muḥammad's foster brother, cf. *ʿAwn al-maʿbūd*, ibidem; and in IX, p. 17 the Prophet is described placing a rock on ʿUthmān's grave in order that it is thus marked for his relatives to be buried there next to him. For more details on this ʿUthmān, see *EI* 2, s.n. and the *tarjama* of Zuhrī under no. 3856. The Prophet being moved to tears at ʿUthmān's death constitutes an exceptional incident among the many traditions of the MC on early Islam's disapproval of showing emotion at the death of even a beloved relative. For more on this, see ʿĀṣim b. Sulaymān al-Aḥwal under Mz., I, no. 98 and Shuʿba under no. 10536.

With a strand on the authority of ʿAbd ar-Raḥmān b. al-Qāsim—his father al-Qāsim b. Muḥammad b. Abī Bakr—his aunt ʿĀʾisha (paraphrase):

- "(In the course of the *ḥajj* ceremonies we arrived in Muzdalifa. One of the Prophet's wives) Sawda bt. Zamʿa, a slow moving and obese woman, asked his permission to set out on the return journey (back to Mecca) before the hectic rush[1] back of the (other) pilgrims. The Prophet granted her request (…)",

cf. Mz., XII, no. **17479** (*kh*, 25/98, 5, *m*, II, p. 940, *q*, II, p. 1007, confirmed in IḤ., VI, pp. 213 f). Thawrī is no more than SCL, but all the other strands in the bundles of this ʿĀʾisha-centred MC are SSs or form into late spiders, cf. the nos. 17436, 17473, 17503 and 17527. Thawrī's *matn* is, furthermore, by far the most concise, the words in brackets in the above tradition having been distilled from the other, more extensive versions. Another key figure, even less convincing than Thawrī and showing up in a bundle supporting a version from this MC is Aflaḥ b. Ḥumayd (d. 158/775 or 165/781-2). The story about Sawda is not yet reported in Ibn Isḥāq, but is duly mentioned in Wāqidī, III, p. 1106, and IS, VIII, p. 38, in other words neatly tallying with Thawrī's lifetime. Furthermore, Thawrī is also CL in a bundle supporting a closely related tradition on the boys from ʿAbd al-Muṭṭalib being sent ahead in the night of Muzdalifa in order to avoid the bustle and possible pandemonium at the pebble throwing ceremony, see no. 5396 above.

For Thawrī's participation in a tradition (no. **18067**) from the *ghusl* MC, see Mālik b. Anas under no. 16599*.

ʿUbāda b. al-Walīd b. ʿUbāda, the grandson of the famous companion ʿUbāda b. aṣ-Ṣāmit. His dates do not seem to have been recorded. He figures in a few spiders and SSs and his role in *isnād*s is on the whole minimal. But, interestingly enough, there is one strand, a prime example of a family *isnād*, which should be dealt with here:

With a strand on the authority of his father al-Walīd b. ʿUbāda—his grandfather Ubāda b. aṣ-Ṣāmit:

- "We pledged allegiance to the Messenger of God to hearken and obey him, in difficult or easy times, while we are delighted or disgusted, even in (times of) deprivation[2]; we will not wrest authority from him who bears it; wherever we are, we will only hold what is righteous, without fear of censuring",

cf. Mz., IV, no. **5118** (*kh*, 93/43, *m*, III, p. 1470, *s*, *q*, confirmed in Ḥum., no. 389, Mālik°, II, pp. 445 f, Ibn Isḥāq, II, p. 97, IASh., XV, no. 19104, IḤ., V, pp. 314, 316, 319, cf. also ʿAzq., XI, p. 331, and IḤ., V, p. 321 for some dives = Mz., IV, no. 5077). This complex bundle is extensively analysed elsewhere[3]. The results arrived at there may show up ʿUbāda b. al-Walīd as the CL of the report that his grandfather allegedly paid allegiance to Muḥammad at a ceremony on the first ʿAqaba, whereas the

1. The so-called *ifāḍa*, cf. *EI* 2 (Eng.), III, p. 36. This rush often got out of hand, in the past as well as at present, when it occasionally leads to deadly pile-ups. Although it was deemed by some to be recommended to indulge in this haste, the opposite was true: the Prophet is recorded to have been against it from the start, presumably in an endeavour to stamp out a pernicious pre-Islamic custom, cf. Chr. Snouck Hurgronje's doctoral dissertation *Het Mekkaansche feest*, pp. 153 ff, = *Verspreide geschriften*, Bonn/Leipzig 1923, I, pp. 101 f.

2. *Wa-atharatin ʿalaynā* is glossed by Muslim's commentator Nawawī as *ayi ʿsmaʿū wa-aṭīʿū wa-ini ʿkhtaṣṣa ʾl-umarāʾu bi ʿd-dunyā wa-lam yuwaṣṣilūkum ḥaqqakum mimmā ʿindahum*.

3. See *Muséon* (I), pp. 175-9.

actual wording of this allegiance formula, which forms part of the so-called *samʿ wa-ṭāʿa* cluster, may be the handiwork of Yaḥyā b. Saʿīd al-Anṣārī in due course copied by Ibn Isḥāq. The *samʿ wa-ṭāʿa* cluster is neatly presented in *m*, III, pp. 1465-71.

There is one more tradition supported by this family *isnād*, Mz., IV, no. **5119**; the strands do not form together a bundle but rather a spider. Even so, this spider has a key figure, ʿAbd al-Wāḥid b. Sulaym, who might conceivably have had a hand in the *matn*, cf. his *tarjama*.

ʿUbayd Allāh b. ʿUmar. His having been one of Medina's seven *fuqahāʾ* must be a mistake on the part of IḤj., *Tahdhīb*, VII, p. 38. It is not confirmed in any other *rijāl* work including Mz.'s *Tahdhīb*. But in his edition of Ṭabarī's *Tafsīr*, I, p. 28, -14, Aḥmad Shākir mentions it without batting an eyelid[1]...

ʿUmar b. ʿAlī b. Muqaddam al-Muqaddamī, a *mawlā* of the Thaqīf, who died in 190 or 192/806-8. Although the *rijāl* experts were fully aware that he frequently resorted to *tadlīs*, he was considered *ṣāliḥ* in his traditions, cf. Mz., *Tahdhīb*, XXI, pp. 470-4.

With a strand on the authority of Abū Ḥāzim Salama b. Dīnār—Sahl b. Saʿd, who related the Prophet's words:

- "He who assumes full responsibility for what is between his jaws and his legs will be guaranteed to enter Paradise",

cf. Mz., IV, no. **4736** (*kh*, 81/23, IḤj., *Fatḥ*, XIV, p. 90, *t*, confirmed in IḤ., V, 333, Abū Yaʿlā, XIII, pp. 548 f, *Ḥilya*, III, p. 252). The expressions 'between the jaws' and 'between the legs' are metaphors for the tongue and the genitals. ʿUmar is no more than the SCL of this tradition. The reason why it is listed here in his *tarjama* lies in the observation that Ibn ʿAdī[3], *Kāmil*, V, p. 45, seems to identify him with it. And in connection with this tradition we again find al-Ḥasan b. ʿAlī b. Zakariyyāʾ al-ʿAdwī with a strand on the supposed authority of the *muʿammar* Khirāsh b. ʿAbd Allāh, the alleged *mawlā* of Anas, reporting it albeit in a much wordier fashion, cf. Ibn ʿAdī[3], *Kāmil*, III, p. 76.

1. For his alleged position in Mālik / Nāfiʿ / Ibn ʿUmar strand-supported traditions vis-à-vis Mālik / Nāfiʿ / Ibn ʿUmar strand-supported traditions, see above the introduction to the *tarjama* of Mālik b. Anas, and especially *Islam* (I), pp. 231 ff.

ʿUmāra b. Ghaziyya (d. 140/757), an otherwise obscure transmitter from Medina deemed *ṣāliḥ* by the experts.

He is SCL in a bundle for which Bishr b. al-Mufaḍḍal may perhaps be held responsible, see there under no. **4403**.

With a strand on the authority of Abū Ḥāzim Salama b. Dīnār—Sahl b. Saʿd, who related the Prophet's words:

- "When someone utters the *talbiya* formula, everything on his right and left, stones, shrubs and clay, will utter it alongside him, so that the earth will be split from here to there",

cf. Mz., IV, no. **4735** (*t*, III, p. 189, *q*, confirmed in Abū Yaʿlā, XIII, p. 536). ʿUmāra b. Ghaziyya is no more than SCL, but in *Ḥilya*, III, p. 251, he is personally identified with this tradition. It is for that reason alone that he is mentioned here with this tradition.

Umm ʿAṭiyya Nusayba al-Anṣāriyya, a woman who is said to have been involved in various traditions describing scenes from the later years of the Prophet's lifetime, traditions which, on the basis of good *isnād* evidence, may have a claim to being very early, dating back perhaps to the first half of the first/seventh century. Her dates are not known, but in her *tarjama* in IḤj.'s *Iṣāba*, VIII, pp. 261 f, and IS, VIII, p. 334, it is stated that, on several of the Prophet's campaigns, she accompanied him, but staying behind with the animals, preparing the food and caring for the sick and wounded, cf. Hishām b. Ḥassān under no. 18137, who is (S)CL of a tradition to this effect. Furthermore, some learned successors transmitted data about Umm ʿAṭiyya's alleged involvement in the preparation for burial of a daughter of the Prophet, one version stating that that was Umm Kulthūm, another that it was Zaynab. The bundles and spidery formations supporting traditions in this vein are numerous and show up two striking key figures, Ibn Sīrīn and his sister Ḥafṣa. It is conceivable that Umm ʿAṭiyya thanks her persona to either Muḥammad b. Sīrīn and/or his sister Ḥafṣa, see the *tarjama* of the former as from no. 18094.

ʿUrwa b. az-Zubayr b. al-ʿAwwām was ʿĀʾisha's nephew. He died ca. 94/713 in Medina. He was one of its seven *fuqahāʾ*.

Here follows on the authority of his maternal aunt ʿĀʾisha a paraphrase of a complex exegetical

tradition about the difficult verse on orphans and polygyny. It is meant to incorporate most of the more meaningful textual variants:

- "In respect of Q. IV: 3 which runs: 'If you fear that you will not be able to treat your orphans justly, then marry wives as may please you, two, three or four,' ʿĀʾisha said: 'Nephew, that pertains to the orphan who is in the care of a guardian whose high standing determines hers. Admiring her (private) wealth and beauty, he desires to marry her without wanting to spend on her the proper dowry (sc. in accordance with her standing) by offering her a dowry other people would have given her. Thus men were forbidden (sc. by this verse) to marry those orphans, except if they treated them justly by presenting them with the proper dowry in accordance with their standing. Therefore they were ordered to marry other women that pleased them. (ʿĀʾisha went on:) After this verse the people asked the Messenger of God for advice, whereupon God revealed IV: 127: 'They will ask your advice about women; say: God will give you advice about them and also what is recited to you in the Book about orphaned women who have not been presented with dowries as prescribed for them, while you are desirous to marry other women.' The passage about that which has been recited in the Book, that pertains to verse 4: 'If you fear etc. …'. As for God's word at the end of verse 127: '… while you are desirous to marry other women,' that reflects a guardian's dissatisfaction with the orphan in his care, inasmuch as she has little wealth or beauty. Thus these guardians were forbidden to marry those orphaned women whose wealth they coveted and whose beauty they admired except accompanied by the appropriate dowry on account of those orphaned women of little wealth or beauty whom they failed to appreciate'",

cf. Mz., XII, nos. **16493**, 16693 (*kh*, 65/4, 1 f, *Fatḥ*, IX, pp. 307 ff, *m*, IV, pp. 2313 f, *d*, *s*). The ascription of this on the whole early *tafsīr* material poses a problem. In the first/seventh century there circulated a number of solutions for the textual difficulties the well-known verse IV: 3 presented. Many of those early solutions can be found in Ṭabarī, *Tafsīr*, IV, pp. 231-6. The interpretations are numerous and varied, but they seem all solely supported by SSs. The ʿĀʾisha tradition seems to reflect a number of these but worded in an increasingly sophisticated manner. It is hard to decide who may have been the first to attempt a feasible interpretation of something which, at first sight, reads like a non-sequitur. For convenience's sake the tradition is listed here in the *tarjama* of ʿUrwa b. az-Zubayr who, like his fellow-*fuqahā* and *ʿulamāʾ*, seems to have developed his own ideas for a solution of the verse. It is conceivable that his aunt ʿĀʾisha may have presented him with an interpretation along these lines, but the fact that no one of the other first/seventh century scholars traces his interpretation to ʿĀʾisha may prevent the analyst from ascribing the gist directly to ʿĀʾisha herself. Any suggestion as to a tenable ascription of this *tafsīr* tradition is like all other suggestions no more than tentative, but dating it to the middle of the first/seventh century at the earliest is plausible. The narrative trimmings can all be led back to late SS and spider-supported additions at the hands of such transmitters as ʿAbd Allāh b. Wahb, Abū Usāma Ḥammād b. Usāma, and ʿAbda b. Sulaymān.

The versions with ʿĀʾisha can, furthermore, be divided in those centring in PCL Zuhrī, i.e. the ones making up the version translated above, and those centring in PCL Hishām, the son of ʿUrwa[1]. Next to a strong resemblance, both versions show up a markedly different angle: the Hishām-centred one focuses on ʿĀʾisha's alleged concentration on one particular (anonymous) guardian who, although he did not fancy her, married the orphan in his care because of the palm groves she owned. And, as it says in yet another version, he did not marry her, neither did he want to marry her off to somebody else, if there had been anyone desirous to do so, because of the palm groves he managed for her, as long as she stayed with him. But he maltreated her, and that is why God sent down that revelation, i.e. IV: 3. This is otherwise confirmed in Wāḥidī's *Asbāb an-nuzūl*, pp. 81 f.

Wahb b. Jarīr, who died in 206/822, was a *ṣāḥib sunna* from Baṣra.

With a strand on the authority of his father Jarīr b. Ḥāzim—Yūnus b. Yazīd—Zuhrī—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Ibn ʿAbbās:

1. Cf. Mz., XII, nos. 16817, 17007, 17058, 17141, 17206, 17265.

- "The most propitious number of companions (to go on a journey with) is four, the most propitious number for a military campaign is four hundred, the most propitious number for an army is four thousand and an army numbering twelve thousand will not be defeated just because this number is too low",

cf. Mz., V, no. **5848** (*d*, *ʿAwn al-maʿbūd*, VII, p. 193, *t*, confirmed in IḤ., I, p. 294, Abū Yaʿlā, IV, p. 459, Bayhaqī, IX, p. 156, Ibn Ḥibbān, VII, pp. 108 f, Ibn Khuzayma, IV, p. 140, Ḥākim, I, p. 443, II, p. 101, cf. ʿAzq., V, p. 306, for the usual ʿAzq. / Maʿmar / Zuhrī SS). Detailed information as to the underlying wisdom of the numbers four, four hundred, four thousand etc. is given in *ʿAwn al-maʿbūd*. The CL in this late tradition seems Wahb. However, there is another branch in this bundle featuring Ḥibbān b. ʿAlī al-ʿAnazī (d. 171/787), in whose *tarjama* Ibn ʿAdī[3] (II, p. 427) mentions the tradition under scrutiny. Ḥibbān claims that he heard it from ʿUqayl b. Khālid / Zuhrī, confirmed in IḤ., I, p. 299, Dārimī, II, p. 284, Abū Yaʿlā, V, p. 103, cf. Saʿīd b. Manṣūr, II, p. 150, for yet another SS. Although one cannot be sure, Ḥibbān seems the target of dives rather than that we can safely attribute it to him. All strands considered, Wahb seems the more likely candidate as this tradition's author. It bespeaks the ancient Arabs' fascination with numbers which they had in common with other peoples of the Near East. This phenomenon was especially apparent in Arab historiography, smoothly leading to exaggeration as well as hyperbole[1].

Wakīʿ b. al-Jarrāḥ was a well-known Arab transmitter from Kūfa who died in 197/812. The Prophet was once asked: *Man al-abdāl*[2]? *Qāla*: *alladhīna lā yaḍribūna bi-aydīhim shayʾan wa-inna Wakīʿ b. al-Jarrāḥ minhum*, i.e. 'those who do not strike anything with their hands; Wakīʿ b. al-Jarrāḥ was one of them', cf. his *tarjama* in *Hilya*, VIII, p. 371. How this is to be interpreted exactly is not clear.

With a strand on the authority of Thawrī—Abū Isḥāq as-Sabīʿī—al-Barāʾ b. ʿĀzib:

- "Among those with a full head of hair I have never seen anyone more handsome than the Prophet dressed in red garments; his hair reached down to his broad shoulders and he was of medium height",

cf. Mz., II, no. **1847** (*m*, IV, p. 1818, *d*, *t*, *s*, confirmed in IḤ., IV, pp. 290, 300). This is Wakīʿ's version of a description of the outward appearance of the Prophet from the *ṣifat an-nabī* cluster for whose origins Abū Isḥāq may in the first place have been responsible. Other versions can be found with Shuʿba under no. 1869, Isrāʾīl b. Yūnus under no. 1802, and Abū Khaythama under no. 1839.

With a strand on the authority of Dalham b. Ṣāliḥ—Ḥujayr b. ʿAbd Allāh—ʿAbd Allāh b. Burayda—his father Burayda b. al-Ḥuṣayb:

- "The Negus presented the Prophet with a pair of ordinary, black shoes. He put them on, performed a *wuḍūʾ* and (just) wiped over the shoes",

cf. Mz., II, no. **1956** (*d*, *ʿAwn al-maʿbūd*, I, p. 179, *t*, *q*, confirmed in IASh., I, p. 177, IḤ., V, p. 352). Wakīʿ is the undeniable CL and, for good measure, he probably invented the otherwise totally obscure Dalham for his strand back to Burayda. The tradition, part of the MC on *masḥ ʿalā 'l-khuffayn* (i.e. wiping over the shoes instead of washing one's bare feet), was discussed by W. Raven[3]. For a general introduction to the *masḥ* issue, see the *tarjama* of Shaʿbī under no. 11514.

With a strand on the authority of Shuʿba—Muḥārib b. Dithār—Jābir b. ʿAbd Allāh:

- "When the Prophet arrived in Medina (sc. after a campaign), he slaughtered a camel or a cow",

cf. Mz., II, no. **2581** (*kh*, 56/199, *d*, confirmed in IḤ., III, p. 301, Bagh., I, p. 229). Wakīʿ is CL of this tradition which forms part of a composite narrating the story of Jābir and the Prophet on a journey. For the frame story, cf. Zakariyyāʾ b. Abī Zāʾida under no. 2341, and Misʿar under no. 2578.

With a strand on the authority of Thawrī—Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh, who related the Prophet's words:

- "No longer performing the *ṣalāt* stands between man and (his relapse into polytheism and) unbelief ",

1. This was also studied in the foreword of our English translation, = vol. XIII of Ṭabarī's *Annales*, New York (Suny Press) 1989, pp. XIII-XVI.
2. A class of saints, cf. *EI* 2, s.n. (Goldziher), as well as the appendix at the end of this book.

3. See *JSS*, XXXIII, 1988, pp. 216 f.

cf. Mz., II, no. **2746** (*d*, IV, p. 219, *t*, *q*, confirmed in IASh., XI, p. 33). This saying is found supported by a number of SSs and spiders among which no firmly established key figure is discernible. Only in this small bundle do we see Wakīʿ occupying a believable CL position. But to attribute the tradition therefore to him remains tentative. For the spiders, cf. nos. 2303 and 2817.

With a strand on the authority of Ḥājib b. ʿUmar—al-Ḥakam b. al-Aʿraj:

- "I went to ʿAbd Allāh b. ʿAbbās … and asked him: 'Tell me about the fast of ʿĀshūrāʾ.' 'When you see the crescent of the month Muḥarram, begin counting the days and start your fast in the morning of the ninth.' 'And was that how the Messenger of God fasted that day?', I asked. 'Yes,' Ibn ʿAbbās said",

cf. Mz., IV, no. **5412** (*m*, II, p. 797, *t*, confirmed in IḤ., I, p. 344). Wakīʿ is (S)CL. With a different strand to al-Ḥakam Yaḥyā b. Saʿīd al-Qaṭṭān is an alternative (S)CL in this bundle (*m*, *d*, *s*).

With a strand on the authority of Thawrī—Ādam b. Sulaymān—Saʿīd b. Jubayr—Ibn ʿAbbās:

- "When the verse (II: 284) was revealed: 'And if you disclose what is in your hearts or you hide it, God will hold you to account,' something of this verse penetrates their hearts which had not yet penetrated their hearts otherwise. The Prophet said: 'Say: we heard, we obeyed and we submit.' And he said: 'God imposes faith upon their hearts and He revealed … (follows II: 286)",

cf. Mz., IV, no. **5434** (*m*, I, p. 116, *t*, *s*, confirmed in IḤ., I, p. 233, Ṭabarī, *Tafsīr*, III, pp. 143 f). Wakīʿ is (S)CL.

With a strand on the authority of Mālik b. Mighwal—Ṭalḥa b. Muṣarrif—Saʿīd b. Jubayr—Ibn ʿAbbās:

- "Thursday, it was on Thursday! … The Messenger of God said (sc. on his deathbed): 'Bring me a shoulder blade and ink in order that I write for you a document so that you will not go astray after my death.' The people (present) added: 'He uttered these words in a clearly audible voice'",

cf. Mz., IV, no. **5524** (*m*, III, p. 1259, *s*, confirmed in IḤ., I, p. 355, Ṭabarī, *Annales*, I, p. 1806). Wakīʿ is CL of this version of a topical *khabar* describing what, if anything, the Prophet said as a final advice for his community. For CLs of other versions of this topos, see Mālik b. Mighwal, Wakīʿ's own alleged informant, under no. 5170, Sufyān b. ʿUyayna under no. 5517, ʿAzq. under no. 5841 and Abū Muʿāwiya under no. 17610.

With a strand on the authority of Zakariyyāʾ b. Isḥāq—Yaḥyā b. ʿAbd Allāh b. Ṣayfī—Abū Maʿbad Nāfidh, the *mawlā* of ibn ʿAbbās—his patron Ibn ʿAbbās:

- "The Prophet dispatched Muʿādh to Yemen and told him: 'You will go now to people who have been given the Book. Invite them to profess that there is no god but God and that I am His Messenger. If they respond to that, inform them that God has imposed the performance of five *ṣalāt*s every day and night and if they are willing to respond to that too, inform them that God has prescribed alms to be taken from the rich and to be given to the poor. If they respond to that too, keep clear of their most precious possessions and beware of the supplications of him who is wronged, for there is no screen between those and God[1]'",

cf. Mz., V, no. **6511** (the Six, *kh*, 46/9, *m*, I, p. 50, confirmed in IḤ., I, p. 233). In this very complex bundle various bundles and some SSs seem to have been superimposed upon one another, resulting in various key figures. But Wakīʿ is the only one of these who is listed in at least seven collections, the others, his contemporary Abū ʿĀṣim an-Nabīl[2] aḍ-Ḍaḥḥāk b. Makhlad (d. 212-3/827-8) probably made a dive to Wakīʿ's spokesman, the obscure Zakariyyāʾ b. Isḥāq about whom nothing substantial seems to be known.

With a strand on the authority of Thawrī—ʿĀṣim b. Kulayb—ʿAbd ar-Raḥmān b. al-Aswad—ʿAlqama:

- "Ibn Masʿūd said one day: 'Shall I show you how the Prophet performed the *ṣalāt*?' Then he performed a *ṣalāt* in which he raised his hands only once",

1. Interpreted as: 'God will always listen to these prayers'.
2. How this man acquired his honorific an-Nabīl, i.e. the noble one, is recorded in IḤj., *Tahdhīb*, IV, p. 452, in an amusing anecdote, preceded by several serious ones.

cf. Mz., VII, no. **9468** (*d*, *ʿAwn al-maʿbūd*, II, p. 316, *t*, *s*, confirmed in IḤ., I, pp. 388, 441 f, Abū Yaʿlā, VIII, pp. 453 f, IX, pp. 203 f). Wakīʿ is CL in this tradition which belongs to the ongoing debate on the raising of the hands during the *ṣalāt*. For its place within this debate, see *ʿAwn al-maʿbūd*, II, pp. 316 ff.

With a strand on the authority of Thawrī—Ibrāhīm b. ʿAbd al-Aʿlā—Suwayd b. Ghafala[1]:

- "I saw ʿUmar b. al-Khaṭṭāb kissing the Stone and pressing himself against it saying: 'I saw the Messenger of God showing you affection'",

cf. Mz., VIII, no. **10460** (*m*, II, p. 926, *s*, confirmed in Ṭay., no. 34, ʿAzq., V, p. 72, IḤ., I, p. 39, Fākihī, I, no. 79). Wakīʿ is just one of a number of CLs who brought a tradition within this MC into circulation. See further nos. 10486 (ʿĀṣim al-Aḥwal), 10473 (Aʿmash), and 10524 (ʿAbd Allāh b. Wahb).

With a strand on the authority of Ibrāhīm b. Ṭahmān—Ḥusayn al-Muʿallim—ʿAbd Allāh b. Burayda—ʿImrān b. Ḥuṣayn:

- "I was suffering from a fistula and (in connection with my *ṣalāt* performance) I asked the Prophet about it. He said: 'Perform it while standing upright and if you cannot, then while sitting down. And if that is impossible, then upon your side'",

cf. Mz., VIII, no. **10832** (*d*, *ʿAwn al-maʿbūd*, III, p. 163, *t*, *q*, confirmed in IḤ., IV, p. 426). Wakīʿ is (S)CL. The fistula (*nāṣūr* or *nāsūr*) turns up in a similar, SS-supported tradition found in *kh* (18/19) as *bawāsīr*, the plural of *bāsūr* = pile(s). Since the place of the fistula is not specified, it is probable that in Wakīʿ's tradition also a pile is meant. We have to visualize someone performing the *ṣalāt* lying on his side as either with his face in the direction of the *qibla* or, supine on his back, with his feet in the direction of the *qibla*, cf. IḤ., *Fatḥ*, III, p. 242.

With a strand on the authority of Sufyān ath-Thawrī—Abū Qays al-Awdī—Huzayl b. Shuraḥbīl—Mughīra b. Shuʿba:

- "The Prophet performed the *wuḍūʾ* and wiped over his stockings and sandals",

cf. Mz., VIII, no. **11534** (*d*, *ʿAwn al-maʿbūd*, I, pp. 185 f, *t*, *s*, *q*, confirmed in IASh., I, p. 188, IḤ., IV, p. 252). Wakīʿ is doubtless its CL although, curiously enough, in IḤj.'s *tarjama* on Abū Qays (*Tahdhīb*, VI, p. 153) this very same tradition, described as dubious (*fīhā līn*), is associated with Abū Qays. Wiping over stockings instead of washing the feet is closely connected with the *masḥ ʿalā 'l-khuffayn* issue for a general introduction to which see Shaʿbī under no. 11514[2].

With a strand on the authority of Thawrī—Ziyād b. Ismāʿīl—Muḥammad b. ʿAbbād—Abū Hurayra:

- "Some Meccan unbelievers came to the Prophet and began with him a discussion concerning the divine decree (*qadar*). That very moment the verses LIV: 48 f were revealed: '… on the day that they will be dragged face down into the fire (they will be told:) 'Savour a taste of Hellfire!',"

Mz., X, no. **14589** (*m*, IV, p. 2046, *t*, *q*, confirmed in IḤ., II, pp. 444, 476, Ṭabarī, *Tafsīr*, XXVII, p. 110). Wakīʿ is (S)CL.

With a strand on the authority of Zakariyyāʾ b. Abī Zāʾida—Muṣʿab b. Shayba—Ṭalq b. Ḥabīb—ʿAbd Allāh b. az-Zubayr—ʿĀʾisha, who related the Prophet's words:

- "Ten (practices in personal hygiene) belong to the natural disposition innate in a child of knowing God (*fiṭra*): clipping the moustache, letting the beard grow, (using) the toothstick, (cleaning the nose by) inhaling water, paring the nails, washing the finger joints, plucking the armpits, shaving the pubes, washing the anal cleft after defecating … (Zakariyyāʾ said that Muṣʿab then said: 'I forgot the tenth, perhaps it was) … rinsing the mouth",

cf. Mz., XI, no. **16188** (*m*, I, p. 223, *d*, *ʿAwn al-maʿbūd*, I, pp. 53 f, *t*, *s*, *q*, confirmed in IḤ., VI, p. 137, Abū Yaʿlā, VIII, pp. 14 f). Wakīʿ is the convincing CL of this wording. The tradition constitutes a

1. He is one of the *muʿammarūn* who is said to have died when he was 130 years old. He is recorded in a well-known topical report never to have set eyes on the Prophet, who was just being interred when Suwayd for the first time reached Medina.

2. For a special study of wiping over stockings, see the short monograph by the nineteenth century scholar Muḥammad Jamāl ad-Dīn al-Qāsimī, *Kitāb al-masḥ ʿalā 'l-jawrabayn*, ed. Qāsim Khayr ad-Dīn al-Qāsimī, Damascus (Maṭbaʿat at-taraqqī) 1914, pp. 1-43.

typical example of the mostly late genre of ḥadīths in which previously promulgated injunctions are combined in concise enumerations[1]. For another one enumerating five *fiṭra* practices, see Sufyān b. ʿUyayna under no. 13126. With the washing of the finger joints is meant the thorough cleaning of the dirt collected in the lines on the back of the knuckles which becomes visible when one clenches one's fist. As for the plucking of the armpits, one was also allowed to shave them in case plucking appeared too painful. As for the toothstick, that should not only be visualized as a little pointed stick which is used to poke between the teeth but also as a twig whose end is chewed so as to separate the fibers and make it somewhat fluffy. It is then applied to the surface of the teeth to cleanse, in fact to brush them. The twig commonly used for the toothstick is taken from the *arāk* or *ārāk* tree (*salvadora persica*).

With a strand on the authority of Ṭalḥa b. Yaḥyā—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—ʿĀʾisha:

- "The Prophet used to perform his *ṣalāt* with me at his side even when I was having my period; I used to have my wraparound covering me with part of it touching the Prophet",

cf. Mz., XI, no. **16308** (*m*, I, p. 367, *d*, *ʿAwn al-maʿbūd*, II, p. 22, *s*, *q*, confirmed in IḤ., VI, p. 204). Wakīʿ is CL. The tradition is meant to convey that garments of menstruating women are ritually clean but for the spot where blood or other impurities are visible. In fact, the tradition constitutes a 'concession' in the prohibition of performing the *ṣalāt* in a kind of undershirts called *shuʿr*.

For his position in no. **17261**, a tradition on the stinginess of Abū Sufyān, see Hishām b. ʿUrwa under the same number.

With a strand on the authority of al-Aʿmash—Ḥabīb b. Abī Thābit—ʿUrwa al-Muzanī—ʿĀʾisha:

- "The Prophet would kiss any wife of his and then he would go out to the *ṣalāt* without performing a *wuḍūʾ*",

cf. Mz., XII, no. **17371** (*d*, *ʿAwn al-maʿbūd*, I, p. 209, *t*, *q*, confirmed in IḤ., VI, p. 210). Wakīʿ is the undeniable CL of the wording of this tradition. But there is considerable confusion as to the identity of the ʿUrwa mentioned in the *isnād*. Some of the collectors confuse him with ʿUrwa b. az-Zubayr; others insist that it is the otherwise totally obscure ʿUrwa al-Muzanī.

al-Walīd b. Muslim (d. 194/810), *mawlā* of the Banū Umayya. He was accused of committing *tadlīs*, cf. Dhahabī, *Siyar*, IX, p.212, but no one knew Syrian ḥadīth better than he and Ismāʿīl b. ʿAyyāsh (ibidem, p. 214). Nobody seems to have doubted that he was a great inventor of *ṣāliḥ* traditions with 'doctored' *isnād* strands. In IḤj., *Fatḥ*, I, p. 283, -7, a *muṣannaf* of his on the authority of Awzāʿī is mentioned.

With a strand on the authority of Awzāʿī—Isḥāq b. ʿAbd Allāh b. Abī Ṭalḥa—Anas (paraphrase):

- "In the time the Prophet was still alive the land was smitten by drought. When on a Friday the Prophet stood on the pulpit preaching to the people, a bedouin got up and said: 'Messenger of God, the animals are dying and the children are hungry. Pray God that He gives us rain.' As the Prophet raised his hands towards heaven, there was not a fleecy cloud to be seen. But then suddenly clouds were piling up overhead. As he was stepping down from the pulpit, I saw rain descending on his beard. That whole day and the next and the next we had rain all the time until the next Friday. Then that same bedouin or someone else stood up and said: 'Messenger of God, our tents collapse, our animals are drowning and the desert tracks become impassable, so pray to God on our behalf.' Raising his hands the Prophet prayed: 'O God, protect us and do not be against us.' And hardly had he pointed with his hand to any spot in the sky, when the heavens cleared up. Medina had become partly inundated, the riverbed flowed with water and the palm groves were awash for a month. From all over the region people told us nothing else than that they had had copious rain",

cf. Mz., I, no. **174** (*kh*, 11/35, *Fatḥ*, III, p. 173, *m*, II, p. 614, *s*, confirmed in IḤ., III, p. 256). If someone is to be credited with this tradition, it is best to ascribe it to Walīd b. Muslim. This *matn* on the supplication for rain (*istisqāʾ*) is part of a huge MC in which, curiously, the wording supported by this strand back to the Prophet appears to be the oldest;

1. Cf. E. Stetter, *Topoi und Schemata im Ḥadīṯ*, Tübingen 1965.

all the other variants are slightly, or much more, elaborate and supported by late spiders and undatable SSs, all converging in Anas, for which see Abū Yaʿlā, V, pp. 416 ff. These *isnād* data do, however, not allow the overall conclusion that the traditions are originally his; as is invariably the case with Anas strands, the key figures in this bundle and all the spiders are without exception two, three or more tiers removed from Anas. The prayer is transmitted in a range of different wordings for which see *m*, II, pp. 612-5, and especially *Fatḥ*, III, pp. 154-73. That God answered the prayer is officially recognized as one of the Prophet's miracles[1].

With a strand on the authority of Awzāʿī—al-Walīd b. Hishām—Maʿdān b. Ṭalḥa:

- "I met Thawbān, the *mawlā* of the Prophet, and I asked: 'Tell me about an act that might secure for me entrance into Paradise, or the act God loves best.' But he remained silent. I asked him a second time … a third time and then he said: 'I asked the Messenger of God about this and he said: 'Perform many prostrations, for every time you prostrate yourself God will raise you one degree and wipe off one offence.' Then I met Abū 'd-Dardāʾ and asked him about this too. He gave me the same answer as Thawbān",

cf. Mz., II, no. **2112** (*m*, I, p. 353, *t*, *s*, *q*, confirmed in IḤ., V, p. 276). Walīd is (S)CL.

With a strand on the authority of Awzāʿī—ʿUmayr b. Hāniʾ—Junāda b. Abī Umayya—ʿUbāda b. aṣ-Ṣāmit, who related the Prophet's words:

- "He who awakes from his sleep and says: 'There is no god but God, He is one and has no copartner, to Him belongs supreme authority, He be praised, He is over everything omnipotent, praise God, to God belongs praise, there is no god but God, there is no power and no strength save in God, and who then prays: 'God, pardon me,' his prayer will be answered. And if he gets up, performs a *wuḍūʾ* and then performs a *ṣalāt*, his *ṣalāt* will be accepted",

cf. Mz., IV, no. **5074** (*kh*, 19/21, *d*, *ʿAwn al-maʿbūd*, XIII, pp. 270 f, *t*, *s*, *q*, confirmed in IḤ., V, p. 313, Dārimī, II, p. 377, Ibn Ḥibbān, IV, p. 128, Bay., III, p. 5). Walīd is the clear CL.

With a strand on the authority of al-Ḥakam b. Muṣʿab—Muḥammad b. ʿAlī b. ʿAbd Allāh b. ʿAbbās—his father ʿAlī b. ʿAbd Allāh b. ʿAbbās—his father ʿAbd Allāh b. ʿAbbās, who related the Prophet's words:

- "For him who constantly asks forgiveness God will secure a way out of every straight, and relief from every worry, and He will provide for him from where he had not reckoned",

cf. Mz., V, no. **6288** (*d*, *ʿAwn al-maʿbūd*, IV, p. 267, *s*, *ʿAmal al-yawm wa 'l-layla*, p. 147, *q*, confirmed in IḤ., I, p. 248, Bay., III, p. 351). Walīd is (S)CL. The tradition is directly related to Q. LXV: 2 f.

With a strand on the authority of Ibn Jurayj—ʿAmr b. Shuʿayb—Shuʿayb b. Muḥammad b. ʿAbd Allāh b. ʿAmr—his father—Shuʿayb's grandfather ʿAbd Allāh b. ʿAmr[2], who related the Prophet's words:

- "He who pretends to be a doctor without being known for his expertise in medicine, he is accountable (i.e. for the consequences, if a patient he has treated dies)",

cf. Mz., VI, no. **8746** (*d*, *ʿAwn al-maʿbūd*, XII, pp. 214 f, *s*, *q*, confirmed in Bay., VIII, p. 141). Walīd is (S)CL. The pseudo-doctor being liable, if a treatment goes wrong, was apparently a well-known phenomenon. In Mālik's *Muwaṭṭaʾ* there is a story about the companion Abū 'd-Dardāʾ who had settled in Syria. It is reported that he had written a letter to the pious Persian convert Salmān al-Fārisī[3] in Medina, suggesting to him to come to Syria to undertake the duties of a *qāḍī* there. Using the term *mutaṭabbib* which is often used metaphorically for pseudo-doctor, Salmān wrote back saying that a physician whose patients were cured is a blessing, but one who turns out to be merely a quack should face the consequences; he might end up in Hell. Henceforth Abū 'd-Dardāʾ is said to have taken extra pains to verify the claims of people who sought his arbitrage in legal matters, cf. Zurqānī, IV, pp. 74 f.

With a strand on the authority of Yazīd b. Abī Maryam—ʿAbāya b. Rifāʿa—Abū ʿAbs b. Jabr, who related the Prophet's words (after a preamble):

1. Cf. also Ibn Kathīr, *Shamāʾil ar-rasūl*, pp. 164 f.

2. For this famous family *isnād*, see above under ʿAmr b. Shuʿayb's name.

3. For this man, see IḤj., *Iṣāba*, III, p. 141.

- "When someone's feet have gathered dust in the path of God, they will be barred from entering Hell",

cf. Mz., VII, no. **9692** (*kh*, 11/18, *t*, *s*, confirmed in IḤ., III, p. 479, Ibn Ḥibbān, VII, p. 62, Bay., III, p. 229). Walīd is (S)CL. Next to him we find a few less well-established strands supporting the same tradition. Feet gathering dust is a fairly frequent topical expression suggesting toil.

With a strand on the authority of ʿAbd Allāh b. al-ʿAlāʾ b. Zabr—Busr b. ʿUbayd Allāh—Abū Idrīs al-Khawlānī—ʿAwf b. Mālik:

- "During the raid on Tabūk I went up to the Prophet who was in his *qubba*[1]. (I greeted him and he returned my greeting saying: 'Come on in.' 'All of me, Messenger of God?', I asked. 'Yes,' he said, 'all of you.' Thereupon[2]) he said: 'Enumerate six (events) before the Hour of Resurrection[3]: my demise, then the conquest of Bayt al-Maqdis (i.e. Jerusalem), then an epidemic[4] which will wreak havoc among you like *quʿās*[5] among sheep, then an abundance of such riches that when someone is given one hundred dīnār he remains dissatisfied, then civil strife (*fitna*) which will leave not a single household untouched, then a truce between you and the Byzantines, which they will violate by marching out against you under eighty banners, each heading twelve thousand",

cf. Mz., VIII, no. **10918** (*kh*, 58/15, *d*, *ʿAwn al-maʿbūd*, XIII, p. 235, *q*). Walīd is no more than SCL, but other *isnād*s supporting (versions of) this important eschatological tradition are even less well established.

With a strand on the authority of Thawr b. Yazīd—Rajāʾ b. Ḥaywa—Warrād, the *kātib* (clerk) of Mughīra b. Shuʿba—his master:

- "On the campaign to Tabūk I poured the washing water for the Prophet. He wiped over the upper part of his shoes and then over the lower part",

cf. Mz., VIII, no. **11537** (*d*, *ʿAwn al-maʿbūd*, I, pp. 193 f, *t*, *q*, confirmed in IḤ., IV, p. 251, Dāraquṭnī, I, p. 195, Bayhaqī, I, p. 290). Walīd is the clear CL in this bundle which is part of the huge *masḥ ʿalā ʾl-khuffayn* cluster, for which see Shaʿbī under no. 11514.

With a strand on the authority of ʿAbd ar-Raḥmān b. Yazīd b. Jābir—Yaḥyā b. Jābir aṭ-Ṭāʾī—ʿAbd ar-Raḥmān b. Jubayr—Jubayr b. Nufayr—an-Nawwās b. Samʿān (the shorter of two versions with some additions from the longer one, paraphrase):

- "On a certain morning the Prophet mentioned the Dajjāl in terms bespeaking contempt as well as a healthy respect: 'There are creatures other than the Dajjāl whom I fear more for you. If he turns up while I am in your midst, I shall protect you by overcoming him with arguments, and if he appears when I am not in your midst, then every man will have to fend for himself. God will take my place in protecting every Muslim. He has the appearance of a young man with curly hair and he is blind in one eye. Everyone who comes into contact with the Dajjāl should recite to him the opening verses of *sūrat al-kahf* (XVIII), they constitute your immunity against his temptation (*fitna*).' We asked: 'How long will he stay on earth?' 'Forty days', the Prophet replied, 'one day feels like it lasts a year, one day feels like it lasts a month, one day feels like it lasts a week and his remaining days last like ordinary days among you.' We asked: 'On the day that feels like a

1. This is a small, round tent made of hides.
2. The preceding sentence in brackets only occurs in *d* and is meant to illustrate the jovial manner in which the Prophet used to trade jokes and pleasantries with his companions. What follows this sentence is otherwise not recorded in *d*.
3. That means: these six events will have occurred before the Hour of Resurrection can be expected. The tradition is one of many on the *ashrāṭ as-sāʿa*, i.e. the portents of the Hour. The fact that the Prophet knew about those well in advance is reckoned to be one of his recognized miraculous powers of prediction.
4. This is an unmistakable reference to the plague of ʿAmawās, cf. Ṭabarī, *Annales*, I, pp. 2515 ff (our English translation, vol. XIII, pp. 95 ff). ʿAmawās (present day Imwas, the Biblical Emmaus) is a district six miles from ar-Ramla along the road to Bayt al-Maqdis in central Palestine. It is alleged that the plague broke out there.
5. Lane describes the ailment as follows: a certain disease which attacks sheep or goats, in consequence of which something flows from their noses, killing them immediately, on the spot, cf. p. 2549, middle column. In some versions the word is transmitted as *ʿuqās*, obviously a case of metathesis.

year, will an (ordinary) *ṣalāt* of a day or a night suffice us?' 'No,' he said, 'measure the time properly[1]. Then ʿĪsā b. Maryam will descend near the White Manāra[2] east of Damascus, he will catch up with the Dajjāl near the Gate of Ludd and kill him'",

cf. Mz., IX, no. **11711** (*m*, IV, pp. 2250-5, *d*, *ʿAwn al-maʿbūd*, XIV, pp. 299 f, *t*, *s*, confirmed in IḤ., IV, pp. 181 f). Walīd b. Muslim is (S)CL of the wording of this Dajjāl tradition, one of many from the vast MC on this eschatological figure, commonly identified with the Antichrist.

For his position in no. **16511**, see further down under no. 16528.

With a strand on the authority of Awzāʿī—Zuhrī—ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "When a woman (from the clan) of al-Jawn was introduced to the Prophet (sc. in order that he marry her) and he approached her, she said: 'I seek refuge with God from you!' Then the Prophet exclaimed: 'You seek refuge from me?! Go away, return to your relatives!'",

cf. Mz., XII, no. **16512** (*kh*, 68/3, *Fatḥ*, XI, p. 271, *s*, *q*). Walīd is (S)CL of this fragment from a well-known and widely transmitted story concerning a woman who was about to be married to the Prophet, but in the end the marriage was called off. According to the most prominent sources, the woman is called Asmāʾ bt. an-Nuʿmān[3], but also other names are recorded[4]. She was allegedly one of the most beautiful women of her day and therefore it was suggested that she should be married to the Prophet. One well-known version of the story has it that, in their jealousy of this woman, several wives of the Prophet had tricked her into believing that her future husband appreciated the utterance in his presence of the formula of seeking refuge with God from him, when he was about to consummate the marriage. Another version has it that she refused to come to him when he summoned her to him, saying that a queen would never go over to her servant. Thereupon the Prophet raised his hand to quieten her, but then she said what she said, with the result that the Prophet sent her back to her tribe. As compensatory present (*mutʿa*) two white flaxen cloths were given to her. From that day she insisted that she be called 'the unfortunate'. She was advised to remain in her house, to cover herself with the veil and not to rouse any man's desire to marry her. This she is said to have persisted in until she died. But the story is otherwise chock-full of various narrative trimmings. Walīd b. Muslim is just one out of many key figures in the strands supporting the account.

With a strand on the authority of ʿAbd ar-Raḥmān b. Namir—Zuhrī—ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "When the sun was darkened by an eclipse, the Prophet recited from the Qurʾān in a loud voice[5] during his *ṣalāt*. When he had finished his recitation, he said *Allāhu akbar* and made a bow. Raising himself from the bow to an upright position again, he said: 'God listens to him who praises Him. Lord, praise be to You.' Then he resumed the recitation of the eclipse *ṣalāt*, four bows and four prostrations in two *rakʿa*s",

cf. Mz., XII, no. **16528** (*kh*, 16/19, *Fatḥ*, III, pp. 203 f, *m*, II, p. 620, *d*, *s*, III, pp. 150 f). Walīd b. Muslim is the CL of this *matn*, which is part of the huge MC dealing with eclipses. The *matn* in *s* is much more elaborate than any in the other sources listed here. In no. 16511 (*kh*, *m*, *s*) Walīd is also CL in a *matn* without the precept of raising the voice (*jahr*) in the recitation and with a strand on the authority of Awzāʿī. For a general introduction to the MC on

1. This is variously interpreted in the commentaries. The following rendition is tentative: 'Measure the time that passes after you have performed a *ṣubḥ*, and when so much time has passed (i.e. under normal circumstances) that you would have to perform a *ẓuhr*, you perform a *ẓuhr*, and so forth for the other prescribed *ṣalāts*, as if you were being held prisoner and were so confused that you had lost your sense of time. Cf. Nawawī in *m*, IV, p. 2252, *ʿAwn al-maʿbūd*, XIV, p. 301.
2. Literally: lighthouse. The idea of a lighthouse at a seashore does not apply to the use of the term in the present context. One should rather visualize it as a beacon along a road, preferably at a high place, on which fires could be lit in order to show travellers the right way. Cf. *Lisān al-ʿarab*, s.v. *manār* or *manāra* in the root *NWR* towards the end of the lemma. The White Manāra is then such a light beacon near Damascus. This tradition is mentioned in passing in Yāqūt, *Buldān*, II, p. 589. Cf. the lemma Dimas͟hk, in *EI* 2 (Elisséeff), II, p. 280, left column, penult.
3. In Caskel, s.n. she is called Asmāʾ bt. ʿAmr b. an-Nuʿmān.
4. Cf. B. Stowasser in *MW*, LXXXII, 1992, pp. 13 f, and IḤj., *Iṣāba*, VII, pp. 494. ff, IS, VIII, pp. 102-5.
5. For this controversial issue, see IḤj., *Fatḥ*, III, pp. 203 f.

*kusūf ṣalāt*s, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17936.

For his position in no. **17499**, a tradition on the *ghusl* after *iltiqāʾ al-khitānayn*, an expression for sexual intercourse, see Qatāda under no. 14659.

Wuhayb b. Khālid, a *mawlā* (d. 165-9/782-6). Just like his contemporary Shuʿba he earned for himself a reputation as a *rijāl* expert. After he had been locked up in prison, he lost his sight, but that did not seem to interfere with his transmitting of traditions.

For Wuhayb's (S)CL position in a tradition on the obligatory Qurʾānic inheritance portions, see ʿAzq. under no. **5705**.

With a strand on the authority of ʿAbd Allāh b. Ṭāwūs—his father Ṭāwūs b. Kaysān—ʿAbd Allāh b. ʿAbbās:

- "The Prophet had himself cupped; he gave the cupper his wages and he had medicine poured into his nose",

cf. Mz., V, no. **5709** (*kh*, 37/18, 1, *m*, III, p. 1205, *s*). Wuhayb is SCL. See Mālik under no. 735*.

With the same strand:

- "The Prophet was asked about (the order in which the rituals of) the sacrifice, the shaving of the hair, and the throwing of pebbles (during the last day of the *ḥajj* had to be executed) and whether (some of these rituals) might be brought forward or delayed. He said: 'There is no harm done, there is no harm done (in whatever you prefer to perform first or want to postpone until you have performed other(s))'",

cf. Mz., V, no. **5713** (*kh*, 25/130, *m*, II, p. 950, *s*, confirmed in IḤ., I, p. 258, cf. for different strands back to Ibn ʿAbbās I, pp. 291, 328). Wuhayb is (S)CL in this ultra-concise *matn* from a MC on the flexibility of the order in which certain *ḥajj* rituals could be performed. For a possibly earlier tradition from this MC, see Zuhrī under no. 8906.

With the same strand:

- "(In the Jāhiliyya) people used to think of a *ʿumra* performed during the months of the *ḥajj*[1] as the most infamous offence on earth and they transferred (the sacredness of) the month of Muḥarram to the month of Ṣafar[2] intoning: 'When the camel's back is cured and the traces are wiped out and Ṣafar is past, then the time for a *ʿumra* has come for him who wants to perform one[3].' Then, having formulated (on the farewell pilgrimage) the intention of performing a *ḥajj*, the Prophet and his companions arrived on the morning of the fourth (sc. of Dhū 'l-Ḥijja) and he ordered them to perform a *ʿumra*, an order which they found hard to comply with saying: 'But, Messenger of God, at which point do we quit the state of consecration?' 'Anywhere,' he replied",

cf. Mz., V, no. **5714** (*kh*, 25/34, 4, *m*, II, pp. 909 f, cf. Nawawī, VIII, p. 225, *s*, confirmed in IḤ., I, p. 252, Bay., IV, p. 345). Wuhayb is (S)CL.

With the same strand:

- "Verily, the evil eye exists. If there were ever anything conceivably capable of outrunning the Divine decree (*qadar*), it would have been the evil eye. So if you are asked to purify yourselves, purify yourselves",

cf. Mz., V, no. **5716** (*m*, IV, p. 1719, *t*, *s*, confirmed in Ibn Ḥibbān, VII, pp. 635 f). Wuhayb is (S)CL. For another tradition of the same tenor, see Sufyān b. ʿUyayna under no. 15758. For yet another tradition in which the obligatory washing is dealt with, see Mālik° under Mz., I, no. 136. In IḤj. *Fatḥ*, XII,

1. I.e. Dhū 'l-Qaʿda, Dhū 'l-Ḥijja and Muḥarram, together with the month of Rajab constituting the four holy months of the Islamic calendar during which, already in the Jāhiliyya, inter-tribal conflicts were not to be settled by force.

2. This translation is tentative. It is based on Nawawī's interpretation suggested in VIII, p. 225, in connection with the term *nasīʾ*, for which see Lane, p. 2786, left column, infra. In the Jāhiliyya the Arabs occasionally transferred the sacredness of the month of Muḥarram to the month of Ṣafar, or even to a month after Ṣafar, in order to avoid the obligatory observance of three sacred months in a row, which hindered them in carrying out raids among their enemies. For further analysis, see Paret's commentary on Q. IX: 37, and the literature quoted there.

3. These four brief statements are in rhyming prose (*sajʿ*). Unfortunately, the rhyme is lost in this translation. The camel's back that is cured refers to the sores caused by the chafing of the camel's tack sustained during the journey to the holy places. The traces being wiped refers to their footprints in the desert. Ṣafar is the first month after the three holy months Dhū 'l-Qaʿda, Dhū 'l-Ḥijja and Muḥarram during which a *ʿumra* could be performed according to the first statement in the tradition.

p. 314, it is stated that the effect of the evil eye is like a burn that has to be cooled with water. For more commentaries on this tradition, see Lane p. 2258, right column, ult., and also IḤj., *Fatḥ*, XII, p. 313.

With a strand on the authority of ʿAbd Allāh b. Ṭāwūs—his father Ṭāwūs—Abū Hurayra:

- "On the Day of Resurrection the people will be assembled in three categories, willing as well as unwilling, with two, three, four, or ten persons sitting on one camel. Fire will round up those remaining, sleeping where they are sleeping, slumbering where they are slumbering, and waking up where they are waking up, going with them wherever they are going",

cf. Mz., X, no. **13521** (*kh*, 81/45, *m*, IV, p. 2195, *s*, confirmed in Ibn Ḥibbān, IX, 217). Wuhayb is (S)CL. The fire mentioned is the eschatological phenomenon of a fire coming forth from deep in Yemen, rounding up the people and driving them along. God is indeed capable of awarding a camel the strength to carry ten persons, it says in IḤj., *Fatḥ*, XIV, p. 167.

With a strand on the authority of Manṣūr b. ʿAbd ar-Raḥmān—his mother Ṣafiyya bt. Shayba:

- "ʿĀʾisha related that a woman asked the Prophet how to purify herself after her period. He said: 'Take a rag of leather (v.l. a rag impregnated with musk) and cleanse yourself therewith.' 'But how do I do that?', she asked again. Covering his face with his hand, the Prophet said: 'God Almighty, go and purify yourself!' Thereupon ʿĀʾisha said: 'Then I grabbed the woman and told her curtly to wipe off the traces of blood'",

cf. Mz., XII, no. **17859** (*kh*, 6/14, *Fatḥ*, I, pp. 430 ff, *m*, I, pp. 260 f, *s*, I, pp. 135 f, confirmed in Ḥum., no. 167, IḤ., VI, p. 122, Abū Yaʿlā, VIII, pp. Ibn Ḥibbān, II, p. 254). This bundle has two key figures, Wuhayb b. Khālid and Sufyān b. ʿUyayna. It is likely that the one modelled his wording of the tradition on that of the other. It is impossible to say with certainty who copied from whom. Wuhayb's version is slightly better transmitted to later generations, but whether that may be adduced as evidence for the surmise that he may be the originator of this tradition is doubtful. Attributing the tradition to their spokesman, the obscure Manṣūr b. ʿAbd ar-Raḥmān, is in any case uncalled-for. The variant of the leather rag vis-à-vis the musk-impregnated cloth hinges on reading the pattern *m.s.k* as *mask* or *misk*. The commentators who opt for *misk* point out that, in spite of its stiff price in early Islam, musk was highly regarded also as an effective agent to suppress unwanted odours. The Prophet's interjection God Almighty was assumed to bespeak on the one hand his bashfulness and on the other his perplexity that he had to discuss matters of female hygiene that were patently obvious, hence ʿĀʾisha's curt intervention displaying her irritation. There are several late, spider-supported, much wordier versions, all containing the relatively rare word *firṣa* for rag, allowing the overall tentative assessment that we have here, in fact, a MC, cf. *m*, I, pp. 260 ff.

Yaḥyā b. Abī Kathīr, a *mawlā* who died in 129 or, as some others say, in 132/747-50. Born in Baṣra, he moved later in life first to Syria, from there to Medina, to end up finally in Yamāma, where he is reported to have spread traditions. Judging by his occurrence in a number of bundles in which he is not the only key figure, he seems to have had an ongoing competitive relationship with Zuhrī. This relationship is perhaps best described as rivalry. Some of these traditions will be dealt with here in Yaḥyā's *tarjama*, some others in that of Zuhrī.

For a case of Yaḥyā / Zuhrī rivalry discernible around the regulations concerning the donation (*ʿumrā*), see Zuhrī under no. **3148**.

For Yaḥyā's position in the bundle (Mz., III, no. **3152**) supporting the famous account of how the Prophet received his first revelation, a bundle in which he showed himself as rival of Zuhrī, see the latter's *tarjama* under that number.

With a strand on the authority of ʿIkrima—al-Ḥajjāj b. ʿAmr al-Anṣārī, who related the Prophet's words:

- "He who (during the performance of the pilgrimage ceremonies) breaks a leg or is otherwise crippled may relinquish his *iḥrām* state and should perform the pilgrimage the following year",

cf. Mz., III, no. **3294** (*d*, *ʿAwn al-maʿbūd*, V, p. 220, *t*, *s*, *q*, confirmed in IḤ., III, p. 450, Dārimī, II, p. 85). Yaḥyā b. Abī Kathīr is (S)CL. In a sequel to this tradition ʿIkrima is alleged to have asked Ibn ʿAbbās and Abū Hurayra about this statement of the Prophet and they replied that the companion Ḥajjāj b. ʿAmr had spoken the truth. The tradition has given

rise to some casuistry, see *ʿAwn al-maʿbūd*, ibidem. It is part of the complex question of whether people who are in one way or another hindered (which is called *iḥṣār*[1]) during the performance of the *ḥajj* are justified in prematurely breaking off their religious duty.

With a strand on the authority of Ibrāhīm b. ʿAbd Allāh b. Qāriẓ—as-Sāʾib b. Yazīd Ibn Ukht an-Namir—Rāfiʿ b. Khadīj, who related the Prophet's words:

- "The wages of a cupper and of a prostitute as well as money one asks for a dog are reprehensible (*khabīth*)",

cf. Mz., III, no. **3555** (*m*, III, p. 1199, *d*, *t*, *s*, confirmed in Ṭay., no. 966, IASh., IV, p. 375, VI, p. 270, IḤ., III, pp. 464 f, IV, pp. 140 f, with a ʿAzq. / Maʿmar strand *not* found in his *Muṣannaf*, Dārimī, II, p. 351). Yaḥyā b. Abī Kathīr's position in this bundle is difficult to assess: he is in any case the (S)CL of this version of a composite. Instead of the cupper's wages a soothsayer's wages are mentioned in another combination of this composite which can be found apud Zuhrī under no. 10010. Perhaps this constitutes another case of the Yaḥyā / Zuhrī rivalry expressed in partly overlapping *matn*s. For a more favourable view on the cupper and his trade, see Mālik under no. 735*.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—Rabīʿa b. Kaʿb (paraphrase):

- "I used to sleep near the door of the Prophet and to bring him his washing water and other things. (First variant:) After a good part of the night had elapsed, I used to hear him pray: 'May God listen to him who praises Him,' and after another part had elapsed: 'Praise be to God, the Lord of all beings.' (Second variant:) The Prophet asked me: 'Utter a wish,' whereupon I asked: 'I would like to be in your company in Paradise.' 'Something else?', he went on. 'That is it,' I said.' Then for your own sake help me by performing multiple prostrations,' he said",

cf. Mz., III, no. **3603** (*m*, I, p. 353, *d*, *ʿAwn al-maʿbūd*, IV, p. 142 for the second variant, *t*, *s*, *q* for the first variant, confirmed in Ṭay., no. 1172, IḤ., IV, p. 57#). Yaḥyā b. Abī Kathīr is the believable CL of the gist. The variants are probably the handiwork of his PCLs. The second looks in any case very much like that of PCL Hishām ad-Dastuwāʾī.

With a strand on the authority of Busr b. Saʿīd—Zayd b. Khālid, who related the Prophet's words:

- "He who equips a warrior for a military campaign (will receive a reward as if he) himself (participated) in that campaign and he who stays behind and takes good care of the family of a warrior (will receive a reward as if he) himself (participated) in that campaign",

cf. Mz., III, no. **3747** (*kh*, 56/38, *m*, III, p. 1507, *d*, *t*, *s*, confirmed in Ṭay., no. 956, IḤ., IV, p. 116, V, p. 193). Yaḥyā b. Abī Kathīr is (S)CL. Superimposed upon this bundle we find a spider with Ibn Wahb as key figure (*m*, *s*, Saʿīd b. Manṣūr, II, p. 128, IḤ., IV, p. 115). Strictly speaking, someone who equips a warrior and, in addition to that, takes good care of that warrior's family while staying behind would thus receive a reward double that of the warrior. This appears to have been deemed preposterous, for in later times two traditions were brought into circulation, the first one prescribing that among every two men, one marching out on the campaign and the other staying behind, the reward is divided equally, and the second stating that the one staying behind was to receive half the reward of the warrior. These two traditions were supported by SSs and late spiders (cf. Mz., III, no. 4414, *m*, III, p. 1507, nos. 137 and 138) and are thus undatable, but they do show up the same key figures as found in the datable Yaḥyā bundle listed above, to wit Yaḥyā b. Abī Kathīr himself, his PCL al-Ḥusayn al-Muʿallim as well as Ibn Wahb, the key figure of the superimposed spider. For comments and harmonization attempts, see IḤj., *Fatḥ*, VI, pp. 389 f. A simplified version of this tradition is also found supported by a bundle in which ʿAbd al-Malik b. Abī Sulaymān (d. 145/762) is (S)CL, cf. Mz., III, no. 3761 (*t*, *s*, *q*). It is sometimes combined by *s* and IḤ. to form a composite supported by a bundle with ʿAbd al-Malik b. Abī Sulaymān and Muḥammad b. ʿAbd ar-Raḥmān ibn Abī Laylā as SCLs.

With a strand on the authority of Muḥammad b. ʿAbd ar-Raḥmān b. Thawbān—(Abū) Rifāʿa or Abū Muṭīʿ—Abū Saʿīd al-Khudrī and Jābir b. ʿAbd Allāh; and one on the authority of Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra (paraphrase of the salient features of a number of related traditions):

1. *kh* is the only collector of the Six who has a special *kitāb* (no. 27) devoted to this subject, but most of the traditions found in it are dealt with by the other collectors too, albeit in more general *kitāb*s.

- “We came to the Prophet and asked him about *ʿazl* (= coitus interruptus) for we had slave girls with whom we wanted to have intercourse without them becoming pregnant. ‘But’, we said, ‘according to the Jews that is comparable with a lesser form of burying one’s baby girls alive (*waʾd*).’ ‘That is a lie of the Jews,’ the Prophet replied, ‘if God wants to create a soul, nothing/nobody can prevent Him from doing so’”,

cf. Mz., III, nos. **4033**, 4437, cf. II, no. 2587, XI, no. 15436 (*d*, *ʿAwn al-maʿbūd*, VI, pp. 151 f, *t*, III, pp. 442 f, *s*, *ʿIshrat an-nisāʾ*, pp. 171 ff, nos. 193-8, ʿAzq, VII, p. 140, IḤ., III, pp. 33, 51, 53). These four on the whole spidery *isnād* constellations present a few tentative PCLs and a number of SSs fanning out from one key figure: they all have Yaḥyā b. Abī Kathīr in common in one particular time slot and they all support an additional remark in the form of a comparison of *ʿazl* with *waʾd*, i.e. burying baby daughters alive[1], a comparison ascribed to the Jews and roundly rejected by the Prophet. Yaḥyā may therefore, with all due caution, be identified with the allegation that Jews equated *ʿazl* with *waʾd*. This tradition seems to constitute once more a case of the Zuhrī / Yaḥyā b. Abī Kathīr rivalry. Yaḥyā seems to avoid the terms of the statement with which Zuhrī is identified in the debate on *ʿazl*, for which see the the pivotal tradition of Rabīʿa b. Abī ʿAbd ar-Raḥmān ar-Raʾy under no. 4111. For a detailed account of a pre-Islamic case of *waʾd*, see *Aghānī*, XIV, pp. 69 ff[2].

With a strand on the authority of Abū Naḍra al-Mundhir b. Mālik—Abū Saʿīd al-Khudrī, who related the Prophet’s words:

- “Perform the extra *rakʿa* (that makes odd the total number of *rakʿa*s performed that day) before you enter upon the time of the morning *ṣalāt*”,

cf. Mz., III, no. **4384** (*m*, I, p. 519, *t*, *s*, *q*, confirmed in Ṭay., no. 2163, ʿAzq., III, p. 8, IASh., II, p. 288, IḤ., III, pp. 13, 35, 37, 71, Dārimī, I, p. 450). With his three PCLs and a number of SSs Yaḥya b. Abī Kathīr is the convincing CL of this *witr* tradition.

1. Already alluded to in the Qurʾān, cf. LXXXI: 8.
2. The man described there, one Qays b. ʿĀṣim, allegedly resorted to this practice for fear of his daughters causing disgrace and thus harming his reputation. Our gratitude is due to G. J. H. van Gelder for this reference.

With a strand on the authority of ʿIyāḍ b. Hilāl[3]—Abū Saʿīd al-Khudrī, who related the Prophet’s words:

- “When you are not sure in your *ṣalāt* whether you performed one *rakʿa* too few or too many, you must perform two extra prostrations, while you are in the concluding sitting position. When the devil comes to you and says: ‘You have done something novel!’, at which you (are prompted to) reply: ‘Liar!’, you will doubtless have a (strange) odour in your nose and a (weird) sound in your ear”,

cf. Mz., III, no. **4396** (*d*, *ʿAwn al-maʿbūd*, III, pp. 239 f, *t*, *s*, *q*, confirmed in ʿAzq., II, p. 304, IḤ., III, pp. 37, 50, 51, 53). Yaḥyā b. Abī Kathīr is (S)CL in this *sahw* tradition.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—Abū Saʿīd al-Khudrī:

- “We used to sustain ourselves on dates which were not sorted as to quality and we used to sell two *ṣāʿ* of these for one *ṣāʿ* (sc. of a better quality). Then the Prophet said, when he heard about this: ‘(Do not sell) two *ṣāʿ* (of dates) for one *ṣāʿ*, (nor two *ṣāʿ* of wheat for one,) nor two dirhams for one’”,

cf. Mz., III, no. **4422** (*kh*, 34/20, *m*, III, p. 1216, *s*, confirmed in IḤ., III, pp. 48#-50#). Yaḥya b. Abī Kathīr is (S)CL of this tradition which is distantly related to the prohibition of usury (*ribā*). The dates referred to, the majority of which were of lesser quality, were allegedly part of the booty acquired at Khaybar, which the Prophet had divided, cf. IḤj., *Fatḥ*, V, p. 215. Another, more elaborate, tradition in this vein has Mālik as (S)CL, see there under no. 4044*.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—Yaʿīsh b. Ṭakhfa, who related in

3. This totally obscure transmitter only occurs in two traditions which Yaḥyā b. Abī Kathīr claims to have heard from him, this no. 4396 and the following no. 4397, for which see ʿIkrima b. ʿAmmār under that number. Yaḥyā was probably the creator of his persona, cf. *ʿAwn al-maʿbūd*, III, p. 240, -4: *majhūl tafarrada Yaḥyā bi ʾr-riwāya ʿanhu*. The confusion about the correct form of his name may be taken as additional proof of his being invented: Mz., *Tahdhīb*, XXII, pp. 573 ff, lists his name also as Hilāl b. ʿIyāḍ and ʿIyāḍ b. (ʿAbd Allāh b.) Abī Zuhayr, both forms spread by Yaḥyā’s PCLs.

a lengthy preamble how his father Ṭakhfa[1] b. Qays, who belonged to the 'people of the bench' (*ahl aṣ-ṣuffa*[2]), was one day served a meal by ʿĀʾisha by order of the Prophet, after which he suggested that they go to sleep in the mosque:

- "… In the morning[3], while I lay flat on my belly in the mosque a man prodded me with his foot and said: 'Lying on your belly is a posture which God disapproves of.' Looking up I saw that it was the Messenger of God",

cf. Mz., IV, no. **4991** (*d*, *ʿAwn al-maʿbūd*, XIII, pp. 259 ff, *s*, *q*, confirmed in IḤ., III, pp. 429 f#, V, p. 426). Yaḥyā b. Abī Kathīr is no more than the SCL of this tradition.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—ʿAbd Allāh b. ʿAmr:

- "When the sun was darkened by an eclipse in the lifetime of the Prophet, a congregational *ṣalāt* was announced. The Prophet performed (one *rakʿa* with) two bows and one prostration. Then he stood upright and performed (another *rakʿa* with) two bows and one prostration, whereupon the sun became bright again. And ʿĀʾisha said: 'I never performed a bow or a prostration that took longer than these'",

cf. Mz., VI, nos. **8963**, 8965 and 17698[4] (*kh*, 16/8, *m*, II, pp. 627 f, *s*, confirmed in IASh., II, p. 471, IḤ., II, pp. 175, 220, VI, p. 98, 158, Mz., *Tahdhīb*, XII, p. 598). Yaḥyā b. Abī Kathīr is the (S)CL of this version. For a general introduction to the *kusūf* MC, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17936.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—ʿAṭāʾ b. Yasār—Zayd b. Khālid al-Juhanī:

- "I asked ʿUthmān b. ʿAffān: 'What do you think (I must do)? When a man has intercourse with his wife without ejaculating?' 'He must perform a *wuḍūʾ* as he would before a *ṣalāt* and he must rinse his penis,' ʿUthmān answered, 'I heard this from the Prophet (and then I asked ʿAlī, az-Zubayr, Ṭalḥa, and Ubayy b. Kaʿb about this and they all said the same thing)'",

cf. Mz., VII, no. **9801** (*kh*, 4/34, 4, *Fatḥ*, I, 294, *m*, I, p. 270, confirmed in IḤ., I, pp. 63, 64). With only two rickety PCLs Yaḥyā b. Abī Kathīr is no more than the SCL of this tradition. The final sentence in brackets is not found in *m*. A similar spidery bundle, this time with Hishām b. ʿUrwa as key figure, supports a comparable text, see Mz., I, no. 12 (*kh*, 5, 25, *m*). This tradition was apparently a point of discussion among early *fuqahāʾ* whether or not it constituted a case of abrogation, *naskh*, having been repealed by the more severe injunction that every act of intercourse, with or without ejaculation, entailed the major ritual ablution, cf. IḤj., *Fatḥ*, I, pp. 412 ff.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—(Jaʿfar b. ʿAmr—his father) ʿAmr b. Umayya:

- "I saw the Prophet wipe over his shoes (and his turban)",

cf. Mz., VIII, no. **10701** (*kh*, 4/48, 3, *Fatḥ*, I, p. 320, *s*, *q*, confirmed in Ṭay., no. 1254, ʿAzq., I, p. 191[5], IḤ., IV, p. 139, V, p. 288#). Yaḥyā b. Abī Kathīr is (S)CL of this *masḥ ʿalā 'l-khuffayn* tradition. For an introduction to this issue, see Shaʿbī under no. 11514.

With a strand on the authority of Abū Qilāba

1. See IḤj., *Iṣāba*, III, pp. 544 ff, for the confusion about the name of this man.
2. For more on this category of destitute companions, see *EI* 2, s.n. (W. M. Watt).
3. The Arabic has *min as-saḥar*. Curiously enough, *saḥar* is interpreted in *ʿAwn al-maʿbūd*, XIII, p. 261, as 'lung', the same as *riʾa*. *d*'s commentator Muḥammad Ashraf Shams al-Ḥaqq al-ʿAẓīmābādī (d. 1892) suggests that the sleeping man was suffering from a lung disease, *dhāt ar-riʾa*, and that is why he was lying on his belly to make the pain bearable, but God knows best. One would think, however, that lying flat on one's belly causes one to breathe more laboriously rather than anything else. That is why we opted for 'morning'. As for the favourite sleeping posture with Muslims, in Majlisī's *Biḥār*, LXXIII, p. 190, we read on the authority of one of the Shīʿite *imām*s that prophets sleep on their backs, believers on their right sides, hypocrites on their left sides, and devils on their bellies. Other reasons for the reprehensibility of sleeping on one's belly could not be unearthed. However, there is a tendency to associate involuntary nocturnal *effusio seminis* with the devil, cf. the chapter in *s*, VIII, p. 267: *istiʿādha min sharr adh-dhakar*, and in *Biḥār*, ibidem, pp. 209, 212, we read the rhyming bedtime prayer: *Allāhumma innī aʿūdhu bika mina 'l-iḥtilām wa-min sharri 'l-aḥlām wa-an yalʿaba bī ash-shayṭānu fī 'l-yaqẓa wa 'l-manām*.
4. No. 8965 has a different strand back to Ibn ʿAmr and 17698 allegedly goes back to ʿĀʾisha.
5. Without the addition of the turban.

ʿAbd Allāh b. Zayd—Abū ʾl-Muhallab—ʿImrān b. Ḥuṣayn:

- "Pregnant as a result of fornication, a woman from the Juhayna clan came to the Messenger of God and said: 'Prophet of God, I have done something which entails a divine punishment (*ḥadd*); so punish me.' The Prophet called her guardian and said: 'Treat her well and when she has given birth, bring her to me.' Thus he did. Then the Prophet ordered garments to be thrown over her and he ordered her to be stoned. Thereupon he prayed over her corpse. 'Do you pray over her, Messenger of God,' ʿUmar b. al-Khaṭṭāb protested, 'even though she has fornicated?' 'Yes,' the Prophet said, 'she has shown such remorse that if that had been distributed over seventy people from Medina, it would have been amply sufficient for them. Did you ever encounter a repentance more excellent than voluntarily giving yourself up to God, exalted is He?'",

cf. Mz., VIII, no. **10881** (*m*, III, p. 1324, *d*, *t*, *s*, confirmed in Ṭay., no. 848, ʿAzq., VII, pp. 325 f, IASh., X, pp. 87 f, IḤ., IV, pp. 429, 437, 440). Yaḥyā b. Abī Kathīr is (S)CL in this tradition which is part of the MC on a fornicator's voluntary submission to the *ḥadd* punishment. For another tradition from this MC, see Shuʿba under no. 2181.

With a strand on the authority of (al-Awzāʿī —) Yaʿīsh b. al-Walīd—(his father al-Walīd b. Hishām—) Maʿdān b. (Abī) Ṭalḥa or Khālid b. Maʿdān:

- "Abū ʾd-Dardāʾ told me that the Prophet vomited and as a consequence he broke his fast. Thereupon I met Thawbān, the *mawlā* of the Prophet, in the mosque of Damascus and I told him what Abū ʾd-Dardāʾ had told me. 'He speaks the truth,' Abū ʿd-Dardāʾ said, 'I myself poured the water for his *wuḍūʾ* for him'",

cf. Mz., VIII, no. **10964** (*d*, *ʿAwn al-maʿbūd*, VII, pp. 6 f, *t*, *s*, confirmed in ʿAzq., IV, p. 215, IASh., III, p. 39, IḤ., V, pp. 195, 277, Dārimī, II, p. 24). Yaḥyā b. Abī Kathīr is (S)CL of this tradition, which is part of the MC on vomiting. Because of the apparent confusion in the strand down to the Prophet, it did not enjoy a good reputation. For a later tradition from the MC, which constituted some sort of 'concession' (*rukhṣa*), see ʿĪsā b. Yūnus under no. 14542.

For another tradition of what appears to be a case of the Zuhrī / Yaḥyā rivalry, see Mz., VIII, no. **11378** under Zuhrī.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—Muʿayqīb b. Abī Fāṭima[1]:

- "The Prophet said to a man who leveled the ground where he was going to perform a prostration: 'If you have to, sweep the ground only once'",

cf. Mz., VIII, no. **11485** (the Six, *kh*, 21/8, *m*, I, p. 387, IḤ., III, p. 426, V, pp. 425 f, Dārimī, I, p. 371). Yaḥyā b. Abī Kathīr is the convincing CL of this tradition. Medieval scholars agreed that wiping the ground clean in front of you bespeaks a lack of humility and it supposedly interferes with one's religious intention, cf. *m*, ibidem, note 2.

The following few traditions are supported by a family *isnād* on which Yaḥyā b. Abī Kathīr appears to have the oldest monopoly, at least in the canonical collections. He seems in any case the first transmitter to make use of it. The father, nicknamed the horseman of the Prophet, is a well-known companion, cf. IḤj., *Iṣāba*, VII, pp. 327 ff, whereas the son is totally nondescript, not to say *majhūl*.

With a strand on the authority of ʿAbd Allāh b. Abī Qatāda—his father Abū Qatāda al-Anṣārī, who related the Prophet's words (paraphrase of a variously combined composite with many insignificant variants):

- "When you drink, do not blow into the water-skin (1); when you urinate (enter the privy), do not touch (hold) your penis with your right hand (2); do not wipe yourself after defecating with your right hand (3)",

cf. Mz., IX, no. **12105** (the Six, *kh*, 4/19, *m*, I, p. 225, confirmed in ʿAzq., X, p. 426, IASh., VIII, pp. 29 f, 33 f, IḤ., V, pp. 295, 296, 300 309 ff#, Dārimī, I, p. 181). With many believable PCLs Yaḥyā b. Abī Kathīr is the convincing CL of (one or a few

1. A leprous companion who converted to Islam already well before the Hijra, cf. IḤj., *Iṣāba*, VI, p. 194. It is reported that he was ʿUmar's overseer of the treasury and that he was ʿUthmān's keeper of the signet ring. IS has preserved a delightful story of how he was treated for his leprous condition by having the soles of his feet rubbed with the fruit pulp of the colocynth (*citrullus colocynthis*), cf. IS, IV 1, p. 87.

elements of) this tradition. Not every locus listed here contains all its three elements, or in this order. ʿAzq. (X, p. 422) has preserved a saying attributed to Yaḥyā himself in which he expressed disapproval of blowing into food or drink or during the performance of a prostration. IḤj., *Fatḥ*, I, p. 264, comments that breathing into a water-skin while drinking might pollute the water and/or inject the drinker's bad breath. Cf. Sufyān b. ʿUyayna under no. 6149 for another tradition on this issue.

With the same strand the Prophet's words:

- "When the *ṣalāt* is announced by means of the *iqāma*[1], do not stand up until you see me (coming out of my quarters) and maintain a tranquil mien",

cf. Mz., IX, no. **12106** (*kh*, 10/23, *m*, I, p. 422, *d*, *t*, *s*, confirmed in ʿAzq., I, p. 504, Ḥum., no. 427, IASh., I, p. 405, IḤ., V, pp. 296, 303, 304, 307, 308, 310, Dārimī, I, p. 322). With his many convincing PCLs Yaḥyā b. Abī Kathīr is the undeniable CL of this tradition. The final injunction to behave in a calm manner (*sakīna*) is not found in all the sources but it is listed separately supported by a spider confirming Yaḥyā's position, cf. no. 12111. IḤj., *Fatḥ*, II, pp. 257 f, comments that this entails also that one is not to rush to the *ṣalāt*, but one must repair to it in a dignified manner, rather making up later for elements missed than hurrying to be there in time. The underlying wisdom in this injunction is thought to lie in the consideration that participation in a *ṣalāt* of people who are out of breath by running is to be prohibited because they may not be able to muster the required humble frame of mind while reciting the Qurʾān in the prescribed leisurely manner (*tartīl*). *kh* lists a similar wording supported by a single strand with Abū Hurayra / Saʿīd b. al-Musayyab and Abū Salama / Zuhrī, cf. IḤj., *Fatḥ*, ibidem. This constitutes perhaps an example of how (fictitious) instances of the Zuhrī / Yaḥyā b. Abī Kathīr rivalry came into being at the hands of later traditionists. For the connection of this tradition with a contrasting one which deals with Muḥammad being addressed by someone when he has just concluded his sermon and is about to commence the congregational *ṣalāt*, see Jarīr b. Ḥāzim under Mz., I, no. 260.

With the same strand the Prophet's words (paraphrase):

- "In the process of making *nabīdh*, the Prophet forbade the mixing of juice of still ripening dates (*zahw*) with that of fully ripe ones (*ruṭab*), as well as the mixing of raisins and dates, but he allowed people to leave any of these juices to ferment on its own",

cf. Mz., IX, no. **12107** (*kh*, 74/11, 3, *m*, III, p. 1575, *d*, *s*, *q*, confirmed in ʿAzq., IX, pp. 210 f, IASh., VII, p. 537, cf. also p. 542, IḤ., V, pp. 295, 307 f, 309, Dārimī, II, p. 159). Yaḥyā b. Abī Kathīr is in any case (S)CL, if not CL. The mixing of various juices for making *nabīdh*, the under certain circumstances permissible date-wine, is an important issue that gave rise to a MC. Yaḥyā is the oldest identifiable key figure in the numerous bundles supporting its traditions. Other (S)CLs are Ibn Jurayj, see there under no. 2451, Sulaymān b. Ṭarkhān at-Taymī, cf. Mz., III, no. 4351 (*m*, *t*, *s*), Layth b. Saʿd, cf. Mz., II, no. 2916 (*m*, *s*, *q*) and Qutayba b. Saʿīd, cf. Mz., II, no. 2478 (*m*, *d*, *t*, *s*). The details in the issue do not solely concern forbidden mixtures of different kinds of fruit but also the mixing of dates in various stages of ripeness.

With the same strand:

- "When he performed a *ṣalāt* with us, the Prophet used to recite in the *ẓuhr* and the *ʿaṣr* in the first two *rakʿa*s the *fātiḥa* and two more *sūra*s (v.l. one *sūra*) and sometimes (he used to raise his voice so that) we heard the verse. He used to draw out the first *rakʿa* while shortening the second. He did the same in the *ṣubḥ ṣalāt*. In the third and fourth *rakʿa* he only recited the *fātiḥa*",

cf. Mz., IX, no. **12108** (*kh*, 10/96, *m*, I, p. 333, *d*, *s*, *q*, confirmed in IḤ., V, pp. 295, 300, 301, 305, 307, 310, 311, cf. furthermore ʿAzq., I, p. 104, and IASh., I, p. 356). Yaḥyā b. Abī Kathīr has quite a few believable PCLs, so that his position as CL is secured, but the number of variants is such that he can only be held responsible for the skeleton of this tradition, his PCLs each contributing their own variants. This prime example of early casuistry was sorted out by IḤj., in *Fatḥ*, II, pp. 387 f, 403 f. Mz. lists a number of SSs and spiders all with Yaḥyā as key figure, cf. 12116, 12138 and 12140.

Yaḥyā b. Abī Kathīr is key figure in a spider (no. **12109**) supporting a tradition on the hunting and eating of land animals such as onagers, when one is on one's way to perform a *ʿumra*. For a clear CL

1. I.e. the announcement of the *ṣalāt* inside the mosque or at the prayer site by means of an *adhān* without the repeat of its constituting formulae.

in a late version of this tradition, see Mālik under no. 12131*.

For his position in a bundle supporting a wine forbidding tradition, no. **14841,** see Awzāʿī under that number.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra, who related the Prophet's words:

- "Do not start your fast of Ramaḍān one or two days early. Only he who is accustomed to fast such days voluntarily may do so",

cf. Mz., XI, nos. **15360**, 15378, 15391, 15406, 15416, 15422 (the Six, *kh*, 30/14, *m*, II, p. 762, confirmed in Ṭay., no. 2361, ʿAzq., IV, pp. 158 f, IASh., III, p. 23, IḤ., II, pp. 234, 347, 408, 477, 513, 521, Abū Yaʿlā, X, pp. 395 f, *Ḥilya*, III, p. 73, VI, p. 282). Yaḥyā b. Abī Kathīr is the convincing CL of this tradition. It constitutes an important stage in the ongoing discussion on the beginning of the fast of Ramaḍān, whereby the exact determination of the first day of the month and, with the moon behind the clouds, the ensuing uncertainty as to what is a valid start and what not resulted in a discussion on whether or not to fast the 'day of doubt' (*yawm ash-shakk*) vis-à-vis, and next to, the general prohibition of fasting (part of the latter half) of Shaʿbān and Ramaḍān consecutively without a proper separation between the two months. For extensive comments on the legal implications of what is termed *taqaddum*, i.e. 'bringing the first day forward', and the concomitant casuistry, see K. Lech[1].

With the same strand the Prophet's words:

- "Do not marry a mature woman until she is consulted and do not marry a virgin until permission is obtained." People around him asked: 'How is that permission obtained, Messenger of God?' 'When she remains silent,' he answered",

cf. Mz., XI, no. **15384**, 15425 and many others (the Six, *kh*, 67/41, *m*, II, p. 1036, confirmed in ʿAzq., VI, p. 143, IḤ., II, pp. 250, 279, 425, 434, Dārimī, I, p. 186, Abū Yaʿlā, X, p. 407). Yaḥyā b. Abī Kathīr is the convincing CL. A virgin's silence is generally interpreted as juvenile bashfulness. For a later tradition on the subject, see Mālik under no. 6517*.

With the same strand with or without Abū Hurayra as well as other strands down:

- "The Prophet performed a *ṣalāt* at a funeral and said: 'God, forgive our living and our dead, our young and our old, our males and our females, those of us present and those of us absent. God, he whom You resurrect, resurrect him as a believer, and he whom You take away, take him away as a believer. God, do not withhold from us the reward of the deceased and do not lead us astray after his death'",

cf. Mz., XI, nos. **15385**, 15687, X, no. 12115, XII, no. 17790 (*d*, *ʿAwn al-maʿbūd*, VIII, pp. 345 f, *t*, *s*, *ʿAmal al-yawm*, no. 1087-8, 1092-4, confirmed in IḤ., II, p. 368, IV, p. 170 (5x), V, pp. 299, 308, 412). Yaḥyā b. Abī Kathīr is (S)CL in this unusual assortment of SSs and spiders.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān:

- "I heard Abū Hurayra say one day: 'I shall acquaint you with the *ṣalāt* as the Messenger of God performed it!' Abū Hurayra used to insert periods of standing still (*qunūt*) in the (last *rakʿa* of) the *ẓuhr*, the late *ʿishāʾ* and the *ṣubḥ ṣalāt*s (after which he said: 'God listens to him who praises Him) while he prayed for the believers and cursed the unbelievers",

cf. Mz., XI, no. **15421** (*kh*, 10/126, *m*, I, p. 468, *d*, *s*, confirmed in IḤ., II, p. 470). With three PCLs Yaḥyā b. Abī Kathīr is the believable CL. The tradition translated here is that transmitted by his PCL Hishām ad-Dastuwāʾī, his version being probably closest to Yaḥyā's original, while his other PCLs, Shayban b. ʿAbd ar-Raḥmān (no. 15370) and Awzāʿī (no. 15387), present more elaborate texts (cf. *m*, I, pp. 467 f) with the persons on behalf of whom Abū Hurayra prayed duly identified: al-Walīd b. al-Walīd, Salama b. Hishām, ʿAyyāsh b. Abī Rabīʿa[2] and the category of people that went by the name of *mustaḍʿafūn* (who occur several times in the Qurʾān). The unbelievers whom Abū Hurayra supposedly cursed were the tribe of Muḍar[3], and

1. *Das ramaḍān-Fasten*, Ch. III 4, pp. 114-37.

2. Three members of the Makhzūm clan in Mecca who had embraced Islam some time before the conquest of Mecca and whose relatives took that out on them by holding them prisoner for a time. Each of the three made it eventually to Medina where they joined the Prophet, cf. IḤj., *Iṣāba*, respectively VI, pp. 619 f, III, p. 155, and IV, p. 750.

3. Cf. U. Rubin in *JESHO*, XXXI, 1988, pp. 249-64.

members of the clans of Liḥyān, Riʿl, Dhakwān and ʿUṣayya, who had participated in murdering Muḥammad's envoys to Biʾr Maʿūna, an incident that reportedly took place a few months after the battle of Uḥud in the year 4/625[1].

He is SCL in Mz., XII, no. **17781**, a version from the MC on the night *ṣalāt*, cf. Hishām b. ʿUrwa under no. 17150 for a clear CL in this MC.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—Zaynab bt. Abī Salama—her mother Umm Salama, the Prophet's wife:

- "While I was lying next to the Prophet under a villous cloth, my period suddenly started. I crept out from under the cloth and went out and gathered my menstruation clothes to put on. The Prophet said: 'Have you started to bleed?' 'Yes,' I said. Then he invited me back to bed underneath the cloth (1). The Prophet used to kiss me while he was fasting (2). I and the Prophet used to wash ourselves after intercourse from one and the same water vessel (3)",

cf. Mz., XIII, nos. **18270-2** (*kh*, 30/24, 2, *Fatḥ*, I, pp. 418, 438 f, *m*, I, pp. 243, 257, *s*, *q*, confirmed in IḤ., VI, pp. 291, 300, 318#, Dārimī, I, p. 260, Abū Yaʿlā, XII, pp. 424 f, Abū ʿAwāna, I, p. 310#). With hordes of SSs and a few PCLs converging in him, Yaḥya b. Abī Kathīr is the believable CL of this tradition. It consists of three parts which appear to be combined into a composite in some sources, in others they are presented separately or in pairs. Elements (2) and (3) show up also in different contexts and their inclusion here was probably achieved at the hands of one or more later transmitters in this bundle.

Yaḥyā b. Ādam, a *mawlā* from Kūfa who died in 203/818. He is the author of a well-known book on *kharāj*, land tax[2]. He is also a transmitter of certain fame, for he is mentioned last in the roll of honour of early Islam's most prestigious personalities among its traditionists as drawn up by Ibn al-Madīnī, cf. his *Kitāb al-ʿilal*, p. 43.

With a strand on the authority of Sharīk b. ʿAbd Allāh—ʿAmmār b. Muʿāwiya ad-Duhnī—Abū 'z-Zubayr Muḥammad b. Muslim b. Tadrus—Jābir b. ʿAbd Allāh:

- "On the day the Prophet entered Mecca he had a white banner",

cf. Mz., II, no. **2889** (*d*, *ʿAwn al-maʿbūd*, VII, p. 183, *t*, *s*, *q*). Yaḥyā b. Ādam is CL. The tradition is solely associated with him, says *t* on the authority of *kh*.

With a strand on the authority of Thawrī—Ḥakīm b. Jubayr—Muḥammad b. ʿAbd ar-Raḥmān b. Yazīd—his father ʿAbd ar-Raḥmān b. Yazīd—ʿAbd Allāh b. Masʿūd:

- "The Prophet once said: 'He who begs without needing to do so will arrive on the Day of Resurrection with all sorts of scratches and lacerations on his face.' He was asked: 'How rich must one be for this to happen, Messenger of God?' 'Fifty dirham or its equivalent in gold', he answered",

cf. Mz., VII, no. **9387** (*d*, *ʿAwn al-maʿbūd*, V, pp. 21 f, *t*, *s*, *q*, confirmed in Bay., VII, p. 24). Yaḥyā is (S)CL. Next to him we find Wakīʿ as alternative (S)CL.

Yaḥyā b. Saʿīd al-Qaṭṭān, a *mawlā* from Baṣra. His prowess in traditions and knowledge of transmitters earned him the honorific *amīr al-muʾminīn fī 'l-ḥadīth*. He is said to have died in 198/812[3]. In the following he is referred to as Yāhyā al-Qaṭṭān, to be distinguished from Yaḥyā b. Saʿīd al-Anṣārī.

With a strand on the authority of Thawrī—Abū Isḥāq as-Sabīʿī—al-Barāʾ b. ʿĀzib:

- "Sixteen or seventeen months (after the Hijra) we prayed in the direction of Bayt al-Maqdis, then we were ordered to turn towards the Kaʿba",

cf. Mz., II, no. **1849** (*kh*, 65/18, *m*, I, p. 374, *s*, confirmed in IḤ., IV, p. 289). Yaḥyā al-Qaṭṭān is the clear CL. Although a range of SSs and a spider converge in Abū Isḥāq, all supporting a similar *matn*, these fail to convince that Abū Isḥāq is anything more than its SCL.

With a strand on the authority of Ibn Jurayj—Muḥammad b. ʿAbbād b. Jaʿfar—Abū Salama ʿAbd Allāh b. Sufyān—ʿAbd Allāh b. as-Sāʾib:

- "On the day Mecca was conquered I saw how the Prophet, while performing a *ṣalāt*, placed his sandals on his left",

1. Cf. *EI* 2, s.n. (Bosworth).
2. Ed. Th.W. Juynboll, Leiden 1896, and ed. A.M. Shākir, Cairo 1929, 1987 etc.
3. For more details, see *MT*, p. 238; Dhahabī, *Siyar*, IX, pp. 175-88.

cf. Mz., IV, no. **5314** (*d*, *ʿAwn al-maʿbūd*, II, p. 248, *s*, *q*, confirmed in IASh., II, p. 418, IḤ., III, pp. 410 f). With Ibn Jurayj as SCL, Yaḥyā al-Qaṭṭān may be the CL of this tradition. It is somewhat controversial in that in other traditions, two SS-supported ones in *d* (cf. *ʿAwn al-maʿbūd*, II, p. 251 = Mz., X, nos. 14331 and 14855), the believer is enjoined not to place his sandals on his right nor on his left but in front of him so as not to hinder other worshippers.

With a strand on the authority of as-Sāʾib b. ʿUmar al-Makhzūmī—Muḥammad b. ʿAbd Allāh b. as-Sāʾib who reported something about his father:

- "(After Ibn ʿAbbās had become blind) his father, ʿAbd Allāh b. as-Sāʾib, used to guide him (around the Kaʿba) and he made him stand still at the third side[1] adjacent to the corner next to the Black Stone. Ibn ʿAbbās would then say to him: 'I have been informed that the Prophet used to perform his *ṣalāt* here,' ʿAbd Allāh b. as-Sāʾib would confirm this and Ibn ʿAbbās would begin performing his *ṣalāt*",

cf. Mz., IV, no. **5317** (*d*, *ʿAwn al-maʿbūd*, V, p. 248, *s*, confirmed in IḤ., III, p. 410). Yaḥyā al-Qaṭṭān is SCL of this tradition. Muḥammad b. ʿAbd Allāh b. as-Sāʾib is considered a *majhūl* by the early *rijāl* expert Abū Ḥātim ar-Rāzī (d. 277/890), cf. IḤj., *Tahdhīb*, IX, p. 258.

For his role in a ʿĀshūrāʾ tradition, see Wakīʿ under no. **5412**.

For his conceivable CL position in no. **5765**, a tradition on one of the Prophet's private prayers, see Thawrī under that number.

With a strand on the authority of Thawrī—Mūsā b. Abī ʿĀʾisha—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Ibn ʿAbbās:

- "Abū Bakr kissed (the forehead of) the Prophet on his deathbed",

cf. Mz., V, no. **5860** and with the same strand ending in ʿĀʾisha, Mz., XI, no. 16316 (*kh*, 64/83, 26, *Fatḥ*, IX, p. 212, *tm*, *s*, *q*, confirmed in IḤ., I, p. 229, VI, p. 54). Yaḥyā al-Qaṭṭān is the clear CL.

With a strand on the authority of ʿUbayd Allāh b. ʿUmar b. Ḥafṣ—Nāfiʿ—ʿAbd Allāh b. ʿUmar:

- "(After the conquest of Khaybar) the Prophet charged its inhabitants to submit (to him) half of its produce in fruit and grain",

cf. Mz., VI, no. **8138** (*kh*, 41/9, *m*, III, p. 1186, *d*, *t*, *q*, confirmed in IḤ., II, p. 17, Dārimī, II, p. 349). Yaḥyā al-Qaṭṭān is CL of the wording. The tradition represents a relatively late stage in the debate on the legal issue of *musāqāt*, that is as it says in Lane: '… a man's employing a man to take upon himself, or manage the culture [or watering etc.] of palm-trees or grape-vines [or the like] on the condition of his having a certain share of their produce'. It is virtually synonymous with the *muzāraʿa* or *mukhābara*[2] contracts which amount to the same thing. Only the fractions, half, third, quarter, etc. remain a matter to be sorted out. The debate on the issue is probably ancient and may go back to olden days. The contract concluded with the Jews of Khaybar is already attested in Ibn Isḥāq, *Sīra*, III, p. 352. Whether this backdrop is genuinely historical or an artificial one is hard to decide. In any case it is extensively discussed in the lemma Khaybar in *EI* 2 (L. Veccia Vaglieri).

With the same strand:

- "When ʿAbd Allāh b. Ubayy b. Salūl had died, his son ʿAbd Allāh came to the Prophet and asked him to give him his undershirt (*qamīṣ*) in order to shroud his father's corpse in it. The Prophet gave it to him. Then the son asked the Prophet to perform a (funeral) *ṣalāt* over his father. So the Prophet stood up to perform that *ṣalāt*. Thereupon ʿUmar grabbed the Prophet by his cloak saying: 'Messenger of God, will you be performing a *ṣalāt* over this man although God has forbidden it?' The Prophet answered: 'God has given me the choice by revealing to me (IX: 80): 'Ask forgiveness for them or not: even if you ask forgiveness for them seventy times …' and I shall now ask forgiveness more than seventy times. He is a hypocrite.' Then the Prophet performed a *ṣalāt* over ʿAbd Allāh b. Ubayy, whereupon God revealed the verse (IX: 84): 'Never perform a *ṣalāt* over any of them who has died and do not stand[3] at his grave'",

1. Which is called al-Multazam, cf. *WKAS*, II 1, p. 578, lines 28 ff.

2. This term is among other etymologies said to be derived from the name Khaybar.

3. Which is explained in Ṭabarī, *Tafsīr*, X, p. 204, -7, as 'Do not oversee his interment.'

cf. Mz., VI, no. **8139** (*kh*, 23/22, *m*, IV, pp. 1865, 2141, *t*, *s*, *q*, confirmed in IḤ., II, p. 18, Ṭabarī, *Tafsīr*, X, p. 204, Wāḥidī, p. 147). Yaḥyā al-Qaṭṭān is CL. In Ṭabarī, p. 205, there is an otherwise non-canonical report in which it says that it was not ʿUmar but Jibrīl himself who grabbed the Prophet by the cloak. See furthermore Sufyān b. ʿUyayna under no. 2531 for a tradition in which some doubt is expressed as to whether the Prophet actually donated his own shirt in order to shroud the corpse of a known hypocrite.

With the same strand:

- "On the campaign to Khaybar the Prophet said to us: 'He who eats from this herb—he meant garlic—should not go to our mosque (v.l. come near a mosque)'",

cf. Mz., VI, no. **8143** (*kh*, 10/160, 1, *m*, I, p. 393, *d*, IḤ., II, pp. 13, 20, Dārimī, II, p. 139). Yaḥyā al-Qaṭṭān is the clear CL of this tradition which restricts the use of garlic. It is part of a MC on this herb.

With the same strand:

- "When the Prophet recited the Qurʾān and he came upon a *sūra* in which there was a *sajda* passage, he used to perform a prostration and we would follow his example to the point that we could not find the necessary space to bow down our foreheads",

cf. Mz., VI, no. **8144** (*kh*, 17/8, *m*, I, p. 405, *d*, confirmed in IḤ., II, p. 17). Yaḥyā al-Qaṭṭān is CL. For more on the *sajda* passages in the Qurʾān, see Shuʿba under no. 9180.

With the same strand:

- "I never abandoned reaching out for those two corners, the one in which the Black Stone is encased and the southern one, since I saw the Messenger of God reaching out for them, when crowds thronged them as well as under quiet circumstances",

cf. Mz., VI, no. **8152** (*kh*, 25/57, 3, *m*, II, p. 924, *s*, confirmed in Dārimī, II, p. 63). Yaḥyā al-Qaṭṭān is (S)CL. This is part of the MC on whether or not to touch the corners of the Kaʿba during the circumambulation.

With the same strand:

- "He (i.e. ʿAbd Allāh b. ʿUmar) was presented to the Prophet on the day (of the battle) of Uḥud, when he was fourteen years old, but the Prophet did not allow him to participate in the fighting. Then he was presented during (the siege of) the Ditch (*khandaq*), when he was fifteen years old and the Prophet allowed him to participate",

cf. Mz., VI, no. **8153** (*kh*, 64/29, 1, *Fatḥ*, VIII, p. 396, *d*, *s*, confirmed in IḤ., II, p. 17). This famous tradition constituted in actual fact a well-known topos. This topos, found in several other such-like traditions, was meant to establish exactly the year of birth of certain companions. At some given moment in time these companions were either deemed too young to participate in a battle or just old enough to be allowed to do so, and this was computed on the basis of the years in which these battles had supposedly taken place. The exact lifetimes of several of these allegedly young companions were thus determined, a necessary piece of information. With these data namely certain convenient, and at the same time much-used, *isnād* strands ending in those companions, strands which bridged sizeable stretches within the first/seventh century, could be provided with the required 'historical evidence'. The popularity of this particular topical tradition can be surmised from the very many SSs and spidery formations coming together in ʿUbayd Allāh b. ʿUmar, who is the undeniable SCL. But he is no more than that. Close scrutiny of his position vis-à-vis the *isnād* strands converging in him shows up only one believable pupil, who can rightly be considered to be the real CL with believable PCLs. That is Yaḥyā b. Saʿīd al-Qaṭṭān. All the other strands descending upon ʿUbayd Allāh b. ʿUmar can be labelled, as is always the case with this SCL, as unconvincing dives at the hands of Yaḥyā al-Qaṭṭān's peers and junior ḥadīth colleagues[1].

With the same strand:

- "The Prophet changed the name of ʿĀṣiya saying: '(Henceforth) you are Jamīla'",

cf. Mz., VI, no. **8155** (*m*, III, p. 1686, *d*, *t*, confirmed in IḤ., II, p. 18). Yaḥyā al-Qaṭṭān is CL. Superimposed upon this bundle we find a spider through Ḥammād b. Salama (cf. Mz., VI, no. 7876), from whose *matn* it appears that this woman ʿĀṣiya was a daughter of ʿUmar. ʿĀṣiya means literally 'rebellious' and Jamīla 'pretty'.

For his position in Mz., VI, no. **8156**, a tradition on voracity, see Mālik under no. 12739°.

1. For ʿUbayd Allāh's position in *isnād*s in general, see *Islam* (I), and also in *ILS* (I), p. 347.

With the same strand:

- "ʿUmar b. al-Khaṭṭāb said one day to the Prophet: 'Messenger of God, in the Jāhiliyya I once pledged that I would spend a night in devotional meditation (*iʿtikāf*) in the Great Mosque, (what shall I do?)' The Prophet said: 'Fulfil your promise'",

cf. Mz., VI, no. **8157** and VIII, no. 10550 (*kh*, 33/5, *m*, III, p. 1277, *d*, *t*, *s*, confirmed in IḤ., I, p. 37). Yaḥyā al-Qaṭṭān is the CL, but his position in these bundles is obfuscated by a number of spiders and diving SSs supporting more elaborate *matn* versions.

With a strand on the authority of ʿUbayd Allāh b. al-Akhnas—al-Walīd b. ʿAbd Allāh—Yūsuf b. Māhik—ʿAbd Allāh b. ʿAmr:

- "I used to write down everything I heard from the Messenger of God which I wanted to memorize, but the Quraysh forbade it saying: 'You write down everything you heard from the Prophet, but he is only human, speaking in anger as well as contentment.' So I stopped writing altogether and I mentioned this to the Prophet. He pointed with a finger to his mouth and said: 'You may write, for by Him in whose hand lies my soul, nothing but the truth comes out of this'",

cf. Mz., VI, no. **8955** (*d*, *ʿAwn al-maʿbūd*, X, p. 57, IASh., IX, pp. 49 f, IḤ., II, p. 162, Dārimī, I, p. 136). Yaḥyā b. Saʿīd al-Qaṭṭān is the believable CL of this tradition on the controversial issue of writing or not writing down Prophetic traditions.

With a strand on the authority of Qurra b. Khālid—Ḥumayd b. Hilāl—Abū Burda—his father Abū Mūsā ʿAbd Allāh b. Qays al-Ashʿarī[1]:

- "Together with two men from al-Ashʿar[2] I approached the Prophet, one on my right and one on my left. Each of them requested to be appointed in an administrative position[3]. It so happened that the Prophet was cleansing his teeth with the tooth stick. He said: 'Abū Mūsā (or: ʿAbd Allāh b. Qays) what do you say?' I (i.e. Abū Mūsā) said: 'By Him who has sent you with the truth, they did not reveal to me what they had in mind and I did not anticipate that they would make this request.' I remember looking at his tooth stick under his up-curled upper lip. The Prophet said: 'We shall not employ anyone in an administrative position who covets it. But you must go forth, Abū Mūsā (or: ʿAbd Allāh b. Qays).' So he dispatched him to Yemen and later he sent Muʿādh b. Jabal. When Muʿādh drew near, Abū Mūsā threw a cushion down for him and said: 'Let yourself down.' There was a man there whose hands were tied. 'What is the meaning of this?', Muʿādh asked. 'He is a Jew,' Abū Mūsā replied, 'who first embraced Islam but who has reverted to Judaism. Sit down.' But Muʿādh said: 'I won't sit down until that man is put to death, (first) the verdict of God and His Messenger (should be implemented).' This (exchange) was repeated three times. Then Abū Mūsā ordered the man to be put to death[4]. Thereupon Muʿādh and I discussed how to properly perform the night *ṣalāt*. Then one of them said: 'Either I pray at night or I sleep; what I hope to attain from sleeping, I also hope to get out of my night prayer'",

cf. Mz., VI, no. **9083** (*kh*, 87/2, 2, *Fatḥ*, XV, pp. 299-302, *m*, III, p. 1456, *d*, *ʿAwn al-maʿbūd*, XII, pp. 6 f, *s*, confirmed in IḤ., IV, p. 409). This text is full of topical trimmings. There occurs in this bundle one SS listed in *kh* which is identified as a *mutābiʿ* dive in IḤj., *Fatḥ*, XVI, p. 255, -6. Yaḥyā al-Qaṭṭān is otherwise the clear CL. In a late parallel of this story (cf. ʿAzq., X, p. 168) it is related that the man who is fettered here was prevailed upon for two months to reconsider his apostasy, but he remained adamant, whereupon the punishment was carried out. A shortened version of this tradition is found supported by a late spider, cf. no. 9054 (*kh*,

1. This tradition shows up some sudden changes of subject. This seeming interruption of the narrative is not uncommon in texts of this sort.

2. For this South Arabian tribe, see Caskel, II, p. 200, right column.

3. Governor of a region and/or collector of the poor rates.

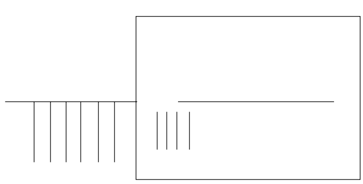
4. In a parallel version it says that the man was fettered and then thrown into a fire or that he was first beheaded and then thrown into a fire. This occasioned the additional comment that we learn here that in early Islam punishment by means of fire was resorted to, although this was later abolished, cf. IḤj., *Fatḥ*, XV, p. 301.

93/7, 2, *m*). Asking for a government job and the reprehensibility of such a request was already adumbrated in a concise, early tradition for which Ḥasan al-Baṣrī may be responsible, see his *tarjama* under no. 9695.

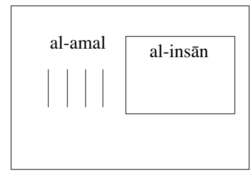
With a strand on the authority of Thawrī—his father Saʿīd b. Masrūq—Mundhir b. Yaʿlā—ar-Rabīʿ b. Khuthaym—ʿAbd Allāh b. Masʿūd:

- "The Prophet once drew a rectangle (in the sand). Then he drew a line emanating from the middle of the rectangle to the outside and he drew several small, vertical sidelines attached to that outside line and said: 'This drawing symbolizes man. (The rectangle) that encompasses him is his life span (*ajal*) and the line that sticks out of the rectangle represents his hope (*amal*). The small perpendicular lines stand for (life's) vicissitudes: if this one misses him, he will be hit by the next one and if that should miss him, then he will be hit[1] by the one following",

cf. Mz., VII, no. **9200** (*kh*, 81/4, *Fatḥ*, XIV, pp. 11 f, *t*, IV, pp. 635 f, *s*, *q*, Dārimī, II, pp. 393 f, Rāmahurmuzī, *Amthāl*, p. 112). Yaḥyā al-Qaṭṭān is CL. The Bukhārī commentaries all contain more or less crudely executed drawings of the line structures described in the tradition[2]. Apparently these drawings turned up in the mss used by the Oriental editors of IḤj.'s *Fatḥ*, Qasṭallānī's *Irshād* and Maḥmūd b. Aḥmad al- ʿAynī's *ʿUmdat al-qāriʾ*. The ones reproduced here were copied from the *Fatḥ*:



On purpose the vertical lines, the 'vicissitudes', either 'good' or 'bad', were drawn in an uneven manner, probably in order to reflect the dissimilarities of such events. Three other such drawings with varying emphases are found in the *Fatḥ*, but they are not reproduced here. One more attempt at visualizing the Prophet's drawing was ventured by the often quoted, but nearly always rejected, commentator Ibn at-Tīn[3]:



but IḤj. adds that the first drawing is the more reliable one, which reads in Arabic: *wa 'l-awwal al-muʿtamad*. IḤj. does not let out whether it is his own, or someone else's, interpretation. The vertical lines in either drawing are supposed to denote a strictly random, not a specific, number of vicissitudes (*aʿrāḍ*). The supposedly overall message imbedded in the tradition is for man to restrain his expectations and to prepare himself for a sudden end of his life span. For a tradition that has the appearance of being a precursor to the above, see Ḥammād b. Salama under no. 1079.

With strands on the authority of Abū Jaʿfar ʿUmayr b. Yazīd—al-Ḥārith b. Fuḍayl and ʿUmāra b. Khuzayma—ʿAbd ar-Raḥmān b. Abī Qurād:

- "I went with the Prophet on the *ḥajj*. When I saw how he withdrew (one day) to answer a call of nature, I followed him with a bowl or a vessel of water and I seated myself on the track to wait for him, for whenever he wanted to relieve himself, he would withdraw (from the people he travelled with)",

cf. Mz., VII, no. **9733** (*s*, I, pp. 17 f, *q*, I, p. 121, confirmed in IḤ., III, p. 443, IV, p. 224[#]). Yaḥyā al-Qaṭṭān is CL. One of the versions in IḤ., III, p. 443, has this tradition followed by a detailed description of the *wuḍūʾ*, probably a sequel added by IḤ. himself.

With a strand on the authority of al-Ḥasan b. Dhakwān—Abū Rajāʾ ʿImrān b. Taym—ʿImrān b. Ḥuṣayn, who related the Prophet's words:

- "Through the intercession of Muḥammad (*ṣ*) people will come out of Hell and will enter Paradise; they are called the Jahan-

1. The simile refers to the bite/sting of a poisonous animal, a snake, or a scorpion.
2. The drawings found in Rāmahurmuzī (p. 113) are considerably different.

3. Ibn at-Tīn is Abū Muḥammad ʿAbd al-Wāḥid b. at-Tīn aṣ-Ṣafāqisī al-Maghribī al-Mālikī (d. 611/1214) and his commentary is entitled *Kitāb al-mukhbir al-faṣīḥ fī sharḥ al-Bukhārī aṣ-ṣaḥīḥ*. Our thanks go to Vardit Tokatly from the Hebrew University of Jerusalem for identifying this author. Cf. also Qalqashandī, *Ṣubḥ al-aʿshā*, I, p. 472.

namiyyūn (v.l. Juhannamiyyūn), that is the Hell people",

cf. Mz., VIII, no. **10871** (*kh*, 81/51, 21, *Fatḥ*, XIV, p. 236, *d*, *ʿAwn al-maʿbūd*, XIII, p. 52, *t*, *q*, confirmed in IḤ., IV, p. 434). Yaḥyā al-Qaṭṭān is CL and this is reflected in the use of the term *mutābaʿa* in IḤj., ibidem, line -5. The commentaries do not say whether the people coming out of Hell are limited in number or whether all people in Hell are meant. The MC on Prophetic intercession is extensive. Khārijites and some Muʿtazilites deny intercession (*shafāʿa*) altogether. The *ahl as-sunna* eventually fitted the concept into their creed. People who were thus saved from burning in Hell were called *ʿutaqāʾu ʾllāh*, literally 'God's emancipated slaves'. The man Yaḥyā supposedly transmitted this tradition from is generally believed to be unreliable. In fact, although otherwise a severe *rijāl* critic, Yaḥyā al-Qaṭṭān amazed his peers by circulating this tradition which was generally held to be questionable. Probably Yaḥyā simply invented the persona of his informer. There are just a few SS-supported traditions of *d* and *q* with the man in the *isnād* strand, cf. Mz., *Tahdhīb*, VI, p. 146.

With a strand on the authority of ʿAbd al-Ḥamīd b. Jaʿfar—Ṣāliḥ b. Abī ʿArīb—Kathīr b. Murra—ʿAwf b. Mālik:

- "While we were in the mosque, the Prophet entered with a stick in his hand. A man had hung up a bunch of inferior dates. The Prophet poked at it with his stick and said: 'If only the owner of those dates had practised charity with some better dates!' And he concluded: 'The owner of these dates will eat unpalatable dates on the Day of Resurrection[1]!'",

cf. Mz., VIII, no. **10914** (*d*, *ʿAwn al-maʿbūd*, IV, p. 347, *s*, *q*, confirmed in IḤ., VI, p. 28). Yaḥyā al-Qaṭṭān is (S)CL. People used to hang bunches of dates destined for charity in the mosque so that the poor and hungry could help themselves, as it says in the commentaries.

With a strand on the authority of Thawr b. Yazīd[2]—Ḥabīb b. ʿUbayd ar-Raḥabī—al-Miqdām b. Maʿdīkarib[3], who related the Prophet's words:

- "When someone loves his brother, let him tell him so",

cf. Mz., VIII, no. **11552** (*d*, *ʿAwn al-maʿbūd*, XIV, p. 20, *t*, *s*, confirmed in IḤ., IV, p. 130). Yaḥyā al-Qaṭṭān is (S)CL.

With a strand on the authority of Muḥammad b. ʿAjlān—Sumayy—Abū Ṣāliḥ Dhakwān—Abū Hurayra:

- "When the Prophet sneezed, he used to hold his hand or (a slip of) his dress against his mouth and by doing so he cut the noise",

cf. Mz., IX, no. **12581** (*d*, *ʿAwn al-maʿbūd*, XIII, p. 252, *t*, confirmed in IḤ., II, p. 439). Yaḥyā al-Qaṭṭān is just SCL. Traditions from the MC on sneezing are relatively late on the whole, cf. ʿAzq. under no. 13268.

With a strand on the authority of ʿUbayd Allāh b. ʿUmar—Abū 'z-Zinād ʿAbd Allāh b. Dhakwān—al-Aʿraj—Abū Hurayra:

- "The Prophet forbade transactions with pebbles and those that entailed risk",

cf. Mz., X, no. **13794** (*m*, III, p. 1153, *s*, confirmed in IḤ., II, pp. 250, 436, Dārimī, II, p. 327). In this bundle we see ʿUbayd Allāh b. ʿUmar in his usual SCL position, with Yaḥyā al-Qaṭṭān as his only believable PCL. Next to various SSs the other (S)PCLs of ʿUbayd Allāh b. ʿUmar, ʿAbd Allāh b. Idrīs (*m*, *d*) and Abū Usāma (*m*, *t*) are less convincing. Not all versions contain both prohibitions. In the final analysis the bundle may be viewed as a bunch of superimposed SSs and spiders, which is arranged here in Yaḥyā's corpus for the sake of convenience. Sales concluded by pebble throwing are explained by Nawawī (X, p. 156) in three ways: (1) the seller says to the purchaser: 'I sell you from these garments only those on which the pebble I will throw will land; the same procedure is followed to determine the extent of a land sale; (2) the seller says to the purchaser: 'I sell you this commodity whereby you have the option to rescind the sale until I throw this pebble; and (3) both seller and purchaser determine together that a transaction is concluded after the pebble is thrown. Prohibitions of such sales entailing elements of uncertainty or risk (*gharar*) were already discussed in ancient

1. The word used for this inferior type of dates is *ḥashaf*. Lane says here: 'The worst kind of dates … that dry up without ripening so that they have no flesh' among a host of other inferior qualities.
2. In IḤ., IV, p. 130, erroneously: Thawr b. Zayd.
3. Whether this man ever heard the Prophet, is doubted by many. In any case he settled in Ḥimṣ where he allegedly died in 87/706, ninety-one (lunar) years old, cf. IḤj., *Tahdhīb*, X, p. 287.

times and the above wording just reflects a late stage in the debate.

With a strand on the authority of ʿUbayd Allāh b. ʿUmar—Saʿīd b. Abī Saʿīd—his father Saʿīd al-Maqburī—Abū Hurayra:

- "The Prophet had entered the mosque. Then a man came in and performed a *ṣalāt*. When he had finished, he saluted the Prophet. The Prophet returned his greeting but he said: 'Go back now and perform your *ṣalāt* again for you have not done so yet.' The man performed his *ṣalāt* as he had done before, then sitting down he greeted the Prophet. Returning his greeting the Prophet said: 'Go back now and perform your *ṣalāt* again for you have not done so yet.' This was repeated three times. Then the man said: 'By Him who has sent you with the truth, I cannot do it better than this, so teach me.' The Prophet said: 'When you stand upright to perform the *ṣalāt*, you say God is great and you first recite a portion of the Qurʾān which you know by heart. Then make a bow but keeping absolutely still for a moment, then you resume the upright position again. Then you make a prostration, keeping still while you do it and assume a sitting position, but keeping absolutely still for a moment. Do this in every *ṣalāt*'",

cf. Mz., X, no. **14304** (*kh*, 79/18, 1, 2, *m*, I, p. 298, *d*, *t*, *s*, confirmed in IḤ., II, p. 437). Yaḥyā al-Qaṭṭān is the clear CL, while he is identified as such with it in *Ḥilya*, VIII, p. 382. With the same strand down to the Prophet but without Saʿīd al-Maqburī's son, we find in Mz., IX, no. 12983 another complex bunch of superimposed spiders with ʿUbayd Allāh b. ʿUmar as SCL supporting a similar version. Its *matn* includes a reference to the *wuḍūʾ* which is to be performed first and facing the *qibla*[1]. And we also find a spider with Ismāʿīl b. Jaʿfar as key figure listed under Mz., III, no. 3604, which supports a different *matn*.

With the same strand the Prophet's words (paraphrase):

- "A woman is married for four reasons, for her wealth, her noble descent, her beauty, and her religiosity, but (of these four qualities) aim for religiosity, may your hands cling to dust",

cf. Mz., X, no. **14305** (*kh*, 67/15, 3, *Fatḥ*, XI, pp. 36 f, *m*, II, p. 1086, *d*, *ʿAwn al-maʿbūd*, VI, p. 30, *s*, *q*, confirmed in IḤ., II, p. 428, Abū Yaʿlā, XI, p. 451, *Ḥilya*, VIII, p. 383). Yaḥyā al-Qaṭṭān is CL. This tradition ends in an at first sight incomprehensible imprecation for which the commentators and lexicographers have produced various ingenious interpretations. *Taribat yadāka*, lit. 'may your hands cleave to the dust', not meant as an imprecation, it is an ancient expression current with the Arabs who use it without desiring its fulfilment but rather its opposite, i.e. may you be rich (Lane).

With the same strand:

- "The Prophet was once asked by some people: 'Messenger of God, who is the noblest of mankind?' 'He who is most God-fearing,' he answered. They said: 'No, that is not what we mean.' The Prophet went on: 'Yūsuf was a prophet of God, he was the son of a prophet of God, who was the son of God's special friend (*khalīl*).' But they said: 'No, that is not what we mean.' He said: 'Are you asking then about the most excellent (lit. the treasure troves) of the Arabs? Well, the best of the Arabs in the Days of Ignorance are also the best in Islam, if they become learned in divine law'",

cf. Mz., X, no. **14307** (*kh*, 60/8, 5, *Fatḥ*, VII, p. 198, *m*, IV, pp. 1846 f, *s*, confirmed in IḤ., II, p. 431, Abū Yaʿlā, XI, p. 359, *Ḥilya*, VIII, p. 383). Yaḥyā al-Qaṭṭān is CL. He is flanked in this bundle by the usual SS and spider dives onto ʿUbayd Allāh.

With a strand on the authority of Thawrī—Mūsā b. Abī ʿĀʾisha—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—ʿĀʾisha (paraphrase):

- "When he had fallen ill, we began administering a medicine in the corner of the Prophet's mouth, in spite of the fact that he had instructed us not do resort to that treatment. But we thought that that was to be attributed to the disgust for medicines sick people have. When he came to, he said: 'Did I not order you not to pour medicine into my mouth? Everyone must now take the same medicine so that I see you

1. In *m*, I, p. 298, no. 46, we find that same strand with the son instead of the father.

do it except al-ʿAbbās, for he was not there when you gave it to me'",

cf. Mz., XI, no. **16318** (*kh*, 87/21, 2, *Fatḥ*, IX, p. 213, XII, p. 273, *m*, IV, p. 1733, *s*, confirmed in IḤ., VI, p. 53). Yaḥyā al-Qaṭṭān is CL. The tradition plays a part among those that could conceivably be traced to a historically tenable situation vividly describing a scene from the Prophet's deathbed. Arguments underbuilding this surmise are set out elsewhere[1].

For his role in Mz., XI, no. **16321**, a tradition on supererogatory prayers before the *fajr ṣalāt*, see Ibn Jurayj under that number.

Yaḥyā al-Qaṭṭān is Hishām b. ʿUrwa's best-attested PCL in a *bilderverbot* tradition, see there under Mz., XII, no. **17306**.

With a strand on the authority of Thawrī—Muḥammad b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm—ʿAbd al-Malik b. Abī Bakr b. ʿAbd ar-Raḥmān—his father Abū Bakr b. ʿAbd ar-Raḥmān b. al-Ḥārith b. Hishām:

- "When the Prophet married Umm Salama, he stayed three days with her and said: 'There is no ignominy for your relatives with respect to you. If you want, I shall stay seven days with you, and if I stay seven days with you, I shall stay seven days with (other) wives'",

cf. Mz., XIII, no. **18229** (*m*, II, p. 1083, *d*, *s*, *q*, confirmed in IḤ., VI, p. 292). Yaḥyā al-Qaṭṭān is CL and probably responsible for this late *matn* from a MC on the amount of time a bridegroom is supposed to spend with his new bride after the wedding before he divides his time again among his other wives. The bundle shows up a number of SSs and spider-like formations supporting slightly different *matn*s, which all fit into the same MC but give different periods for a groom to spend with his newly wedded wife. Thus we find in Mālik*, II, p. 529, a *matn* which is supported by what looks like a diving strand to ʿAbd Allāh b. Abī Bakr, the brother of Muḥammad b. Abī Bakr, both sons of the famous Medinese *faqīh* Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazm. This Mālik *matn* has the addition: '… and if you want, I shall stay with you for three days after which I shall go to the other wives again.' Umm Salama said: 'Make it three days (that is enough for me).' This *matn* did not find a place in the canonical collections except *m*. The consideration whether the bride in question is a virgin or a mature woman (*thayyib*) also plays a part. Thus we find that a virgin is allotted seven days whereas the *thayyib* only three. On this apparently ancient issue many first/seventh century *fuqahāʾ* have expressed opinions (cf. ʿAzq., VI, pp. 234-7, IASh., IV, pp. 276 ff), most of these boiling down to the stipulation that a virgin gets three days while the *thayyib* gets only two. This suggests that the division three vs. two is older than the division seven vs. three. This latter division is furthermore made into a *matn* supported by a bundle ending up in Anas, cf. Abū Qilāba under no. 944.

Yaḥyā b. Saʿīd b. Qays al-Anṣārī, a pupil of the seven *fuqahāʾ* of Medina, where he was judge. Later, some time after 137/754, by order of al-Manṣūr, he was appointed judge in the then capital of Iraq, Hāshimiyya[2], for the ʿAbbāsids. He died there in 143/760 or 144/761, cf. Dhahabī, *Siyar*, V, pp. 468 ff.

In his days the problem concerning the legality of the authority of the four rightly guided caliphs had not yet been settled. We read in Mz., *Tahdhīb*, XXXI, p. 352, that there was no difference of opinion on Abū Bakr's and ʿUmar's legitimacy, but the *ikhtilāf* began to be discernible in the case of ʿUthmān and ʿAlī.

He is SCL, but no more than that, in a *faḍāʾil* tradition (Mz., I, no. **1656**) about the Anṣār. See Shuʿba under no. 11189.

With a strand on the alleged authority of Anas b. Mālik:

- "A nomad entered the mosque and, exposing his private parts, he began to urinate. The people began shouting at him and caused uproar, but the Prophet said: 'Let him be.' So they let him finish. Then the Prophet ordered a pail of water to be brought and poured out over the spot",

cf. Mz., I, no. **1657** (*kh*, 4/58, *m*, I, p. 236, *s*, confirmed in Mālik°, I, pp. 64 f, Ḥum., no. 1196, IḤ., III, pp. 110 f, 114, 167, Dārimī, I, p. 205). Part of a MC, this at first sight straightforward tradition occurs in a large number of different wordings, but the gist is the same in all. The text translated here is that of Mālik, who is the only one of SCL Yaḥyā b. Saʿīd's PCLs who does not lead the *isnād*

1. In *Muséon*(I), pp. 185-8, this tradition was analysed in more detail. Regrettably, Yaḥyā b. Saʿīd al-Anṣārī was there erroneously mistaken for Yaḥyā al-Qaṭṭān.

2. Where precisely this Hāshimiyya was located is sketched by J. Lassner in *EI* 2, s.n.

strand back to the Prophet through Anas. In other words, Mālik's version is in fact a *mursal* on the authority of Yaḥyā. That is why it may be assumed that his text constitutes an early, if not simply the first, stage in its transmission. All the other versions add Anas and they are all to a greater or lesser extent more verbose, or contain one or more odd or rare words. Moreover, it must be remembered that Yaḥyā b. Saʿīd only arrived from Medina in Iraq some forty years *after* Anas' death. And it was Shuʿba who was the first to launch Anas strands in support of Prophetic traditions[1], whereby Yaḥyā is not seen to participate in this. He was copied by Ḥammād b. Zayd who heads his own bundle with a strand through Thābit and Anas supporting his own version, cf. Mz., I, no. 290 (*kh*, 78/35, *m*, *s*, *q*). There are also various spider and SS-supported versions through key figures such as Zuhrī, but they all amount to the same thing, cf. Ibn Ḥibbān, II, pp. 338 f.

With a strand on the authority of ʿAdī b. Thābit—al-Barāʾ b. ʿĀzib:

- "The Prophet was once on a journey and recited in his late-evening *ṣalāt* 'By the fig and the olive' (XCV: 1)'",

cf. Mz., II, no. **1791** (*m*, I, p. 339, *t*, *s*, *q*, confirmed in Mālik°, I, pp. 79 f, Ḥum., no. 726, IḤ., IV, pp. 286). It is recorded in this bundle that ʿAdī b. Thābit had several pupils: Yaḥyā b. Saʿīd al-Anṣārī, Misʿar b. Kidām and Shuʿba, so ʿAdī is in any case the SCL of this tradition. However, naming him as the CL is hazardous in view of the observation that this is the only bundle in the entire canonical literature in which he occupies a position which looks as if he is its CL. With due caution this tradition was therefore tentatively ascribed to Yaḥyā b. Saʿīd, who is the oldest of the three reported pupils. Yaḥyā seems in due course to have been copied by the two others who both dive for his alleged authority ʿAdī. But it is of course conceivable that Yaḥyā copied Shuʿba (cf. Ṭay., no. 733, IḤ., IV, p. 284) or any such solution. An analysis of a bundle like this resulting in a straightforward identification of its CL is always tentative.

With a strand on the authority of Abū 'z-Zubayr Muḥammad b. Tadrus—Jābir b. ʿAbd Allāh:

- "When the Prophet was at al-Jiʿrāna[2] on his way back from (the battle of) Ḥunayn, he handed out silver[3] which Bilāl had (collected for him) in a cloak. A man came to him and said: 'Muḥammad, divide it equitably.' 'Woe unto you,' the Prophet answered, 'who divides it equitably when I don't? It is I who suffer disappointments and losses when I do not divide equitably[4]!' Then ʿUmar b. al-Khaṭṭāb said: 'Messenger of God, let me kill this hypocrite.' But the Prophet said: 'God forbid! People might tell stories about how I kill my companions. This man and his comrades recite the Qurʾān in a way that does not go further than their windpipes and their recited texts transpierce the religion like an arrow which is shot clean through a prey'",

cf. Mz., II, no. **2996** (*m*, II, p. 740, *s*, confirmed in IḤ., III, pp. 353, 354; *s* also mentions a strand through Mālik to Yaḥyā b. Saʿīd, but that could not be located in the editions of the *Muwaṭṭaʾ* currently available, but see no. 4421 below). Yaḥyā seems the CL. The simile of the piercing arrow is usually reserved for the Khārijites. A similar tradition reporting how Muḥammad divided gold from the Yemen among those who had to be won over to Islam is supported by various superimposed spiders in which there is no feasible CL discernible, cf. Mz., III, no. 4132.

For his position in a bundle (no. **3465**) supporting a tradition on the combining of *ṣalāt*s at Muzdalifa, see Mūsā b. ʿUqba under Mz., I, no. 115.

For his position in no. **3553**, which is a tradition on the controversial issue of farming out one's land to others, see Rabīʿa ar-Raʾy under that number.

With a strand on the authority of Muḥammad b. Yaḥyā b. Ḥabbān:

- "A slave had stolen a seedling from someone's palm grove and he had planted it in the palm grove of his master. The owner of the seedling went to look for it and he found it. He dragged the slave before Marwān b. al-Ḥakam, the then governor of Medina who, wanting to cut off the hand of the slave, locked him up. The master of

1. Cf. *Muséon* (II), pp. 205 ff.
2. An oasis between Mecca and Ṭāʾif, nearer to the former than to the latter.
3. The spoils taken from the vanquished Banū Hawāzin.
4. In a variant it says: 'You are the one who suffers disappointments and losses … etc.', which is interpreted as: 'You suffer disappointments and losses for letting yourself be led by someone who does not divide the spoils equitably.'

the slave then went to Rāfiʿ b. Khadīj and asked him about this. Rāfiʿ told him that he had heard the Prophet say one day: 'No amputation for (the theft of) fruit or pith[1].' The master said: 'Marwān has imprisoned my boy for he wants to cut off his hand, that is why I want you to come with me to him and tell him what you heard from the Messenger of God.' Thus Rāfiʿ went along with him to Marwān b. al-Ḥakam. He said to Marwān: 'I heard the Messenger of God say: 'No amputation for (the theft of) fruit or pith.' Thereupon Marwān ordered the slave to be released",

cf. Mz., III, no. **3581** (*d*, *ʿAwn al-maʿbūd*, XII, pp. 36 f, *s*, confirmed in Mālik*, II, p. 839, Ḥum., no. 407, IḤ., III, pp. 463, 464, IV, pp. 140, 142, Ibn Ḥibbān, VI, p. 318#). Yaḥyā b. Saʿīd is the clear CL. He is also CL in a bundle supporting the same tradition with a different strand back to Rāfiʿ, cf. no. 3588 (*t*, *s*, *q*). For an additional SS with Yaḥyā, see no. 3576. The companion Rāfiʿ deserves a brief digression.

Rāfiʿ b. Khadīj belongs to that category of companions who were supposedly born only a few years before the Hijra and whose lifetimes spanned a major part of the first/seventh century. In the respective biographical *tarjama*s of persons belonging to this category, to which also ʿAbd Allāh b. ʿUmar and Jābir b. ʿAbd Allāh belonged, we often find data moulded in the form of a widely attested topos: presented to the Prophet just before the battle of Badr, the boys were considered too young to participate, but later, just before the battle of Uḥud, they were allowed to join the fray. Thus their conveniently long lifetimes were spread over a sizeably high number of years. This enabled certain CLs to trace back by means of one simple strand contemporary issues to an allegedly early scene of the Prophet's lifetime.

With a strand on the authority of Muḥammad b. Yaḥyā b. Ḥabbān—Abū ʿAmra, a *mawlā* of Zayd b. Khālid al-Juhanī—his patron:

- "On the day of (the conquest of) Khaybar a man had died. The people told the Prophet who said: 'You may perform a (funeral) *ṣalāt* over him, (I won't).' Then the faces of the people darkened. The Prophet said: 'Your comrade has wrongfully taken from the spoils (*ghulūl*) in the path of the Lord.' So we searched through his luggage and found some coloured beads common among Jews which were not even worth two dirham",

cf. Mz., III, no. **3767** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 270, *s*, *q*, confirmed in Mālik°, II, p. 458[2], Ḥum., no. 815, IḤ., IV, p. 114, V, p. 192, Ibn Ḥibbān, VII, p. 171). Yaḥyā b. Saʿīd is (S)CL. For a tradition on the same issue supported by a more firmly attested bundle with Mālik as CL, see there under no. 12916*. All other *ghulūl*-related traditions are supported by unconvincing spiders and SSs. Yaḥyā's and Mālik's traditions seem the oldest. The tradition is meant to emphasize that any wrongful appropriation from the spoils, irrespective of value, is reprehensible.

With a strand on the authority of Saʿīd b. al-Musayyab—Saʿd b. Abī Waqqāṣ:

- "On the day of (the battle at) Uḥud the Prophet ransomed me with both his parents",

cf. Mz., III, no. **3857** (*kh*, 62/15, 1, *m*, IV, p. 1876, *t*, *s*, *q*, confirmed in IḤ., I, pp. 174, 180). Yaḥyā b. Saʿīd is the undeniable CL of this *faḍāʾil* tradition. To ransom a person with one's parents is an allusion to the use of the expression *fadan* (or *fidan*) *laka abī wa-ummī*, i.e. may my father and my mother be held ransom in exchange for your safe return from the battle. Saʿd was reportedly one of the few major companions for whom the Prophet is said to have used the expression comprising not only his father but both his parents. Yaḥyā's position in this bundle is, furthermore, corroborated by his position in a spider supporting the same *matn* going back to ʿAlī b. Abī Ṭālib, cf. Mz., VII, no. 10116 (*t*, *s*, Fasawī, II, p. 695). A similar tradition is probably the handiwork of Saʿd b. Ibrāhīm az-Zuhrī, see there under no. 10190.

With a strand on the authority of Muḥammad b. Ibrāhīm b. al-Ḥārith—Abū Salama b. ʿAbd ar-Raḥmān—Abū Saʿīd al-Khudrī, who related the words of the Prophet:

- "(One day) certain people will march against you. In comparison with their way

1. In Arabic *kathar* or *jummār*, i.e. the edible tuber at the upper end of a palm tree from which come forth the fruit and the branches. It is a white substance which is eaten with honey, cf. Lane, s.v.

2. Mālik's text has Ḥunayn instead of Khaybar, but that is a mistake.

of performing the *ṣalāt* you think little of your own *ṣalat* and in comparison with their way of fasting you think little of your own way[1] of fasting, and next to their deeds you hold your own actions in contempt. But they recite the Qurʾān in a way that does not go farther than their windpipes[2] and their recited texts transpierce the faith in the way an arrow passes clean through game. When you[3] look at the tip, you will see nothing, when you look at the shaft … the feather of the arrow, you will see nothing and (when looking) at the notch you will have doubts[4]",

cf. Mz., III, no. **4421** (Mālik°, I, pp. 204 f, *kh*, 66/36, 1, IḤj., *Fatḥ*, X, p. 477, *m*, *s*, IḤ., III, p. 60). The wording given here is that occurring in Mālik. The different wordings found in other collections are more extensive and describe in a preamble how certain people asked the companion Abū Saʿīd about the Ḥarūriyya, a nickname of the Khārijites derived from the name of the village of Ḥarūrāʾ where they first settled after the battle of Ṣiffīn. The answer Abū Saʿīd allegedly gave is recorded here. Yaḥyā b. Saʿīd seems the CL of this bundle. He is also (S)CL in another bundle supporting a similar tradition, see no. 2996 above. Another CL found in a bundle supporting a version of this tradition is Aʿmash, see there under no. 10121. The traditions form part of a large MC on the Khārijites, who are said to have been of the same stock (*ḍiʾḍiʾ*) as several 'hypocrites' whose 'hearts had to be reconciled[5]' to the cause of Islam and who received disproportionately generous shares from the spoils divided after the battle of Ḥunayn, something which elicited criticism from Quraysh. Their manner of reciting the Qurʾān and their being compared to an arrow which passes clean through game are some of the alleged characteristics of these hypocrites, characteristics which are later said to apply also to the Khārijites, who were to emerge only several years *after* Ḥunayn. Superimposed upon bundle no. 4421 we find a little convincing spider with Zuhrī as key figure. This Zuhrī spider supports a *matn* with a preamble in which a man, a certain Dhū 'l-Khuwayṣira from Tamīm, questions Muḥammad's fairness in dividing booty[6]. Appended to this *matn* is a description of a mysterious Khārijite, killed at Nahrawān, who is nicknamed in Ṭabarī (*Annales*, I, p. 3383) Dhū 'th-Thudayya, the man with the woman's breast[7]. This man allegedly had an imperfectly formed limb: one lower arm ended in a lump of quivering flesh that resembled a black woman's breast which had hairs sprouting from it like a cat's whiskers or the tail hairs of a jerboa[8]. Another characteristic of these hypocrites or Khārijites is their

1. Because, as it says in a commentary, they fast all day and spend the whole night in prayer, cf. Zurqānī, II, p. 18.
2. I.e. God does not accept it as sincere.
3. A direct reference to the imaginary person who shoots the arrow. In a variant we find: when *one* looks at the tip …
4. The verb used for 'transpiercing', *maraqa*, became closely linked to the attitude of the Khārijites vis-à-vis the Islamic faith, probably in connection with this tradition. The 'piercing' arrow enters the game animal with such force and velocity that it is described as exiting from its other side without traces of blood or viscera sticking to it. Thus the Khārijite immerses himself in the religion but abandons it without any vestiges of the faith sticking to him. The last sentence of this tradition may seem particularly obscure and it has prompted many comments, cf. IḤj., *Fatḥ*, XV, pp. 330 f. The comparison of a Khārijite with an arrow that transpierces prey, prompting the bowman to inspect whether or not there is any trace on any part of the arrow left that indicates its having hit the target or not at all, is brought to bear on the issue of whether or not the Khārijites have to be declared to be unbelievers or just a faction of Muslims harbouring erroneous ideas. The final sentence in which the bowman is described as being not sure whether the notch of the arrow shows up traces of having been shot through the animal is interpreted as reflecting vestiges of Islam sticking to a Khārijite after he has shot himself through the religion. The connotation 'deviating from the right course', which we find in modern dictionaries for *maraqa*, may have emerged from the verb's association with the Khārijites, who deviated from the straight path of Islam. But in the medieval commentaries *maraqa* is invariably explained as 'piercing' and never as 'deviating'. In fact, the connotation 'deviating' is not yet listed in either *LA* or *Tāj*.
5. For this category of hesitant, unreliable converts, see *EI* 2, s.n. *muʾallafa ḳulūbuhum* (Ed.).
6. Dhū 'l-Khuwayṣira is also mentioned in a *khabar* with a wholly unconnected SS allegedly dealing with the same situation in *Sīra*, IV, p. 139, cf. also Wāqidī, III, p. 948.
7. In IḤj., *Fatḥ*, XV, p. 327, line 24, his name is given as Ḥurqūṣ, and also the peculiar way in which his mother became pregnant with him is described, but he is probably not to be confused with the well-known Khārijite Ḥurqūṣ b. Zuhayr, for whom see Ṭabarī, *Annales*, index s.n.
8. For lurid descriptions of this creature, see Lane, pp. 333 f; Abū ʿUbayd, *Gharīb*, III, pp. 444 ff; Ibn al-Athīr, I, p. 208, V, p. 169; *m*, II, p. 748, lines 9 f, p. 749, line 12; IḤj., *Fatḥ*, XV, pp. 326 f (read *mukhdaj* for *mukhraj*, passim); Wāqidī, III, pp. 948 f.

shaven heads, cf. *m*, II, p. 742, line 9, p. 745, line 6, p. 750, line 16.

With a strand on the authority of Bushayr b. Yasār:

- "ʿAbd Allāh b. Sahl al-Anṣārī and Muḥayyiṣa b. Masʿūd went to Khaybar. Once there, each went his own way. ʿAbd Allāh b. Sahl was killed. Muḥayyiṣa, his brother Ḥuwayyiṣa and ʿAbd ar-Raḥmān b. Sahl went to the Prophet to tell him about it and ʿAbd ar-Raḥmān stepped forward ahead of the others because of his relationship with the murdered person. But the Prophet said: 'Let the oldest person speak.' So Ḥuwayyiṣa and (after that) Muḥayyiṣa came forward and told what had happened to ʿAbd Allāh b. Sahl. The Prophet asked them: 'Are you prepared to swear fifty oaths that you are entitled to blood-money for the death of your relative or to retaliation?' 'Messenger of God,' they said, '(how can we swear an oath as) we have not seen the event and we were not (even) present?' Then the Prophet said to them: 'Can the Jews clear themselves for you by swearing fifty oaths?' 'Messenger of God,' they said, 'how can we accept the oaths of unbelievers?'",

cf. Mz., IV, no. **4644** (*kh*, 53/7, 2, *m*, III, pp. 1291 f, *d*, *t*, *s*, confirmed in Mālik*, II, p. 878, ʿAzq., X, p. 30, Ḥum., no. 403, IASh., IX, p. 379, IḤ., IV, p. 2). This extraordinarily complex *isnād* configuration consists, apart from several SSs, of two bundles superimposed by Mz. upon one another, one with Yaḥyā b. Saʿīd and the other with Mālik b. Anas as CL. Yaḥyā's text, the one translated here, is the simpler of the two by far, but presents considerable overlap with that of Mālik, who is otherwise, with a few others, himself a well-attested PCL of Yaḥyā. Mālik's own text, which he supports by a strand bypassing Yaḥyā and headed by the obscure Abū Laylā b. ʿAbd Allāh b. ʿAbd ar-Raḥmān b. Sahl[1], displays several narrative embellishments which are on the whole immaterial. However, one important difference must be mentioned here: after the relatives of the murdered man express their disdain for a collective oath sworn by non-Muslims, the Prophet awards them blood-money of one hundred camels from the public coffer (or perhaps from his own herd, *min ʿindihi*), an addition which is found only in an appendix to Yaḥyā's version, cf. Mālik, II, p. 879. The matter is a complex one and Mālik adds a host of personal considerations, cf. ibidem. See furthermore the studies of origins and development of the collective oath[2]. The question of whether the story may have a claim to some sort of historicity is difficult, if not impossible, to answer. Ibn Isḥāq (III, pp. 369 f), who is Yaḥyā b. Saʿīd's contemporary, lists a more elaborate version supported by a strand with Yaḥyā's authority Bushayr as well as with Zuhrī. In Wāqidī the story is even more abundantly decked out with florid details, and there is a shortened version in which the Prophet imposes payment of the *diya* on the Jews, since the man was killed on their patch, cf. II, pp. 713 ff. This, by the way, became the generally accepted ruling. Moreover, the famous family *isnād* featuring ʿAbd Allāh b. ʿAmr and his descendants was adduced once more in SSs by *q* (cf. Mz., VI, no. 8678) and *s* (cf. no. 8759) to support another, simplified version.

With a strand on the authority of al-Qāsim b. Muḥammad b. Abī Bakr aṣ-Ṣiddīq—Ṣāliḥ b. Khawwāt—Sahl b. Abī Ḥathma, who said in respect of the *ṣalāt al-khawf*, the *ṣalāt* in times of danger (paraphrase):

- "The *imām* takes up a position facing the *qibla* together with one group of the people, while the other group takes up a position facing the enemy. The *imām* performs one *rakʿa* followed by those with him; then he stands up and remains standing while those with him perform for themselves the remaining *rakʿa* with one bow and two prostrations. Then that group goes to occupy the position of the other group facing the enemy. Those others take up a position with the *imām* who performs with them one *rakʿa*, while they follow him; then they perform the remaining *rakʿa* for themselves. Thus the *imām* performs two *rakʿa*s and each group also, one *rakʿa* following the *imām* and one for themselves, with the *imām* standing upright waiting for

1. Another example of a transmitter who probably thanks his persona to Mālik and who allegedly only occurs in this tradition. In Suyūṭī's *Isʿāf* he is called a *majhūl* by the *rijāl* expert Ibn al-Madīnī.

2. P. Crone in *JSAI*, IV, 1984, pp. 153-201, and R. Peters in *ILS*, IX, 2002, pp. 132-67.

the first group to finish and sitting down waiting for the second group to do so",

cf. Mz., IV, no. **4645** (*kh*, 64/31, 7, IḤj., *Fatḥ*, VIII, p. 429, *d*, *t*, *s*, *q*, confirmed in Mālik*, I, pp. 183 f, ʿAzq., II, p. 509, IASh., II, p. 466, IḤ., III, p. 448, Dārimī, I, p. 429). Traditions dealing with the *ṣalāt al-khawf*, i.e. the *ṣalāt* in times of danger, are numerous and varied and can hardly be harmonized with one another, but they may all have their origin in the interpretation of two Qurʾānic verses, II: 239, and IV: 102. At the same time they are supposed to supply historical background information. The number of *rakʿa*s to be performed in it is, according to some traditions like the one above, the same as that for any *ṣalāṭ* performed on a journey, namely half the prescribed number performed while one is at home. Then in other traditions one finds that number halved again, leaving only one *rakʿa* to be performed. Finally, in times of imminent danger, that *rakʿa* may be reduced to one performed in the saddle, with only a simple nod of the head for the bow (*rukūʿ*) and a slightly deeper one for the prostration (*sujūd*). The historical setting of the first *ṣalāt al-khawf* performed in Islam is commonly identified with two occasions during which the Prophet is alleged to have resorted to this *ṣalāt*, the campaign of Dhāt ar-Riqāʿ and hostilities at ʿUsfān, just before Ḥudaybiya. For the former, see *Sīra*, III, pp. 214[1] and Wāqidī, I, p. 396, and for the latter Wāqidī, II, p. 746. The *ṣalāt al-khawf* bundle mentioned above, which is extremely complex, comprises in fact three bundles superimposed upon one another and all three allegedly traced back to the minor companion Sahl b. Abī Ḥathma who was seven or eight years old when the Prophet died[2]. Several key figures are discernible in it. The oldest is Yaḥyā b. Saʿīd who is the undeniable CL of the text paraphrased here and transmitted as a *mawqūf*. But Yaḥyā's *matn* shows up so many different readings that the above constitutes a simple outline which preserves the salient features of each reading. The casuistry underlying the rituals of the *ṣalāt al-khawf*, including rules on what to do when the enemy army happens to be located between oneself and the *qibla*, is aptly illustrated in the *EI* 2 article (Monnot), but there we find no attempt at ascribing its main features to their respective originators. Another key figure in this bundle is Shuʿba who is reported to have heard it from Yaḥyā b. Saʿīd (cf. IḤ., III, p. 448) but he also attaches a slightly different strand back to Sahl and makes it *marfūʿ* by inserting the statement that the Prophet performed this *ṣalāt al-khawf* with his companions. He also considerably shortens and simplifies the *matn*. A third CL in it is Mālik who heard it from Yaḥyā b. Saʿīd and then rewords his version too, attaching yet another strand back to Sahl, cf. *Muwaṭṭaʾ*, I, p. 183. All three different strands back to Sahl have one transmitter in common though, the totally obscure Ṣāliḥ b. Khawwāt, who is probably fictitious. The canonical collections are furthermore full of *ṣalāt al-khawf* traditions supported by assorted spiders and SSs, none of which admit conclusions as to provenance or authorship, except saying that they are all late. A particularly rich collection of these is found in *s*, III, pp. 167-79. But Yaḥyā b. Saʿīd, Shuʿba and Mālik are not the only believable (S)CLs or SCLs in bundles supporting a danger *ṣalāt* tradition. Alongside them we find ʿAzq. who is (S)CL in no. 6931 with a Maʿmar / Zuhrī / Sālim / Ibn ʿUmar strand supporting a very similar *matn*. For an ultra-concise tradition dealing with the required number of *rakʿa*s performed under various circumstances including the *ṣalāt al-khawf*, see Abū ʿAwāna under no. 6380.

With a strand on the authority of Bashīr b. Yasār—Sahl b. Abī Ḥathma:

- "The Prophet prohibited the sale of fresh dates (on the tree) for dried dates and said: 'That constitutes usury (*ribā*), that is *muzābana*,' but he allowed the sale of *ʿarāyā*, of one or two palm trees, on the basis of a weight estimate, which his household was free to partake of, eating them fresh",

cf. Mz., IV, no. **4646** (*kh*, 34/83, 3, *m*, III, p. 1170, *d*, *s*, confirmed in Ḥum., no. 402, IASh., VII, p. 129, IḤ., IV, p. 2). This *matn* incorporates almost all the variants occurring in its different versions. Yaḥyā b. Saʿīd is in any case (S)CL of this tradition which is part of a large MC. Superimposed upon this bundle we find another one (*kh*, *m*, *t*, *s*) with the late transmitter Abū Usāma Ḥammād b. Usāma as CL. For definitions and further details on this prohibition, the so-called *muzābana*, as well as on the affixed 'concession', see Mālik under no. 3723*.

With a strand on the authority of Bushayr b. Yasār:

- "Suwayd b. an-Nuʿmān told him that he had marched out in the year of (the conquest of) Khaybar with the Prophet. When they had finally arrived at Ṣahbāʾ, that is

1. Strictly speaking, the description of the ritual followed in this *ṣalāt al-khawf* is due to Ibn Hishām.
2. Cf. IḤj., *Iṣāba*, III, p. 196.

this side of Khaybar, the Prophet alighted and performed a *ʿaṣr ṣalāt*. He called for provisions but he was only brought some parched barley (*sawīq*). He ordered it to be soaked in water and ate from it. So did we all. Then he got up for the *maghrib ṣalāt*, he rinsed his mouth and, without a preceding *wuḍūʾ*, he performed it",

cf. Mz., IV, no. **4813** (*kh*, 4/51, *Fatḥ*, I, pp. 323 f, *s*, *q*, confirmed in Mālik°, I, p. 26, Ḥum., no. 437, IḤ., III, pp. 462[#], 488). Yaḥyā b. Saʿīd is the clear CL. For more on early Arab foodstuffs, see *EI* 2 (Eng.), s.v. *ghidhāʾ*, II, p. 1059a (Rodinson). Cf. Zuhrī under no. 10700 for a general introduction to the issue.

For Yaḥyā b. Saʿīd's (S)CL position in a bundle supporting a *matn* from the MC on the *samʿ wa-ṭāʿa* issue, see ʿUbāda b. al-Walīd b. aṣ-Ṣāmit under no. **5118**.

With a strand on the authority of Muḥammad b. Yaḥyā b. Ḥabbān—(ʿAbd Allāh) Ibn Muḥayrīz—a man from the Banū Kināna called al-Mukhdajī who said:

- "A man in Syria called Abū Muḥammad[1] said: 'The *ṣalāt* (meant to make an even number of *rakʿa*s odd, i.e.) *al-witr* is obligatory.' So I went to ʿUbāda b. aṣ-Ṣāmit and met him when he was on his way to the mosque and told him what Abū Muḥammad had said. 'Abū Muḥammad lies[2],' he replied, 'for I heard the Prophet say: 'God prescribed for his servants five *ṣalāt*s. He who performs them smoothly, not missing a single one, has God's promise that He will lead him to Paradise, and he who does not perform them, has no such promise from God. If He wants, He will punish his servant but if He so desires, He will lead him to Paradise'",

cf. Mz., IV, no. **5122** (*d*, *ʿAwn al-maʿbūd*, IV, p. 207, *s*, confirmed in Mālik°, I, p. 123, IḤ., V, p. 315, Dārimī, I, p. 446). Yaḥyā b. Saʿīd is (S)CL. The issue about the *witr ṣalāt* being obligatory (*wājib*) or only recommended (*sunna*) gave rise to a heated debate. This tradition constitutes perhaps Yaḥyā's attempt at settling the matter in favour of the second qualification. Before him a number of Ḥijāzī *fuqahāʾ*, such as Saʿīd b. al-Musayyab, Abū ʿUbayda ʿĀmir b. ʿAbd Allāh b. Masʿūd, aḍ-Ḍaḥḥāk and Mujāhid, had expressed themselves in favour of labelling it *wājib*, cf. Zurqānī, I, p. 255.

For Yaḥyā b. Saʿīd's (S)CL position in a bundle supporting a *matn* in a MC on the *istisqāʾ* ritual, see Mālik b. Anas under Mz., IV, no. **5297**.

With a strand on the authority of Muḥammad b. Yaḥyā b. Ḥabbān—his uncle Wāsiʿ b. Ḥabbān:

- "ʿAbd Allāh b. ʿUmar once said: 'People used to say that when you crouch down to relieve yourself, you must not do that in the direction of the *qibla* or Bayt al-Maqdis. But one day I climbed onto the roof of a house[3] and saw the Messenger of God (crouching down) on two tiles[4] in the direction of Bayt al-Maqdis in order to relieve himself.' Then Ibn ʿUmar said (sc. to Wāsiʿ): 'Are you by any chance one of those who crouch down on their haunches while performing a *ṣalāt* (sc. instead of properly performing a prostration by placing the hands in front of the body)?' 'By God, I do not know', I said",

cf. Mz., VI, no. **8552** (*kh*, 4/12, *m*, I, p. 224 f, *d*, *s*, *q*, confirmed in Mālik*, I, p. 193 f). Yaḥyā b. Saʿīd is the likely CL of this somewhat enigmatic tradition. The interpretation of its final sentence offered by the commentators is extremely wordy but has remained on the whole opaque, cf. IḤj., *Fatḥ*, I, pp. 257 ff, Qasṭallānī, I, p. 274, Zurqānī, I, pp. 392 f.

For Yaḥyā b. Saʿīd's (S)CL position in a bundle supporting a *matn* in a MC on forgetfulness in the *ṣalāt* (*sahw*), see Zuhrī under Mz., VI, no. **9154**.

With a strand on the authority of ʿUbayd Allāh

1. This man's identity is a matter of dispute. Zurqānī, I, p. 255, mentions a number of names (a.o. Masʿūd b. Aws) by which he seems to be known, but the upshot of all this is that he was probably a *majhūl*.
2. The medieval Arabs used the verb lying also for inadvertently or unwittingly making erroneous statements.
3. In a variant it says that it was the house of his sister Ḥafṣa, who was married to the Prophet. With this is intimated that Ibn ʿUmar wanted to relieve himself too.
4. The commentators are vague in their interpretation of these tiles. Most ignore the literal meaning and simply identify it with a *khalāʾ* or a *kanīf*, i.e. an out-door privy, or suchlike solutions. The main idea that seems to have been conveyed is that Muḥammad could not be observed freely by people who happened to be looking in his direction, since he was screened off (*maḥjūb ʿalayhi*) by those tiles. But how we have to visualize this place of retreat does not become clear.

b. Zaḥr[1]—Abū ʿs-Saʿīd ar-Ruʿaynī—ʿAbd Allāh b. Mālik:

- "ʿUqba b. ʿĀmir asked the Prophet about a sister of his who had pledged to perform the *ḥajj* barefoot and without a head scarf. He said: ʿOrder her to put on a head scarf, let her ride an animal, and (she must atone for the non-fulfilment of her pledge by observing) a fast of three days'",

cf. Mz., VII, no. **9930** (*d*, *ʿAwn al-maʿbūd*, IX, p. 89, *t*, *s*, *q*, confirmed in ʿAzq., VIII, pp. 450 f, IḤ., IV, p. 143, 145, 149, 151, Dārimī, II, pp. 239 f). Yaḥyā b. Saʿīd is the clear CL of this tradition, which is part of a MC on walking rather than riding when one goes on the pilgrimage. Besides, the atonement for not fulfilling one's pledge by riding rather than walking is also incumbent upon the sister because of her pledge not to don a head scarf. Not donning one was forbidden, because that fell within the parameter of *ʿawra*, exposing naked flesh that had to be covered at all times. Pledging to do something forbidden or reprehensible also necessitated an atonement.

With a strand on the authority of Wāqid b. ʿAmr—Nāfiʿ b. Jubayr—Masʿūd b. al-Ḥakam—ʿAlī b. Abī Ṭālib (after a preamble):

- "The Prophet stood up when a funeral procession passed by and then he sat down again",

cf. Mz., VII, no. **10276**. This number comprises two superimposed bundles, one with Yaḥyā b. Saʿīd as (S)CL (*m*, II, pp. 661 f, *d*, *t*, *s*, confirmed in Mālik°, I, p. 232, ʿAzq., III, p. 460, IḤ., I, p. 83) and one with Shuʿba as (S)CL (*m*, II, p. 662, *s*, *q*, confirmed in Ṭay., no. 150, IASh., III, p. 359, IḤ., I, pp. 131, 138, and perhaps Fasawī, II, p. 222, 13, where the name Shuʿba may have to be substituted for Saʿīd). When it is realized that the Medinese Yaḥyā b. Saʿīd, who died in 144/761, was appointed judge in Iraq, in Hāshimiyya, the assumption seems justified that he transmitted this form of funeral etiquette with a ʿAlī *isnād* strand to local *fuqahāʾ* among whom Shuʿba (d. 160/177), who is duly recorded as having been his pupil (cf. *TB*, XIV, p. 101). However, Shuʿba chose for his *isnād* strand a deep dive well under the level of Yaḥyā. Yaḥyā's and Shuʿba's position constitute a point of view in an ancient issue which has given rise to numerous *aqwāl*, *mawqūfāt*, and *marfūʿāt*, all addressing the question: Does one stand up and remain standing when a funeral procession passes by, or may one sit down again after a short while? Yaḥyā's and Shuʿba's point of view (for the sake of brevity labelled #2) is later countered by the view (#1) that one must remain standing much longer when a funeral procession files past. Iraqi opposition to #1 is reflected in a report from the *awāʾil* genre which says that standing up for a funeral is an old Jewish custom with the implication that Muslims should not copy this (cf. ʿAzq., III, p. 462). Yaḥyā b. Saʿīd transmitted the tradition with #2 to Mālik who adopted the rule and left it at that. But some fellow-*fuqahāʾ*, Layth b. Saʿd and later Sufyān b. ʿUyayna, moved to the opposite position and transmitted a tradition underlining #1, supporting their views with assorted dives, see Sufyān b. ʿUyayna under Mz., IV, no. 5041, above.

With a strand on the authority of ʿUbayd b. Ḥunayn—ʿAbd Allāh b. ʿAbbās:

- "(For a time) I had been wanting to ask ʿUmar b. al-Khaṭṭāb about the two wives (of the Prophet) who, once when the Prophet was still alive, had leagued together against him. One whole year I did not find the right opportunity, but finally I accompanied ʿUmar to Mecca. When he was at Marr aẓ-Ẓahrān[2], he went to relieve himself. He said: ʿCome and hand me a water bowl.' So I went to him with it. When he had finished, he returned to me and I poured the water for him. Remembering my quest I asked him: ʿCommander of the believers, who were the two women …?', but before I could finish my question, he said: 'ʿĀʾisha and Ḥafṣa'",

cf. Mz., VIII, no. **10512** (*kh*, 65/66, 2, *Fatḥ* X, pp. 284 f, *m*, II, pp. 1110 f, confirmed in IḤ., I, p. 48). Yaḥyā b. Saʿīd is no more than the (S)CL of the gist of this tradition. It is found in a number of wordings, one elaborate, with topical narratives trimmings and digressions, and a short and concise one, but that is found also in shorter and slightly longer versions. The wording above is that occurring in *m*. The episode alluded to, with the two wives divulging to each other secrets they were supposed

1. He was a *mawlā* from Ifrīqiya who settled in Iraq. He was generally considered to be a very weak transmitter, cf. IḤj., *Tahdhīb*, VII, p. 13.

2. A settlement near Mecca.

to keep (cf. Ṭabarī, *Tafsīr*, XXVIII, pp. 155-8[1]), pertains to an incident concerning Ḥafṣa and ʿĀʾisha in which sexual jealousy played a crucial role. The Prophet had slept with the Coptic slave girl Māriya, something which had roused the envy of Ḥafṣa, whereupon Muḥammad, eager to appease her, had sworn that he was not going to touch her. Then he told her to keep this from ʿĀʾisha whom he had also promised that he would not touch Māriya. When it became clear to the Prophet that his wives had not kept these incidents secret, he was disgusted and he abstained from all his wives for a whole month. In this abstention was thought to lie the reason for the verses to be revealed. Another *sabab an-nuzūl* was allegedly the jealousy caused by the scent on the Prophet's breath of a beverage laced with honey (*maghāfīr*[2]), which Muḥammad had tasted in the quarters of a wife. This had filled the other wives with envy, whereupon he pledged that he would never touch it again. The above-mentioned Qurʾān verses with which this incident is closely linked are LXVI: 1-5: 'Prophet, why do you forbid yourself what God has allowed you … etc.' In Wāḥidī's *Asbāb an-nuzūl* collection all these exchanges are set out in detail, supported by undatable SSs and spiders (e.g. Mz., XII, no. 17104), pp. 247 f.

With a strand on the authority of Muḥammad b. Ibrāhīm at-Taymī—ʿAlqama b. Waqqāṣ[3]—ʿUmar b. al-Khaṭṭāb, who reported from a sermon of the Prophet on the pulpit:

- "Deeds must be measured against the intention (v.l. intentions) behind them. Every man gets only what he intends. If he severs his ties with his relatives (*hijra*) with the intention to seek God and His Messenger, then his *hijra* is to God and His Messenger, but if his *hijra* is undertaken for the sake of worldly prosperity or in order to marry a wife, then (the merit of having undertaken) his *hijra* is assessed on the basis of those intentions",

cf. Mz., VIII, no. **10612** (the Six, *kh*, 1/1 and 2/41, *Fatḥ*, I, pp. 10-19, *m*, III, pp. 1515 f, confirmed in Mālik° (Shaybānī), no. 983[4], Ḥum., no. 28, IḤ., I, pp. 25, 43). This is arguably one of the best-known traditions of the entire canonical corpus[5]. It is *kh* who quotes a saying attributed to the transmitter ʿAbd ar-Raḥmān b. Mahdī (d. 198/814): *man arāda an yuṣannifa kitāban fal-yabdaʾ bi-ḥadīth*: *al-aʿmāl bi 'n-niyyāt*, i.e. he who wants to write a book[6], let him start with the tradition: works are to be judged by their intentions. That is where *kh* probably got the idea from, for he did begin his *Ṣaḥīḥ* with it[7]. For a detailed analysis of its *isnād* bundle as well as a diagram, see above in the *General Introduction*. It is often recognized as the paramount example of a tradition labelled *mashhūr*, i.e. well known[8]. In much later times a number of SSs supporting the same tradition were circulated, but none of those succeeded in raking in even an adumbration of trust at the hands of medieval Muslim tradition experts[9].

1. See Bayḍāwī, ad LXVI: 1-5, p. 341, 6, for a secret not mentioned in Ṭabarī: it referred to Muḥammad's telling Ḥafṣa in confidence that Abū Bakr and ʿUmar would eventually succeed him.
2. Cf. Lane, p. 2275, left column, penult.
3. This otherwise obscure successor seems to have acquired some notoriety because of his occurrence in this very *isnād* strand, cf. IḤj., *Fatḥ*, IX, p. 301, -9. He appears to have been confused at times with another ʿAlqama: ʿAlqama b. Qays b. ʿAbd Allāh, cf. *t*, I, p. 318.
4. Although the saying is not found in the Yaḥyā b. Yaḥyā redaction of the *Muwaṭṭaʾ* as we have it now, it was definitely considered part of it by such authors as Abū Nuʿaym, cf. *Ḥilya*, VI, p. 342, where it is mentioned supported by the *isnād* strand: Mālik / Zayd b. Aslam / ʿAṭāʾ b. Yasār / Abū Saʿīd al-Khudrī, a strand not attested in any of the major sources. In one of Mālik's traditions on martyrdom the intention of such persons who seek this form of death is duly highlighted, cf. his *tarjama* under no. 3173.
5. On its important position in Islam, see Zakariyyāʾ b. Abī Zāʾida under no. 11624.
6. Probably compiling a collection of traditions is meant here.
7. Cf. Ibn ʿAsākir, *Kitāb al-arbaʿīn al-buldāniyya ʿan arbaʿīn min arbaʿīn li-arbaʿīn fī 'l-arbaʿīn*, ed. Muḥammad Muṭīʿ al-Ḥāfiẓ, Beirut 1992, p. 49. Ibn ʿAsākir's book also begins with this tradition.
8. The single steps in the strand from the Prophet up to Yaḥyā b. Saʿīd are then described in the sources by means of another technical ḥadīth term: *infarada*, or sometimes *tafarrada*, which indicates that a tradition is solely authenticated by a strand featuring this particular transmitter, cf. Ibn aṣ-Ṣalāḥ ash-Shahrazūrī, *Al-Muqaddima* [*fī ʿulūm al-ḥadīth*] with commentary by al-Bulqīnī, ed. ʿĀʾisha ʿAbd ar-Raḥmān Bint ash-Shāṭiʾ, Cairo 1974, pp. 174 ff. See also *ILS* (I). In Dhahabī, *Siyar*, V, pp. 476-81, we find a long list of transmitters who are supposed to have heard the tradition from Yaḥyā. The vast majority of these transmissions is surely apocryphal.
9. For one of these fabricated SSs through Mālik, see *Ḥilya*, VI, p. 342. A dive attributed by Ibn ʿAdī[3], III, pp. 136 f, to ar-Rabīʿ b. Ziyād through Muḥammad b. ʿAmr b. ʿAlqama down to Muḥammad b. Ibrāhīm and bypassing Yaḥyā is simply dismissed by IḤj. (cf. *Lisān*, II, p. 445), who claims that ar-Rabīʿ heard the tradition directly from Yaḥyā.

For an overall appraisal of those SSs beginning in their respective companions, fifteen in all, see a work by Kattānī, *Naẓm al-mutanāthir fī 'l-ḥadīth al-mutawātir*, pp. 18 f, who cites a work by the controversial Ibn Manda (d. 395/1005). Ibn Manda's arguments are dismissed wholesale as being invalid without exception. No, Yaḥyā b. Saʿīd is the *madār* of the tradition and the only transmitter with whom it may be identified. As far as could be ascertained, the early historical literature on ḥadīth and *rijāl* does not contain a single clue as to the reason why the CL of this tradition, Yaḥyā b. Saʿīd al-Anṣārī, may have brought the tradition into circulation. However, he was at one time appointed judge for the ʿAbbāsids in Iraq and his judicial activities may have dictated the need for such a *niyya* maxim, although this is nowhere expressed in so many words[1]. The *hijra* in respect of a wife is believed to be an allusion to a man who allegedly made the *hijra* to Medina not per se with the intention to join the Prophet and embrace Islam, but to marry a woman named Umm Qays. Henceforth he received the nickname Umm Qays' immigrant[2]. That incident may have occasioned the mention of this particular form of *hijra* in this lofty context rather than any other underlying intention, cf. Ibn Ḥajar, *Fatḥ*, I, p. 11, and his *Iṣāba*, VIII, p. 281.

With a strand on the authority of Saʿīd b. Abī Saʿīd al-Maqburī—ʿAbd Allāh b. Abī Qatāda—his father Abū Qatāda:

- "The Prophet stood preaching among his men and mentioned that participating in holy war in the path of God and believing in God were the most meritorious of human actions. Then someone came to the Prophet and asked: 'Messenger of God, if I am killed in the path of God, constraining myself and fully prepared (to meet death), ever attacking and never retreating, will God efface my sins?' 'Yes,' he replied. When the man moved away, the Prophet called after him, or he had someone call after him: 'What did you ask again?' So the man repeated his question. Then the Prophet said: 'Yes (God will indeed efface your sins) except (if you left an unpaid) debt. Jibrīl prompted me to say that[3]'",

cf. Mz., IX, no. **12098** (*m*, III, p. 1501, *t*, IV, p. 212, *s*, confirmed in Mālik°, II, p. 461, IḤ., V, p. 297). Yaḥyā b. Saʿīd is (S)CL of this wording. He seems to have been copied by Layth b. Saʿd (*m*, *t*, IḤ., V, pp. 303 f). Sufyān b. ʿUyayna supported his differently worded version by another strand ending in Abū Qatāda, cf. no. 12104 (*m*, III, p. 1502, *s*, Ḥum., no. 425). Not paying off a debt was considered to be an offence against a fellow-human being and it could therefore not be counted among those offences against God which He wipes off someone's slate, when he is martyred in His path.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—Abū Qatāda, who reported the Prophet's statement on dreams:

- "A *ru'yā* comes from God and a *ḥulm* comes from the devil; when someone has a dream which he finds disconcerting, let him spit to his left three times when he awakes[4] and let him seek God's protection from its evil, for then it will not harm him",

cf. Mz., IX, no. **12135** (*kh*, 91/3, *m*, IV, pp. 1771 f, *d*, *s*, confirmed in Mālik*, II, p. 957, IASh., X, pp. 336 f, Ḥum., no. 419, IḤ., V, pp. 309, 310, Ibn Ḥibbān, VII, p. 620). In this inordinately complex bundle Abū Salama is the unmistakable SCL, but no more than that[5]. One of his alleged pupils is Yaḥyā b. Saʿīd, whose position is sufficiently well attested to enable the analyst to conclude that he is the CL of this bundle. However he is by no means the only one. Confirmed by a number of PCLs we see next to him Shuʿba with a strand down to Abū Salama via Yaḥyā's lesser-known brother ʿAbd

1. For more on Yaḥyā's role as likely originator of ʿAbbāsid-friendly political propaganda, see *Muséon* (I), esp. pp. 178 f, and *Islam* (II), esp. p. 323. Difference of intention of the *imām* as compared with that of the believer praying behind him is considered the most pernicious form of controversy in Islamic ritual. On this all early Muslim scholars are agreed, as is stated in Zurqānī, I, p. 277, -13 ff.
2. Cf. also Ibn Rajab, *Jāmiʿ al-ʿulūm wa 'l-ḥikam*, I, p. 74, where it appears that the Umm Qays digression describes an event after the death of the Prophet.
3. This is an example of the direct, divine origin of Prophetic messages moulded into the form of a tradition, constituting in fact an intermediate stage between an ordinary ḥadīth and a *ḥadīth qudsī*. For the latter genre, see the *tarjama* of Mālik b. Anas.
4. The spitting prescribed for this situation is supposed to be no more than a dry puff without ejecting saliva, cf. Lane, s.v. *nafatha*.
5. In an afterthought Abū Salama b. ʿAbd ar-Raḥmān is recorded to have added: 'I used to have dreams which weighed upon me like a mountain, but after I had heard this Prophetic utterance, I was no longer dismayed.'

Rabbihi b. Saʿīd al-Anṣārī. Moreover, Layth[1] dives to Abū Salama via two of his tried and tested strands through Zuhrī, while Sufyān b. ʿUyayna (cf. Ḥum., no. 418) and ʿAzq. also make use of a Zuhrī dive, and Awzāʿī (cf. *s*, IḤ., V, p. 300, Dārimī, II, p. 167) resorts to his usual diving strand through Yaḥyā b. Abī Kathīr. But in this maze, nearly swamped in numerous SSs and spiders[2], there is only one direct pupil of Abū Salama on record and that is Yaḥyā b. Saʿīd.

With a strand on the authority of Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazm—ʿUmar b. ʿAbd al-ʿAzīz—Abū Bakr b. ʿAbd ar-Raḥmān b. al-Ḥārith—Abū Hurayra, who related the Prophet's words:

- "He who finds certain goods (which he had sold and for which he had not yet received full payment) in the house of the buyer who has just gone bankrupt, he is entitled to take possession of those goods more than anyone else (from the bankrupt's other creditors)",

cf. Mz., X, no. **14861** (the Six, *kh*, 43/14, *m*, III, p. 1193, confirmed in Mālik*, II, p. 678, Ṭay., no. 2507, ʿAzq., VIII, no. 15160, Ḥum., no. 1036, IASh., VI, pp. 35 f, IḤ., II, p. 474, Dārimī, II, p. 340). Yaḥyā b. Saʿīd is the unmistakable CL of this concise version of a precept which he may have taken from Zuhrī but whom he apparently chose not to include in his strand back to the Prophet. Like several of his fellow-*fuqahāʾ*, Zuhrī is recorded with a *qawl* and a *mursal* tradition to this effect which are a bit wordier and still lack the legally precise language found in Yaḥyā's version, cf. ʿAzq, VIII, nos. 15157, 15158, the latter number reproduced by Mālik (ibidem).

With a strand on the authority of ʿAbd ar-Raḥmān b. al-Qāsim—Muḥammad b. Jaʿfar b. az-Zubayr—his cousin ʿAbbād b. ʿAbd Allāh b. az-Zubayr—ʿĀʾisha:

- "A man came to the Prophet …"

(follows the story of someone confessing that he had had intercourse during Ramaḍān; for the full text of an earlier version of this story upon which the current one was surely modelled, see Zuhrī under no. 12275),

cf. Mz., XI, no. **16176** (*kh*, 30/29, *m*, II, p. 783, *s*, confirmed in IḤ., VI, p. 140, Dārimī, II, p. 20). The CL Yaḥyā b. Saʿīd was in due course copied by ʿAbd Allāh b. Wahb (*m*, II, pp. 783 f, *d*, *s*).

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—ʿĀʾisha:

- "I had to make up for some fasting (I had lost) during Ramaḍān and I could only make up for it in the month Shaʿbān. That was because I had to keep myself available for the Prophet",

cf. Mz., XII, no. **17777** (*kh*, 30/40, *m*, II, pp. 802 f, *d*, *s*, *q*, confirmed in Mālik*, I, p. 308). Yaḥyā b. Saʿīd is the undeniable CL, cf. Zurqānī, II, p. 194, where it is also alleged that this occurred only after the Prophet's death. In Mālik the final sentence of the tradition is missing.

With a strand on the authority of Muḥammad b. ʿAbd ar-Raḥmān al-Anṣarī[3]—ʿAmra bt. ʿAbd ar-Raḥmān—ʿĀʾisha:

- "The Prophet used to perform the two *rakʿa*s of (v.l. before) the daybreak *ṣalāt* and he took so little time over them that I asked myself: 'Did he actually recite the *fātiḥa* in them (or not)[4]?'",

cf. Mz., XII, no. **17913** (*kh*, 19/28, 2, *m*, I, p. 501, *d*, *s*, confirmed in Mālik° with an interrupted *isnād*, I, p. 127, Ḥum., no. 181, IḤ., VI, pp. 164 f, 186, 235). Yaḥyā b. Saʿīd is the clear CL of this bundle, which supports a tradition from a MC. Superimposed upon it we find another, spidery one with Shuʿba as CL (*kh*, *m*, Ṭay., no. 1581, *Ḥilya*, VII, p. 158) supporting a similar *matn*. For related *matn*s from within this MC, see Ibn Jurayj under no. 16321, and Mālik under no. 15801*.

With a strand on the authority of ʿAmra bt. ʿAbd ar-Raḥmān—ʿĀʾisha (paraphrase):

- "During the last ten days of Ramaḍān, when the Prophet wanted to practise retreat (*iʿtikāf*), he first performed the early mor-

1. For related traditions in which he is CL, see his *tarjama* under nos. 2907 and 2914.
2. One of these is through the artificial Muḥammad b. ʿAmr b. ʿAlqama, cf. his *tarjama*.

3. The precise identity of this man has given rise to much confusion, which is extensively dealt with by Mz. himself in an appended commentary to this tradition. Cf. also IḤj., *Fatḥ*, III, pp. 288 f.
4. In *Fatḥ*, III, pp. 288 ff, IḤj. points out that 'taking little time over the performance of a *ṣalāt*' (*takhfīf*), does not imply skipping the recitation of the *fātiḥa* altogether, but rather indicates that the recitation thereof is performed briskly and/or that the verses which are usually added to the *fātiḥa* are few and short, e.g. CIX and CXII, i.e. *sūratā ʾl-ikhlāṣ*.

ning *ṣalāt*, then he entered the spot where he usually practised it and he would order ʿĀʾisha to have a tent pitched for him. (One day, when he entered the mosque, he saw that) Zaynab bt. al-Jaḥsh as well as other wives had also ordered tents to be pitched. When he saw all those tents beside his own he said disapprovingly: 'Do you think you are being pious?', and he ordered the tents to be removed. He abandoned the *iʿtikāf* in Ramaḍān of that year and only practised it during the first ten days of Shawwāl",

cf. Mz., XII, no. **17930** (the Six, *kh*, 33/6, *Fatḥ*, V, pp. 180 ff, *m*, II, p. 831, confirmed in Mālik*, I, p. 316[1], Ḥum., no. 195/2, IḤ., VI, p. 226). Yaḥyā b. Saʿīd is the convincing CL of this tradition, but it is transmitted in a number of different wordings supported by as many (spidery) bundles and some SSs and the paraphrased text here represents only the overall gist. The Prophet's alleged disapproval at finding so many *iʿtikāf* tents in the mosque was apparently caused by his fear that his wives, as well as other women present in the mosque, would in the end jealously vie with one another in pitching tents and he disapproved of that. Besides, they should not expose themselves to strange men's eyes, if any. Women were encouraged to practise *iʿtikāf* solely in the prayer sites inside their own quarters. In one of the better-known variants the verb *ijtahada*, 'to exert oneself', is used instead of *iʿtakafa*, cf. XI, no. 15924, with one ʿAbd al-Wāḥid b. Ziyād, a *mawlā* who is said to have died ca. 178/794 as (S)CL, or it is possibly Qutayba b. Saʿīd who is responsible for it. The latter is also (S)CL in a bundle supporting the tradition with *iʿtakafa*, cf. XII, no. 16538. And another variant has the verb *jāwara*, which is more or less synonymous with *iʿtakafa*, cf. XII, no. 17061, with ʿAbda b. Sulaymān as (S)CL.

With the same strand:

- "When the news of the death of Zayd b. Ḥāritha, Jaʿfar b. Abī Ṭālib and ʿAbd Allāh b. Rawāḥa reached the Prophet, he sat down with grief showing in his face. And while I was peering through a crack in the door, I saw how a man came to him and said: 'Messenger of God, the wives of Jaʿfar ...!', and he told him of their weeping. Then the Prophet ordered him to go to those wives and tell them not to weep. Thus the man went on his way, but he came back and told the Prophet that the wives would not obey him. So he ordered him a second time to go and tell them not to weep. The man came back and exclaimed: 'Messenger of God, the women are too strong-willed for us.' Then the Prophet said: 'Go and throw dust in their mouths!' I thought: 'May God hold your nose in the dust!' By God, you did not do as he asked! And you did not rid the Prophet of his distress!'",

cf. Mz., XII, no. **17932** (*kh*, 33/40, *m*, II, pp. 644 f, *d*, *s*, confirmed in IḤ., VI, p. 59). Yaḥyā b. Saʿīd is the clear CL. This tradition is part of the huge MC centring in the Islamic disapproval of displaying what was deemed an excess of grief.

With the same strand:

- "Five days before the end of Dhū 'l-Qaʿda we set out (from Medina) with the Prophet with no intention other than to perform a *ḥajj*. When we finally drew near Mecca, the Prophet ordered those who had not brought a sacrificial victim to make the circumambulations around the Kaʿba and the run between aṣ-Ṣafā and al-Marwa and then to quit the *iḥrām* state. On the day of sacrifice we were presented with the meat of a cow. When I asked what it was, I was told: 'The Messenger of God made this sacrifice on behalf of his spouses",

cf. Mz., XII, no. **17933** (*kh*, 56/105, *m*, II, p. 876, *s*, *q*, confirmed in Mālik*, I, p. 393, Ḥum., no. 207, IḤ., VI, p. 194[#], Ibn Ḥibbān, VI, pp. 92 f). With four firm PCLs Yaḥyā b. Saʿīd is the CL. It is a very important tradition, because among the dozens dealing with the farewell pilgrimage, in the course of which the intention to perform a *ḥajj* was partly shifted to the performance of a *ʿumra*, all supported by an array of bundles, spiders and SSs, this is the oldest one. So it was Yaḥyā b. Saʿīd who may be held responsible for this *matn* and for being the first to bring a tradition on this tenuous issue into circulation that was to emerge in the canonical collections. The issue itself is doubtless older and may have occupied pilgrims ever since the last few years of the Prophet's lifetime. See the *tarjama* of ʿĀʾisha

1. Strangely enough, instead of Yaḥyā b. Saʿīd we find Zuhrī mentioned in Mālik's *isnād* strand. This seems an error on the part of Mālik's redactor Yaḥyā b. Yaḥyā, or perhaps a later transmitter, for the strands quoted in all the other sources, including the medieval commentaries, have Yaḥyā b. Saʿīd as informant of Mālik.

for the account of the farewell pilgrimage. The three intentions (*niyyāt*), one of which a pilgrim has to formulate before embarking on the performance of his religious duty, form together a much debated *fiqh* chapter. In this chapter these intentions, or rather proceedings, the *ifrād*, the *tamattuʿ*, and the *qirān*, are intertwined with the rituals which Muḥammad himself is said to have observed. And they are mixed in too with the directives he allegedly gave others who opted for a *ʿumra*, or who were forced to limit themselves to a *ʿumra* rather than a complete *ḥajj* because they had not brought sacrificial animals along. The intention to perform a *hajj*, which is halfway commuted to the intention to perform just a *ʿumra*, is the situation out of which the second of the above-mentioned intentions, the *tamattuʿ*, arose. And to complicate matters even more, the *tamattuʿ* or *mutʿa* option is then in its turn the subject of confusion with the option that goes under the same name and concerns the contracting of temporary relationships with local women, the *mutʿat an-nisāʾ*, see the dissertation of Gribetz (*Strange bedfellows* etc.) which constitutes an exercise in disentangling the juridical and (pseudo-)historical elements which together form the *mutʿa* issue. For similar, wordier as well as more concise, *matn*s on the same issue which can be attributed to later CLs, see the *tarjama*s of Ibn Jurayj under no. 2448, Shuʿba under no. 6387, 6462, 6527, Mālik under nos. 8374*, 15800*, 16591°, and Layth b. Saʿd under no. 6878.

With the same strand:

- "If the Prophet had seen what new customs women have been adopting, he would have barred them from the mosque in the same manner as the women of the Jews were barred from it[1]",

cf. Mz., XII, no. **17934** (*kh*, 10/133, 4, *m*, I, p. 329, *d*, confirmed in Mālik°, I, p. 198, ʿAzq., III, p. 149, IASh., II, p. 383, IḤ., VI, pp. 90, 193). Yaḥyā b. Saʿīd is the unmistakable CL. Two sources, *m* and ʿAzq., list Sufyān b. ʿUyayna as one of his PCLs which is, strangely enough, not confirmed in Ḥum. But that does not detract from Yaḥyā's position as the CL of this tradition. The issue of whether or not women were allowed into the mosque to pray together with men is an ancient one as reflected in some *mawqūfāt* as well as various *aqwāl* of first/seventh century *fuqahāʾ*, cf. ʿAzq., III, pp. 146-51, IASh., II, pp. 383 ff. From the many traditions dealing with the issue, Yaḥyā's tradition mentioned here is among the oldest. Ibn ʿUyayna is CL in a more lenient one, see there under no. 6823. For an Iraqi bundle centring in Aʿmash which supports another tradition from this MC, see there under no. 7385.

With a strand on the authority of ʿAmra bt. ʿAbd ar-Raḥmān:

- "A Jewish woman came to ʿĀʾisha and begged her for some food saying: 'May God protect you against the punishment of the grave.' Thereupon ʿĀʾisha said: 'Messenger of God, will man be punished in his grave?' 'I seek refuge with God,' the Prophet answered. Then on a certain morning when the Prophet came along riding a camel, the sun was darkened by an eclipse. ʿĀʾisha said: 'I and the other women came forth from our quarters into the mosque. The Prophet alighted from his camel and made for his special prayer spot, while the people lined up behind him, in order to perform a *ṣalāt*. Standing still for a long time, he bowed and remained a long time bent down, then he raised his head and stood still a long time but not as long as the first time. Then he made a bow but not such a long one as the first (and after raising himself upward again, he prostrated himself twice). Then he raised his head and the sun became bright again. He spoke: 'Verily I have seen a vision that you will be tested in your graves as if by the Dajjāl.' I heard him say: 'God, I seek refuge with You from the punishment of the grave'",

cf. Mz., XII, no. **17936** (*kh*, 16/12, 2, *m*, II, p. 621, *s*, *Kubrā*, I, p. 572, confirmed in Mālik*, I, pp. 187 f, ʿAzq., III, p. 97, Ḥum., I, no. 179, IḤ., VI, p. 53, Dārimī, I, pp. 430 f). Yaḥyā b. Saʿīd is the clear CL of this tradition which, however, contains so

1. In ʿAzq., III, p. 149, there is a *mawqūf* tradition of ʿĀʾisha who said that Jewish women were barred from entering the mosque and were smitten with menstruation because they had made for themselves sandals(?), with what we now might call platform soles made of wood (*arjul min khashab*) in order to see their menfolk better in the mosque (here to be interpreted as synagogue, of course). IḤj. comments on this legend in *Fatḥ*, I, pp. 415 f, II, pp. 495 f. The new customs referred to in the tradition comprised the women's use of perfume, cosmetics, their careless manner of covering themselves, and their eager adoption of reprehensible manners. Cf. also Zurqānī, II, p. 6.

many variants that the text above is just the gist. In every collection mentioned here there are several, some insignificant, variants which have not been incorporated. Thus Mālik and *s* mention four *rakʿa*s instead of two, *m* leaves the prostrations unmentioned, and the concluding words of the Prophet differ widely. Yaḥyā is also (S)CL in a bundle supporting a tradition which may be considered to constitute the gist of the one above, see no. 17939 (*kh*, 16/18, *s*, *Kubrā*, I, p. 572, ʿAzq., III, p. 97, Ḥum., no. 179).

What we have here is in fact one of the largest MCs in ḥadīth literature: it deals with the *ṣalāt al-kusūf* and it is characterized by various elements (several of) which most traditions in the MC have in common. Yaḥyā's wording is not quite unique, but it surely is the oldest *kusūf* tradition which has the question of the punishment in the grave prefixed as a preamble. These elements, which do not necessarily occur in the respective traditions in the order here presented, are the following: Element (1) represents the concern with the exact ritual prescriptions. They vary considerably in detail, for example whether two or four *rakʿa*s are obligatory, or how many extra bows are to be made and when, but they all have this typical protraction of the various postures and pauses of the first *rakʿa* in common. The general understanding at the basis of this protraction was to remain in prayer for as long as the sun was not yet fully bright again. The most noticeable SCL in the *kusūf* ritual prescriptions is Zuhrī. His name emerges time and again in a number of strands supporting traditions whose wording may be ascribed to various CLs. Each *kusūf* wording will be dealt with separately in the *tarjama*s of the respective (S)CLs. Element (2) contains the Prophet's vision(s) which he supposedly had during the ritual: here in Yaḥyā b. Saʿīd's wording that is the confirmation that the dead will be punished in their tombs, something which is broached in his preamble. But other wordings for which other (S)CLs are responsible display several other alleged visions. Element (3), which is not found in Yaḥyā's version above, constitutes the Prophet's attempt at interpreting the eclipse phenomenon: sun and moon are signs of God, they do not foreshadow someone's death or birth, etc. And element (4) is the addition that the eclipse occurred at the time that the Prophet's young son Ibrāhīm, whom the coptic slave girl Māriya had born him in Dhū 'l-Ḥijja of the year 8 (March 630), had just died at the age of sixteen (or eighteen) months[1]. These elements will be (partly) presented in the *kusūf* traditions of their respective (S)CLs in as far as they have been incorporated in this volume: ʿAṭāʾ b. as-Sāʾib under no. 8639, Yaḥyā b. Abī Kathīr under no. 8963, Ismāʿīl b. Abī Khālid under no. 10003, Jurayrī under n. 9696, Hishām b. ʿUrwa under no. 15750, Hishām b. Abī ʿAbd Allāh ad-Dastuwāʾī under no. 2976, Thawrī under no. 5697, Zāʾida b. Qudāma under no. 11499, Mālik under nos. 5977° and 17148°, Walīd b. Muslim under no. 16528, ʿAbd Allāh b. Wahb under no. 16692, and Abū Usāma under no. 9045. But in addition to these bundle-supported versions there are numerous *matn*s supported by SSs or spiders which are mostly left unmentioned and are only occasionally referred to in notes.

Ibrāhīm was the short-lived son of Muḥammad and Māriya the Copt, a slave girl presented to the Prophet by the Muqawqis, the Christian ruler of Alexandria[2]. She is recorded to have died in 16/637[3]. Reports linking an eclipse of the sun with Ibrāhīm's death are all very late. In *Fatḥ*, III, p. 180, lines 6 and 22, IḤj. seems to identify this narrative element in *kusūf* traditions with ʿAbd al-Wārith b. Saʿīd (d. 180/796). Other figures mentioned in connection with the element of Ibrāhīm's death in the *kusūf* MC are Sufyān b. ʿUyayna (d. 198/814), Wakīʿ (d. 198/814) and Muṣʿab b. al-Miqdām (d. 203/818, cf. *m*, II, pp. 628 and 630).

With the same strand:

- "One day (a slave girl called) Barīra[4] addressed ʿĀʾisha to ask her for help (in her attempt to buy her freedom from her owners by means of a *kitāba* contract). ʿĀʾisha said: 'If your owners want me to pay out to them in one payment the price they ask for you, so that I can then release you from bondage, I am willing to do that.' Barīra related this to her owners who said: 'No,

1. IS, I 1, p. 90, line 8, and p. 91, 26 ff. Curiously, this son Ibrāhīm is only in the vaguest of terms alluded to by Ibn Isḥāq in the Ibn Hishām version of the *Sīra* and in Wāqidī's *Maghāzī*, while his premature death is not alluded to at all. In the Yūnus b. Bukayr version of Ibn Isḥāq he is duly mentioned on pp. 251 f, and IS quotes plenty of references to the little boy which he supposedly had from Wāqidī, cf. I 1, pp. 86 ff.

2. Cf. IS, I 2, p. 17.

3. Cf. Ṭabarī, *Annales*, III, p. 2310.

4. Most authoritative sources vocalize the name thus, but various others present the vocalization Burayra. For an etymology of the name and a few data about her life, see IḤj., *Fatḥ*, VI, p. 114, -11 ff. IASh. has preserved a report in which Barīra is described as bringing Muḥammad his toothstick in the morning, cf. I, p. 171.

> except when patronage over you remains with us.' … ʿĀʾisha told the Prophet who said: 'Buy her and release her, for patronage belongs to the manumitter",

cf. Mz., XII, no. **17938** (*kh*, 8/70, *Fatḥ*, VI, pp. 121 f, *s*, confirmed in Mālik*, II, p. 781, Ḥum., no. 241, IḤ., VI, p. 135). Yaḥyā b. Saʿīd is (S)CL of this wording[1]. The maxim 'patronage belongs to the manumitter' is an ancient one which already at an early time may have lain at the basis of a legal debate. It emerges often in private statements of first/seventh century *fuqahāʾ*. But whether the role allegedly played here by ʿĀʾisha and Barīra is historically tenable cannot be established with a measure of certainty. In Ibn Isḥāq's account of the *ifk* story Barīra only figures in passing; in Wāqidī's *Maghāzī* she is paraded in slightly less sparse detail. If Barīra's name began to be circulated in connection with a *kitāba* (or *mukātaba*) contract already during Ibn Isḥāq's lifetime, neither author deemed it apparently necessary to include this in their histories. In a later source, to wit in IS, VIII, pp. 187 f, the connection appeared fully established and is discussed at length. ʿAzq., IX, pp. 7 ff, lists a series of Barīra-related traditions, all solely supported by late spiders, which do not permit any conclusions as to an originator of the Barīra—*mukātaba* link which is noticeably older than our Yaḥyā b. Saʿīd, the (S)CL of the wording above. And in IASh., VI, pp. 521 f, the maxim is only adduced in a context in which Barīra does not play a role, not even by implication. One of Yaḥyā b. Saʿīd's PCLs, Mālik, rephrased the episode in a few concise sentences and attached his trusted Nāfiʿ / Ibn ʿUmar strand to it, see his *tarjama* under no. 8334°, but he has also a more wordy version probably modelled on this one and that of another spokesman, Hishām b. ʿUrwa, see there under no. 17528. Layth is (S)CL in his version probably modelled on the second of Mālik, see his *tarjama* under no. 16580. Shuʿba has his own version, see there under no. 17491.

The historicity of a possible connection of a woman called Barīra with a *mukātaba* contract, but then *without* ʿĀʾisha *explicitly* playing a role, could conceivably be postulated on the basis of a report belonging to the *awāʾil* genre: *awwalu man kūtiba mina 'n-nisāʾ Barīra*, cf. IḤj., *Fatḥ*, VI, p. 110. The concluding of *mukātaba* contracts constituted an ancient custom (*ʿurf*) which some date to early Islam, while others deem it even of pre-Islamic origin[2]. That it is quite old is testified in Qurʾān XXIV: 33, a verse in which the *mukātaba* contract is recommended by God Himself. But the absence of the persona of Barīra from any of the extensive early commentaries on the verse (such as Ṭabarī, *Tafsīr*, XVIII, pp. 126-32), may be found puzzling. It is especially baffling that even the *tafsīr* of Muqātil fails to mention it, an exegetical work which, more than those of his peers, is characterized by a constant supply of background stories in respect of Qurʾān verses, often listed nowhere else. Apud XXIV: 33, it is allegedly only the *mukātaba* contract between Ḥuwayṭib b. ʿAbd al-ʿUzzā and his servant Ṣubayḥ the Copt which receives Muqātil's attention[3]. Moreover, all the early *awāʾil* collections fail to list it, not even the earliest currently at our disposal: IASh., XIV, pp. 68 ff, and Aḥmad b. Abī ʿĀṣim an-Nabīl (ed. Zaghlūl, Beirut 1987). However, we find another *awāʾil* tradition in which a slave of ʿUmar b. al-Khaṭṭāb, a certain Abū Umayya, is described as the first to enter into such a contract with his master[4]. One may venture the conclusion therefore that it was Yaḥyā b. Saʿīd who was the man originally responsible for mentioning Barīra's name in a *mukātaba* context. It is more or less at the same time that Hishām b. ʿUrwa treats the contract together with two other issues (*qaḍiyyāt*), for which, see there under no. 17528. He seems to have simply tied her name to two other 'instances' which 'required' some historical backdrop with identifiable *dramatis personae*. He used Barīra, a woman from the vicinity of ʿĀʾisha, with whose identity he may have become acquainted through Ibn Isḥāq's *Sīra* material. Eventually, Shuʿba copied him in this

1. One of his PCLs, Sufyān b. ʿUyayna, adds in his *matn* an afterthought which he, like Layth (cf. his *tarjama* under no. 16702), probably copied from Mālik who himself has it appended to another version of this tradition which he received from Hishām b. ʿUrwa, see there under no. 17528.

2. The early *faqīh* Muḥammad b. Hārūn ar-Rūyānī (d. 307/919, cf. *GAS*, I, p. 171) is cited as saying that the *kitāba* contract was not yet known in the Jāhiliyya, but Ibn at-Tīn (i.e. Abū Muḥammad ʿAbd al-Wāḥid b. at-Tīn aṣ-Ṣafāqisī al-Maghribī al-Mālikī who died in 611/1214) asserts that it was already a practice resorted to before the advent of Islam, and that it was confirmed by Muḥammad, cf. IḤj., *Fatḥ*, VI, p. 110, who leaves the question of the origin hanging in the air by not committing himself to either chronology.

3. Later, in a *fiqh* work such as Muḥammad b. ʿAbd Allāh ibn al-ʿArabī (d. 543/1148), *Aḥkām al-qurʾān*, ed. ʿA. M. al-Bajāwī, Cairo 1958, III, p. p. 1371, the link of Barīra with the verse is duly laid.

4. Cf. Zamakhsharī, *Kashshāf*, the Muṣṭafā 'l-Bābī al-Ḥalabī edition, Cairo n.d., III, p. 66; IS[2], VII, pp. 117 ff.

composite, see there under no. 17491. If we ask the question of who may have been the first to connect a certain woman called Barīra with a *mukātaba* contract, Yaḥyā or Hishām who are each other's contemporaries, an answer is hard to give. Yaḥyā was for many years *qāḍī* for the ʿAbbāsids and active in Iraq and Hishām also lived there. Their paths may have crossed. Their traditions, complete with their respective *isnād* strands back to ʿĀʾisha, are probably of their own making.

But if, as various scholars seem to be inclined to do, some sort of historicity of a woman called Barīra from the Prophet's household is maintained in connection with a *mukātaba* contract which ʿĀʾisha had offered to fulfil, then the situation obtaining requires us to visualize a young wife, barely, or not yet, out of her teens, spending what must have been for her a colossal amount of money, namely 360 dirham, on the purchase of a slave girl. All this seems far-fetched and stretches the credulity of the dispassionate researcher.

For Mz., XII, no. **17946** (*s*, VIII, p. 79, Mālik°, II, p. 832, Ḥum., no. 280) which is Yaḥyā b. Saʿīd's version of the tradition on the minimum amount of stolen goods dictating that the hand of the thief be cut off, is nearly identical to Zuhrī's, cf. there under no. 17920.

With a strand on the authority of Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazm—his aunt ʿAmra bt. ʿAbd ar-Raḥmān—ʿĀʾisha, who related the Prophet's words:

- "Jibrīl never ceased recommending my neighbour to me to the point that I thought that he was going to include him among the heirs of someone's property",

cf. Mz., XII, no. **17947** (*kh*, 78/28, *m*, IV, p. 2025, *d*, *t*, *q*, confirmed in Mālik°, (redaction Shaybānī), no. 935, IḤ., VI, pp. 52, 238, Ibn Ḥibbān, I, p. 365). Yaḥyā is the clear CL of this tradition on the importance which Islam attaches to the honouring of one's neighbours.

With a strand on the authority of Sulaymān b. Yasār: Abū Salama b. ʿAbd ar-Raḥmān and Ibn ʿAbbās got together at Abū Hurayra's quarters and discussed the case of a woman who, shortly after the demise of her husband, gave birth to a baby. Ibn ʿAbbās said: 'Her waiting period must extend to the latest of the two terms (i.e. the waiting period to be observed after the death of a husband and the one after parturition).' But Abū Salama said: '(After parturition) she has become available (i.e. for getting married again).' Thereupon they started a discussion on the matter. Abū Hurayra said: 'I agree with my cousin Abū Salama's point of view.' So they sent Ibn ʿAbbās' *mawlā* Kurayb to Umm Salama in order to ask her opinion about this issue. Upon his return Kurayb said that Umm Salama said:

- "Subayʿa al-Aslamiyya gave birth just a few nights after her husband's demise. When she told the Prophet, he ordered her to get married again",

cf. Mz., XIII, no. **18206** (*kh*, 65/65, 2, *m*, II, pp. 1122 f, *t*, *s*, confirmed in Mālik*, II, p. 590, IḤ., VI, p. 289, 314, Dārimī, II, p. 219, Ibn Ḥibbān, VI, pp. 248 f). Yaḥyā b. Saʿīd is CL of this wording. The episode described may conceivably be historical, see Zuhrī under 15890. A slightly different version of this tradition has instead of Yaḥyā b. Saʿīd his brother ʿAbd Rabbihi in the strand, apparently a convenient target for some judicious 'diving'. There is also a spider-supported version going back to the companion Abū 's-Sanābil b. Baʿkak with Manṣūr b. al-Muʿtamir as SCL, cf. Mz., IX, 12053 (*t*, *s*, *q*, Dārimī, II, p. 220). For a simple version with Hishām b. ʿUrwa as (S)CL, see there under no. 11272.

With a strand on the authority of Muḥammad b. Yaḥyā b. Ḥabbān—Anas b. Mālik, who related a story featuring his maternal aunt Umm Ḥarām bt. Milḥān (paraphrase):

- "She said: 'One day the Prophet had his afternoon nap in my quarters. When he woke up, he smiled. 'Why do you laugh, Messenger of God? …' I asked. 'I dreamt of people from my community who were riding the green sea like kings on their thrones,' he said. 'Pray to God that He make me one of these,' I asked. Thus he did. Then he slept once more, woke up … and told me: 'You will be among the first.' Some time later Umm Ḥarām went with her husband ʿUbāda b. aṣ-Ṣāmit on the first campaign Muʿāwiya launched overseas. On their way back they landed in Shām and she was given an animal to ride. It threw her off and she broke her neck[1]",

1. According to a report in IḤj. this took place in the year 28/649 during the reign of ʿUthmān. An otherwise in Mz. untraceable tradition states that someone getting killed during a campaign as a result of a fall from an animal dies a martyr's death, cf. *Fatḥ*, VI, p. 358. Supported by an undatable SS, IḤ., II, p. 441, lists a tradition in which

Cf. Mz., XIII, no. **18307** (*kh*, 56/8, *Fatḥ*, VI, p. 358, *m*, III, p. 1519, *d*, *s*, *q*, confirmed in IḤ., VI, pp. 361, 423#, Ibn al-Mubārak, *Jihād*, no. 201). With two firm PCLs and an SS Yaḥyā b. Saʿīd is the (S)CL of this tradition. Making use of one of his own strands with Isḥāq b. ʿAbd Allāh b. Abī Ṭalḥa bypassing Yaḥyā, Mālik gave his version of this tradition which he in all likelihood modelled on that of Yaḥyā but, in order to make it differ somewhat from Yaḥyā's, he added a few narrative trimmings: Umm Ḥarām gave the Prophet something to eat and then sat next to him in order to delouse him before he went to sleep. Instead of the green sea the people in his dream rode the crest (lit. the back) of the waves in the path of the Lord. Mālik's bundle is listed separately in Mz., I, no. 199 (*kh*, 56/3, *m*, III, pp. 1518 f, *d*, *t*, *s*, Mālik°, II, pp. 464 f).

With a *mursal* strand on the authority of Saʿīd b. al-Musayyab (paraphrase):

- "A man from the tribe of Aslam who had fornicated and wanted to confess to his crime went first to Abū Bakr and then to ʿUmar, who both gave him the advice that he should repent and keep quiet about it. Then he went to the Prophet who turned away from him three times before he sent for the man's relatives to ask whether he was mad. 'No,' these said, 'he is sane.' 'Is he a virgin or a mature man?', the Prophet asked again. 'He is a mature man,' they replied. Then the Prophet ordered him to be stoned",

cf. Mz., XIII, no. **18750** (*d*, *Marāsīl*, ed. Shuʿayb al-Arnāʾūṭ, pp. 309 f, *s*, *Kubrā*, IV, p. 281, Mālik*, II, p. 820). Yaḥyā b. Saʿīd is (S)CL of this tradition. The text translated here is the one occurring in Mālik. *d*'s tradition has the concise text: 'The Prophet had two people stoned in Mecca and Medina, over one he performed a *ṣalāt* but not over the other.' The tradition is part of a MC, for which see Shuʿba under no. 2181.

Yazīd b. Abī Ziyād, a *mawlā* from Kūfa who is said to have died in 137/754. He had a bad reputation as transmitter, also because of his frequent upgrading of non-Prophetic traditions to Prophetic ones, something which earned him the qualification of *raffāʿ* [1]. He was furthermore notorious for his Shīʿite sympathies: he was considered *min aʾimmat ash-shīʿa al-kibār* [2].

With a strand on the authority of ʿAbd ar-Raḥmān b. Abī Laylā (paraphrase incorporating various wordings):

- "ʿAbd Allāh b. ʿUmar related to him that they were once on campaign when the warriors retreated somewhat just as they were about to face the enemy. They fled, thereby incurring God's anger. Having reached Medina, we spent the night there. In the morning we presented ourselves to the Prophet, when he came outside for a *ṣalāt*. After having kissed his hand, we said: 'Messenger of God, we took to our heels!' 'No,' he said, 'rather you belong to those who return to the fray after a tactical retreat. For you I am the second line of battle",

cf. Mz., V, no. **7298** (*d*, *ʿAwn al-maʿbūd*, VII, pp. 220 f, *t*, IV, p. 215, *q*, confirmed in Saʿīd b. Manṣūr, II, pp. 209 f, IASh., XII, p. 536, Ḥum., no. 687, IḤ., II, pp. 70, 86, 100, 111, Bay., IX, p. 77, Abū Yaʿlā, IX, pp. 440 f, X, p. 158). Yazīd b. Abī Ziyād is held responsible for this tradition and as such he is identified in practically all the sources enumerated here. The tradition is worded differently, probably because of certain words and expressions used in it which were poly-interpretable. The rendition here represents a digest of all the solutions offered in Lane, s.v. *bāʾa bi 'l-ghaḍab* (incurring wrath, cf. Q. II: 61, VIII: 16), and idem s.v. *ʿakkār*, and Ibn al-Athīr, s.v. (either fleeing, or withdrawing to the second battle line). The translation 'second line of battle' is based on the interpretation of the word *fiʾa* in this context, which is taken to refer to the troops stationed behind the first battle line, on which fighters in the first line could fall back in case the military situation suddenly worsened. One may be reminded of the ancient Arabs' manner of fighting inter-tribal wars reflected in the poetic motive *karr wa-farr*, i.e. (alternatively) charging and withdrawing.

Yazīd b. Hārūn, a *mawlā* of the Banū Sulaym (118/736-206/821). He was a colourful figure from Wāsiṭ who spent also some time in Baghdad. Later

the different forms of martyrdom in the path of the Lord are enumerated. Among them we find also the fatal fall from an animal as well as death caused by the illness *dhāt al-janb*, which is usually identified with pleurisy.

1. Cf. *MT*, index svv. *rafʿ* and *raffāʿ* and also our lemma *rafʿ* in *EI* 2, furthermore Ibn ʿAdī[3], VII, p. 275.
2. Cf. Dhahabī, *Siyar*, VI, p. 130.

in life he became blind and had a servant girl write down traditions for him. He boasted about his knowledge of thousands of *isnād*s. He refused to acknowledge that the Qurʾān was created. There is one anecdote in which his feigned indifference, allegedly a Wāsiṭī characteristic, seems to have been made fun of (*TB*, XIV, p. 345). He was considered to be one of the *āmirūn bi 'l-maʿrūf wa 'n-nāhīn ʿan al-munkar* (cf. *TB*, XIV, p. 346). He is also said to have appeared regularly in the dreams of others. For his dealings with early theologians, cf. Van Ess, *TG*, II, pp. 431 f.

Mz., I, no. **233**, he is (S)CL in a spider supporting a version of a composite in which the oldest CL is Shuʿba, see his *tarjama* under no. 1632.

With a strand on the authority of Shuʿba—Qatāda—Anas, who related the Prophet's words:

- "When the Dajjāl (i.e. the antichrist) comes to Medina, he will find it protected by angels, so he won't be able to draw near and, God willing, nor will the plague",

cf. Mz., I, no. **1269** (*kh*, 92/27, 3, *Fatḥ*, XVI, p. 220, *t*, IV, pp. 514 f, confirmed in IḤ., III, pp. 123, 202, Abū Yaʿlā, V, p. 390, VI, p. 13). Yazīd b. Hārūn is CL and this is substantiated by Mz. (ibidem). He cited a certain Khalaf (that is probably the Wāsiṭī tradition expert Khalaf b. Muḥammad b. ʿAlī, d. 401/1011), who identified this tradition with Yazīd (*gharīb tafarrada bihi Yazīd*).

With a strand on the authority of Ḥajjāj b. Abī Zaynab—Abū Sufyān Ṭalḥa b. Nāfiʿ—Jābir b. ʿAbd Allāh, who related the Prophet's words (after a long preamble probably meant to furnish a believable backdrop for extra emphasis):

- "The most excellent of condiments is vinegar",

cf. Mz., II, no. **2291** (*m*, III, pp. 1622 f, *s*, confirmed in IASh., VIII, pp. 148 f, cf. Dārimī, II, pp. 137 f). Yazīd b. Hārūn is (S)CL of this 'concession' in the debate on the permissibility of using vinegar as condiment for seasoning bread. For a negative, probably older, point of view, see Thawrī under no. 1668. The prohibition of intoxicating beverages, mostly the result of *nabīdh* left to ferment for a while, as well as vinegar were the subject of a large MC. For a survey of some spider and SS-supported traditions in this MC, see *m*, III, pp. 1621 ff.

With a strand on the authority of Hammām b. Yaḥyā—Qatāda b. Diʿāma—ʿAmr b. Shuʿayb—his father Shuʿayb b. Muḥammad b. ʿAbd Allāh b. ʿAmr—Shuʿayb's grandfather ʿAbd Allāh b. ʿAmr, who related the Prophet's words:

- "Eat (and drink), give alms (whatever you like), and clothe yourselves (in whatever clothes you like) but without extravagance or ostentation",

cf. Mz., VI, no. **8773** (*s*, V, p. 79, *q*, II, p. 1192, confirmed in IASh., VIII, p. 217, IḤ., II, p. 181). Yazīd b. Hārūn is (S)CL of this tradition which belongs to the extensive MC on the reprehensibility of ostentatiousness in personal attire. This is directly associated with a few concepts occurring in the Qurʾān, *saraf* and *isrāf*, excess, and *riʾāʾ*, ostentation, and in the ḥadīth the term *khuyalāʾ*, arrogance, haughtiness, cf. Shuʿba under no. 11909, and Mālik b. Anas under no. 6726°. It was especially trailing the hem of one's dress over the ground that was frowned upon. Yazīd may have had a special interest in clothing precepts: another tradition on trailing the hem of one's dress with Yazīd as SCL is found in Mz., VIII, no. 11493.

With a strand on the authority of Sharīk b. ʿAbd Allāh—ʿĀṣim b. Kulayb—his father Kulayb b. Shihāb—Wāʾil b. Ḥujr:

- "I saw when he prostrated himself how the Prophet lowered his knees on the ground before his hands and how he raised his hands before his knees",

cf. Mz., IX, no. **11780** (*d*, *ʿAwn al-maʿbūd*, III, pp. 47 f, *t*, *s*, *q*, confirmed in Ibn Ḥibbān, III, pp. 190 f, cf. IḤ., IV, p. 317, where Yazīd b. Hārūn has a different strand back to Wāʾil). Yazīd is (S)CL, and this is confirmed by means of the technical term *tafarrada bihi* according to Dāraquṭnī, who is quoted in *ʿAwn*.

Zāʾida b. Qudāma, an Arab from Kūfa who is recorded to have died in 161/778. He was a strict *ṣāḥib sunna* who made sure before he transmitted any ḥadīth to people he did not know wether or not they upheld *bidʿa*s. If they did, he refused to transmit. He seems to have identified[1] those who slighted Abū Bakr and ʿUmar with those who upheld *bidʿa*s.

With a strand on the authority of Ziyād b. ʿIlāqa— al-Mughīra b. Shuʿba:

- "In the lifetime of the Prophet, on the day that (his son) Ibrāhīm died, the sun was

1. Cf. Dhahabī, *Siyar*, VII, p. 377.

darkened by an eclipse. The Prophet said: 'Sun and moon belong to the signs of God; they are not eclipsed because of the death or the birth (lit. life) of anyone. When you see a phenomenon like that, you must pray and perform a *ṣalāt*, until the sun is bright again'",

cf. Mz., VIII, no. **11499** (*kh*, 78/109, 6, *m*, II, p. 630, *s*, confirmed in IASh., II, p. 471, IḤ., IV, p. 249, Dārimī, I, p. 432, Ibn Ḥibbān, IV, p. 211). Zāʾida is no more than the SCL of this *kusūf* version, but it is safer to view it as simply a late spider. For an introduction to this MC, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17936.

With a strand on the authority of Mūsā b. Abī ʿĀʾisha—ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba who had asked ʿĀʾisha about the Prophet's final illness; she said (paraphrase):

- "Feeling very ill, the Prophet asked: 'Have the people performed their *ṣalāt*?' 'No,' we answered, 'they are waiting for you, Messenger of God.' Then he said: 'Pour water for me in the washing bowl.' This was carried out. He washed himself and then he made an effort to lift himself up but he passed out. When he came to his senses, he asked: 'Have the people performed their *ṣalāt*?'

(Now follow two repetitions of the entire sequence of events, the people waiting in the mosque for him to perform the last *ʿishāʾ ṣalāt* with them).

Then the Prophet sent for Abū Bakr and ordered him to lead the people in the *ṣalāt*. Abū Bakr, an emotional man, asked ʿUmar to do it in his place, but he refused. After some time the Prophet came out again and performed in sitting position the *ṣalāt* behind Abū Bakr",

cf. Mz., XI, no. **16317** (*kh*, 10/51, *m*, I, pp. 311 f, *s*, confirmed in IASh., II, p. 332, IḤ., II, p. 52, VI, p. 251, Dārimī, I, p. 320). This is a paraphrase of one of several versions of the final sickbed scene, the present one to be attributed to Zāʾida who is its plausible CL. He is the SCL in another bundle with an alternative SS back to ʿĀʾisha supporting a slightly different wording, cf. VI, no. 9112. For the chronicler par excellence of this course of events describing the Prophet's final illness, see Zuhrī under XI, no. 16309.

Zakariyyāʾ b. Abī Zāʾida, a *mawlā* from Kūfa who is said to have died in 147-9/764-6. He was thought to be guilty of *tadlīs*. His reputation as a transmitter is summarized under the label *ṣuwayliḥ*[1].

With a strand on the authority of Shaʿbī—Jābir b. ʿAbd Allāh:

- "On a journey, when riding on a camel so sick that I wanted to abandon it, the Prophet caught up with me. He uttered a prayer for me and struck the camel, whereupon it raced forth as it had never done. Then he said: 'Sell it to me for a *wuqiyya*[2].' 'No', I said. Then he said again: 'Sell it to me for a *wuqiyya*.' So I did, but I stipulated that it carry me first to my folks. When I had arrived, I brought the camel to the Prophet who paid me its price. Then I made for home but he sent after me and said: 'Do you think I would bargain with you for your camel? Take it back as well as the dirhams, they are all yours'",

cf. Mz., II, no. **2341** (*kh*, 54/4, *m*, III, p. 1221, *d*, *t*, *s*, confirmed in IASh., VI, p. 330, IḤ., III, p. 299, Bay., V, p. 337). Zakariyyāʾ is the oldest and best-attested CL of this version of a tradition which is part of a huge MC. The price the Prophet paid for Jābir's camel differs widely from version to version, but the main issue, namely that one need not pay in full for an animal while on a journey and that the one who sells it may stipulate to ride it home, is the same in every version. Later CLs—it is hard to decide who—have used the story of this alleged transaction between Muḥammad and Jābir as backdrop for the feature that Jābir had recently got married with a mature woman rather that a virgin and the reason he gave the Prophet for doing so. This feature crops up also in other contexts, see Shuʿba's *tarjama* under no. 2580, and Ḥammād b. Zayd under no. 2512.

With a strand on the authority of Saʿd b. Ibrāhīm—his father Ibrāhīm b. ʿAbd ar-Raḥmān b. ʿAwf—Jubayr b. Muṭʿim, who related the Prophet's pronouncement:

- "There is no sworn alliance (*ḥilf*) in Islam. Whatever alliance was struck in

1. For its exact meaning, cf. *EI* 2, s.v. *ṣāliḥ*.
2. A certain measure used for weighing silver = one twelfth of a *raṭl* = 125 grams for early Mecca, and 34 grams for Iraq, see Hinz, pp. 28, 31.

the Jāhiliyya will only gain in strength in Islam",

cf. Mz., II, no. **3184** (*m*, IV, p. 1961, *d*, *ʿAwn al-maʿbūd*, VIII, p. 100, confirmed in IḤ., IV, p. 83, Ibn Ḥibbān., VI, p. 281##, Bay., VI, p. 262). Zakariyyāʾ is (S)CL and he also occurs in a SS via Jubayr's son Nāfiʿ supporting this text, cf. Mz., no. 3202. At the first reading the two statements in this tradition may seem to be contradictory. But the commentators harmonize them in the following manner (cf. Nawawī quoted in *m*, IV, p. 1960).

Right after the Hijra, in an attempt to create a healthy cooperation between Muhājirūn and Anṣār, the Prophet is said to have resorted to 'brothering', *muʾākhāt*, between certain individual immigrants and some Medinese locals. However, this 'brothering' was *not* to result in mutual inheriting, underlined by the Qurʾānic verse VIII: 75: 'Those who are related to one another by family ties are most entitled to inherit from one another.' In other words, inheriting among people was to be firmly rooted only in family ties and *not* in alliances of some sort. That is predominantly meant with the word *ḥilf* in the first statement of this tradition. However, a pre-Islamic alliance between clans or individual people, meant to promote mutual cooperation in times of war and hardship, or—after the advent of Islam—to help each other in furthering the cause of the religion, was sanctioned thereby. That is the underlying sense of the second statement of the tradition.

With a strand on the authority of Shaʿbī—ʿAdī b. Ḥātim (paraphrase):

- "I asked the Prophet about the *miʿrāḍ* arrow. He answered: 'You may eat the prey when its skin is pierced by the *miʿrāḍ*, but you may not when the prey is killed by the impact of its blunt shaft (for in that case the prey is considered as having been beaten to death (*waqīdh*) and not legally slaughtered); a prey killed by a dog which has not eaten from it counts as legally slaughtered (*dhakāt*); when you find a strange dog with your dog at a prey killed, you may not eat it, for the *basmala* may not have been uttered when that other dog was released (i.e. by its owner)",

Mz., VII, no. **9860** (*kh*, 72/1, *m*, III, p. 1530, *t*, *s*, *q*, confirmed in Ḥum., no. 913, IASh., V, p. 375, IḤ., IV, pp. 256, 377). Zakariyyāʾ is the CL of the wording, but virtually all traditions pertaining to hunting in early Islam go back to Shaʿbī and his trusted strand back to the Prophet via the long-living companion ʿAdī b. Ḥātim, cf. Shaʿbī under nos. 9855 ff. For further definitions of the technical terms employed, cf. ibidem. A *miʿrāḍ* is an arrow without feathers with a thick middle part and two pointed extremities, cf. Lane, s.v. Other traditions concerning the *miʿrāḍ* can be found in the *tarjama*s of Manṣūr under no. 9878 and Shuʿba under no. 9863.

With a strand on the authority of Shaʿbī—an-Nuʿmān b. Bashīr, who related the Prophet's words:

- "What is lawful is clearly distinguished from what is prohibited, in between lie dubious matters, which not many people can grasp; he who is on his guard against legal error (*shubha*) will be protected in his faith and honour. He who gets entangled in legal error, finds himself trespassing into the domain of what is forbidden, like the herdsman who grazes (his animals) so near a prohibited area (*ḥimā*[1]) that he may actually lead his herd across its border. Verily, every king owns a protected area and the protected area of God is that which He has declared forbidden. Verily, in each body there is a part[2] which, when it is healthy, renders the whole body healthy and when it is corrupt, corrupts the whole body; that part is the heart",

cf. Mz., IX, no. **11624** (*kh*, 2/39, *m*, III, p. 1221, *d*, *t*, *q*, confirmed in IASh., VI, pp. 560 f, Dārimī, II, p. 319, IḤ., IV, p. 270; for dives bypassing Zakariyyāʾ, see Ṭay., no. 788, Ḥum., no. 918, 919 (2 & 4), IḤ., IV, pp. 269, 275, 276). This very important tradition is described by Nawawī in his commentary of *m* (XI, p. 27, 8) as one on which Islam revolves (the word used is *madār*), or as constituting 'one third of Islam', but also other fractions are mentioned. For a brief excursus on this passage, see further down. It is at the same time a *mathal*, a proverbial saying, which is listed in Rāmahurmuzī, *Amthāl*, ed. Qureshi, p. 12. Although a multitude of strands converge in him, Shaʿbī's position can not be considered as the CL of this bundle, since he has

1. For the institution of the *ḥimā* in early Arabian society, see *EI* 2, s.v. (J. Chelhod).

2. The word used is the Qurʾānic *muḍgha* = piece of flesh, cf. XXII: 5.

only one safe PCL, Zakariyyāʾ b. Abī Zāʾida, who has himself three firm PCLs. Zakariyyāʾ has therefore a more valid claim to being identified as its originator, but to what extent later transmitters in the bundle are (partially) responsible for accretions to this sophisticated *matn* could not be established.

The traditions listed on which Islam is believed to revolve, apart from this one for which the CL Zakariyyāʾ b. Abī Zāʾida may be held responsible, are the following four brought together in a brief excursion:

(1) the famous saying on intentions: *innamā ʾl-aʿmāl bi ʿn-niyyāt*, i.e. works are to be judged by the intentions behind them, associated with its undeniable CL Yaḥyā b. Saʿīd al-Anṣārī, cf. his *tarjama* under Mz., VIII, no. 10612;

(2) • "Verily, a true Muslim is he who leaves alone (v.l. devotes few words to) what should not concern him."

Ironically, this supposedly important tradition is only found supported by a spider, cf. Mz., XI, no. 15234 (*t*, IV, p. 558, *q*, transmitted with a *mursal* strand in Mālik°, II, p. 903, as well as several SSs, cf. IḤ., I, p. 201#, Zurqānī, IV, p. 253). This tradition does not only warn against unwarranted inquisitiveness, but also contains a reference to the reprehensibility of acquiring expertise in things that are of no immediate use for someone's well-being and are therefore a waste of time[1]. In connection with this, Ḥasan al-Baṣrī is credited with the saying that God's turning away from a person is characterized by His prompting him to pursue aims that should not concern him, cf. Zurqānī, ibidem.

(3) • "A man is not a true believer unless he prefers for his brother what he prefers for himself",

cf. Shuʿba under no. 1239.

(4) • "If you practise asceticism in this world, God will love you, and if you restrain yourself in respect of the affairs of other people, those will love you,"

cf. Mz., IV, no. 4687 (*q*, II, pp. 1373 f, confirmed in *Ḥilya*, III, p. 253). This tradition is identified in the *Ḥilya* with Thawrī, the key figure in this spider, but whether he is in fact its originator is not borne out by the sources. It is more appropriate to see him as just the common target of some late dives.

With a strand on the authority of Shaʿbī—Abū Hurayra, who related the Prophet's words (paraphrase of two closely related wordings of the same tradition):

• "(A riding animal given as) security (e.g. for a loan) may be ridden as compensation for its fodder, and its milk may also be drunk as compensation for its fodder",

cf. Mz., X, no. **13540** (*kh*, 48/1, *Fatḥ*, VI, pp. 68 f, *d*, *ʿAwn al-maʿbūd*, IX, pp. 319 f, *t*, *q*, confirmed in IḤ., II, pp. 228, 472, Ibn Ḥibbān, VII, p. 570, Bay., VI, p. 38##, Abū Yaʿlā, XI, pp. 514 f). Zakariyyāʾ is (S)CL. The recipient of an animal given as security (*rahn*), such as a camel or a sheep, may benefit from riding, or the case so being milking, it as long as these benefits do not exceed the feeding costs incurred. The same rule applies to a stray animal temporarily cared for by someone other than the real owner.

With a strand on the authority of Firās b. Yaḥyā —Shaʿbī—Masrūq—ʿĀʾisha (paraphrase after a preamble):

• "One time in the final year of his life the Prophet welcomed his daughter Fāṭima to his side and whispered something to her, which made her weep bitterly. When he saw her distress, he whispered something to her again, whereupon she laughed. Then I said to her: 'The Prophet has singled you out for confidences. What did he say to you?' But she refused to divulge the secret. When the Prophet had died, I asked her again about it, saying I was entitled to the truth. 'Now I shall tell you,' Fāṭima said and she related to me that, once every year, Jibrīl used to come and collate the Qurʾān with the Prophet and that he had done so twice this year, which he had interpreted as a token that his end was nigh. 'Thus I had to weep,' Fāṭima continued, 'as you saw, but when he saw my distress, he whispered to me: 'But are you not satisfied, Fāṭima, that you are the mistress of the women of this community? You will be the first of my household to join me.' And then I had to laugh, as you saw,' she concluded",

cf. Mz., XII, no. **17615** (*kh*, 61/25, 47, *m*, IV, pp.

1. This seemingly anachronistic expression reads in Arabic: *ḍiyāʿ al-waqt an-nafīs alladhī lā yumkinu taʿwīḍu fāʾitihi*, cf. Zurqānī, IV, p. 253, 13.

1905 f, *s*, *q*, confirmed in IS, II 2, p. 40, IASh., X, p. 560, IḤ., VI, p. 282, Abū Yaʿlā, XII, pp. 111 f). Zakariyyāʾ is (S)CL in this bundle which displays a bunch of superimposed Wāsiṭ-connected strands through Abū ʿAwāna. Another (S)CL responsible for another version of this tradition is Ibrāhīm b. Saʿd in no. 16339 (*kh*, *m*, *s*).

With a strand on the authority of Shaʿbī—Abū Salama b. ʿAbd ar-Raḥmān related that ʿĀʾisha told him that the Prophet once told her:

- "Jibrīl greets you by saying: peace be upon you, so I (ʿĀʾisha returned the greeting and) said: 'And peace be upon him and the forgiveness of God (and His blessings)'",

cf. Mz., XII, no. **17727** (*kh*, 79/19, *m*, IV, p. 1895, *d*, *t*, *q*, confirmed in IḤ., pp. 55, 209##). The fame of this tradition led to a host of spiders supporting versions with various variants and key figures, none of whom earlier or better established than Zakariyyāʾ, the convincing CL of this bundle. In these spiders superimposed upon one another, all with Zuhrī as SCL (cf. 17766), we find such key figures as Abū 'l-Yamān al-Ḥakam b. Nāfiʿ, ʿAbd Allāh b. al-Mubārak and ʿAzq. In one version it is implied that ʿĀʾisha was under the illusion that Jibrīl was present there on the spot and that the Prophet could see him whereas she herself could not.

Zayd b. Aslam (d. 136/753[1]) is associated with numerous *mursalāt*, *mawqūfāt*, and a smattering of *aqwāl* in ʿAzq. and IASh. His father was a *mawlā* of ʿUmar b. al-Khaṭṭāb and he himself is also referred to in that way, but that is, in view of the age difference, doubtful, for ʿUmar died already in 23/644. Zayd is, furthermore, said to have transmitted from only two companions, Ibn ʿUmar and Anas, cf. Ibn ʿAsākir, *TMD*, XIX, p. 280. Mālik had more respect for him than for anyone else, it says, and he turns up time and again in Mālik's strands. Zayd had a circle of pupils in the mosque described as never wrangling over traditions and sharing in everything they had. Cf. Mz, *Tahdhīb*, X, pp. 15-8.

With a strand on the authority of ʿAṭāʾ b. Yasār—Abū Saīd al-Khudrī, who related the Prophet's words:

- "When you do not know (during the performance of a *ṣalāt*) how many *rakʿa*s you have performed, three or four, then cast aside your doubt and build upon what you know for sure. Perform one *rakʿa* and two prostrations while in sitting position before the final salutation (*taslīm*). If the *rakʿa* is in fact the fifth one you perform, the two prostrations will mediate for you in your *ṣalāt* and if they in fact constitute the completion of your *ṣalāt* of four *rakʿa*s, then they will cause the devil to be confused",

cf. Mz., III, no. **4163** (*m*, I, p. 400, *d*, *s*, *q*, confirmed in IḤ., III, pp. 72, 83, 84, 87, Dārimī, I, p. 419, cf. Mālik, I, p. 95, where it is a *mursal* without the companion being mentioned in the strand). Zayd is (S)CL of this early version taken from the large MC on temporary forgetfulness (*sahw*) during the performance of a *ṣalāt*. For other versions from this MC, see Mālik under no. 15224* and Hishām ad-Dastuwāʾī under no. 15423.

With the same strand (paraphrase):

- "The Prophet said one day to his companions: 'Do not loiter along the roads[2].' 'But Messenger of God,' they said, 'surely we mean no harm when we sit together talking to one another.' The Prophet said: 'You may balk at this[3], but observe all the rules of conduct relating to roads.' 'What are those, Messenger of God?', they asked. He replied: 'Lowering your eyes[4], clearing away what may hurt[5], returning greetings, ordering what is decent and forbidding what is objectionable'",

cf. Mz. III, no. **4164** (*kh*, 46/22, 79/2, *m*, III, p. 1675, IV, p. 1704, *d*, confirmed in ʿAzq., XI, pp. 20 f, IḤ., III, pp. 36, 47, 61, Ibn Ḥibbān, I, p. 399, Abū Yaʿlā, II, pp. 441 f, Bay., VII, p. 89). Zayd is the convincing CL. S.v. *ṭarīq* and *ṣuʿudāt*, Lane presents background information on how we have to visualize these prescripts. And in IḤj., *Fatḥ*,

1. In IS, *qism mutammim*, p. 316, his year of death is recorded as 143/760, but that date is generally rejected by historians. Even so, both years are mentioned shortly after another in the same report in his *tarjama* in Ibn ʿAsākir.

2. Or in any open spaces between homesteads.
3. The wording is not entirely clear and may have been transmitted incorrectly. In a variant an obvious attempt is undertaken at improving it. The awkward *idhā abaytum illā 'l-majlis* is replaced by *idhā ataytum ilā 'l-majālis*, cf. IḤj., *Fatḥ*, VI, p. 37.
4. Especially when women pass by for fear of being exposed to *fitna* (temptation).
5. Anything that might obstruct the safe passage of passersby such as: thorny branches, sharp stones, garbage, excrements, and the like.

XIII, pp. 247 f (*isti'dhān* 2) we find a long list of fourteen laudable customs (*ādāb*) enumerated pertaining to public thoroughfares, brought together in four lines of poetry. Among these rules are the pointing out the right way to travellers unfamiliar with the terrain, exchanging the proper benedictions with passersby who sneeze (*tashmīt*), helping the distressed, guiding the wandering, aiding those who are victims of injustice, etc. In view of all this information, it is safe to say that the issue was apparently on everybody's lip. Are we witnessing here the Islamization of every day rules of conduct in progress? The final two prescripts mentioned in the tradition above sum it up under the label *al-amr bi 'l-maʿrūf wa'n-nahy ʿani 'l-munkar*[1].

With a strand on the authority of ʿAbd ar-Raḥmān b. Waʿla—Ibn ʿAbbās—Prophet:

- "Any animal hide that is tanned is clean (in the religious sense)",

cf. Mz., V, no. **5822** (*m*, I, p. 277, *d*, *t*, *s*, *q*, confirmed in Mālik°, II, p. 498, Ḥum., no. 486, ʿAzq., I, p. 63, IASh., VIII, p. 190, IḤ., I, pp. 219, 270, Dārimī, II, 117). Hides of animals, which met their end without having been ritually slaughtered (*mayta*), or those of animals that are in themselves unclean (e.g. predators), may be made suitable for human use by tanning. This important issue gave rise to a huge MC which, judging by the key figures of its *isnād* bundles, originated in the Ḥijāz, but early *fuqahā'* from elsewhere also expressed opinions on it, cf. ʿAzq., I, pp. 62-6, IASh., VIII, pp. 190-3. After Zuhrī (cf. his *tarjama* under no. 5839), the earliest CL with four reliable transmitters, Mālik, Thawrī, Sufyān b. ʿUyayna and ʿAbd al-ʿAzīz ad-Darāwardī, is the Medinan *faqīh* Zayd b. Aslam (d. 136/754) imitated in due course by his best-attested PCLs (Mālik, cf. Mz., XII, no. 17991°, and Sufyān b. ʿUyayna, cf. Mz., XII, no. 18066) and others, resulting in torrents of SSs and spiders sprinkled over the various bundles (cf. also Mz., V, nos. 5839, 5947). Zayd is, furthermore, associated with a *qawl* on *mayta* (cf. IASh., VI, p. 428), something which may be considered to be not entirely coincidental in light of the above.

With a strand on the authority of ʿAṭā' b. Yasār (paraphrase):

- "Ibn ʿAbbās said to us one day: 'Would you like me to show you how the Prophet performed a *wuḍū'*?' and he called for a jar of water. He took some water with his right hand from it and rinsed his mouth with it and cleansed his nose by snuffing some up. Then he took some more, moistened his other hand with it and washed his face. Then he took some more and washed both his hands with that. Then he scooped up another handful, shook it off (onto his head) and wiped his head and ears with it. Then he scooped up another handful and sprinkled that over his right foot; he wiped it across his sandal with both hands, one hand over his instep and the other under his sole. Then he did the same with the left foot",

cf. Mz., V, no. **5978** (*kh*, 4/7, *d*, *ʿAwn al-maʿbūd*, I, pp. 158 f, *s*, *q*, confirmed in ʿAzq., I, pp. 41 f#, IASh., I, p. 10, IḤ., I, pp. 268, 332, 336). Zayd is in any case the SCL of this tradition although the bundle looks more like one composed of superimposed spiders. It is one of a few such traditions which allegedly present details of the Prophet's customary *wuḍū'*. It is remarkable that, in contrast to other such traditions attributable to other SCLs or (S)CLs, it is totally devoid of references to the repeat factor, so obvious in the others, cf. Zuhrī under no. 9794, Thawrī under no. 5976 and Mālik under no. 5308°.

Zuhayr b. Muʿāwiya Abū Khaythama, see Abū Khaythama Zuhayr b. Muʿāwiya.

Zuhrī. There is one ḥadīth transmitter who is reported to have continuously travelled up and down between the Ḥijāz and Syria, Muḥammad b. Muslim b. ʿAbd Allāh b. ʿUbayd Allāh b. Shihāb az-Zuhrī[2]. At the same time, as the ubiquitous key figure in countless bundles, Zuhrī constitutes the most complicated case to evaluate as to chronology and authorship of the texts thus supported.

One of the major difficulties in sorting out bundles with Zuhrī as key figure is establishing what transmission from his (seeming) PCLs, if any, is believable or what strand constitutes a dive. Furthermore, it is hard to establish who of his 'pupils' can be credited, if not with having heard

1. See now the exhaustive study of M. Cook, *Commanding Right and Forbidding Wrong in Islamic Thought*, Cambridge (CUP), 2000.

2. He is occasionally referred to only by the name Muḥammad, e.g. in IḤ., VI, p. 87. Zuhrī said that he travelled up and down between Syria and the Ḥijāz during forty-five years (*Ḥilya*, III, p. 362).

him in person (*samāʿ*), then with possibly being handed one of Zuhrī's *ṣaḥāʾif*[1]. Some (seeming) PCLs such as Mālik b. Anas, Layth b. Saʿd, Ibrāhīm b. Saʿd and Sufyān b. ʿUyayna could conceivably have laid hands on one or more of Zuhrī's *ṣaḥāʾif*, which are too often alluded to in a variety of different *akhbār* to be rejected as altogether fictional[2]. Concerning nobody's ḥadīth pupils was there so much difference of opinion as to who was to be preferred to whom as on Zuhrī's 'pupils'[3]. Ironically, the only ones among his alleged pupils who regularly turn out themselves in Mz. as CLs are the same Mālik, Layth, Ibrāhīm b. Saʿd and Ibn ʿUyayna. All those other alleged pupils of Zuhrī are very rarely CLs or even believable PCLs, at least as displayed in the *isnād* and *ṭaraf* material listed in Mz.'s *Tuḥfa*. If there are other sources to be unearthed on the basis of which the CL-ship of any of those other pupils can be postulated, they have thus far not (yet) come to light. A case in point is his 'pupil' Shuʿayb b. Abī Ḥamza (d. 162/779). This man never turns out to be a believable (S)CL or CL in Zuhrī bundles, but he occurs frequently in what can only be qualified as diving strands launched by for instance Abū 'l-Yamān al-Ḥakam b. Nāfiʿ (d. 221/836), a *mawlā* from Ḥimṣ, by-passing Mālik b. Anas. Curiously, Abū 'l-Yamān's reputation as a transmitter of Shuʿayb is subject to doubt[4]. But this reputation apparently never bothered *kh*, who showed a particular liking for Abū 'l-Yamān / Shuʿayb-supported spiders and SSs[5]. Other 'pupils' of Zuhrī who never turn up either as believable CLs or (S)CLs in Mz.'s *Tuḥfa* are Yūnus b. Yazīd al-Aylī (d. 159/776) and ʿUqayl b. Khālid (d. 141/758). Shuʿayb b. Abī Ḥamza, Yūnus and ʿUqayl were all three *mawlā* of the Umayyads and served them as scribes[6]. Finally, for Zuhrī's 'pupil' Maʿmar, see Maʿmar's own *tarjama*. For a comparison of Zuhrī's various pupils set off against one another, see IḤj., *Fatḥ*, XV, p. 109, last paragraph.

Zuhrī's traditions

With a strand on the authority of Anas b. Mālik—Abū Dharr, who related that the Prophet once told the story of the *isrāʾ*, the so-called night journey to Jerusalem, and the *miʿrāj*, the ascent into heaven (the narrative is somewhat shortened with several reiterations passed over; at times the narrative of the story is taken over by other persons duly identified):

- "While I was still living in Mecca, (one day) the roof of my house was broken open and Jibrīl descended through the aperture. He opened up my chest and washed the hole clean with Zamzam water. Next he brought a golden bowl filled with wisdom and belief and poured it out into my chest, whereupon he closed it up again. Then he took me by the hand and ascended with me to heaven. The moment we had reached the heaven nearest to earth, Jibrīl called out to the guard: 'Open up.' The guard asked: 'Who is there?' 'It is Jibrīl,' Jibrīl replied. 'Is there someone with you?', he was asked. 'Yes,' Jibrīl answered, 'Muḥammad is with me.' 'Was he sent for then?' 'Yes,' Jibrīl replied. Then the heaven was opened and we ascended therein. A man was standing there with on his right a number of figures and on his left a number of figures. Whenever the man looked to his right, he laughed and whenever he looked to his left, he wept. Then he said: 'Welcome to the pious prophet and the pious son.' I asked Jibrīl: 'Who is that man?' 'That is Ādam,' Jibrīl replied, 'and the figures on his right and left are the souls of his children: those on his right are destined for Paradise and those on his left are destined to enter Hell …' Then Jibrīl ascended with me until he reached the second heaven. He called out to the guard: 'Open up …'.

Anas added that Muḥammad encountered in the heavens Ādam, Idrīs[7], ʿĪsā (Jesus),

1. The plural of *ṣaḥīfa*, i.e. a sheet of papyrus, paper or any other material used for keeping written records. Another plural is *ṣuḥuf*.
2. In Bagh., II, p. 352, all the (questionable) cases of *samāʿ* vis-à-vis *ʿarḍ* between his 'pupils' and himself, including Mālik and Ibn ʿUyayna, are enumerated.
3. Cf. Ibn Rajab, *Sharḥ ʿilal at-Tirmidhī*, ed. as-Sayyid Ṣubḥī Jāsir al-Ḥumaydī, Baghdad 1396, pp. 338 ff.
4. Cf. Mz., *Tahdhīb*, VII, pp. 149 ff.
5. The same goes for IḤ., cf. Mz., X, nos. 13727-13778, XI, nos. 15155-15175, nos. 16463-16483, otherwise often copied by *s*.
6. Lecker on the other hand seems to set store by these Zuhrī pupils, see his paper in *JSS*, XLI, 1996, pp. 21-63. For more on Zuhrī and his activities in ḥadīth transmission, see Motzki in *Der Islam*, XLVIII, 1991, pp. 1-44.

7. A celestial figure twice mentioned in the Qurʾān (XIX: 57 f, XXI: 85 f). He is variously identified with a range

Mūsā (Moses) and Ibrāhīm (Abraham), and he did not specify their respective stations except that he found Ādam in the heaven nearest to earth and Ibrāhīm in the sixth. When they passed by Idrīs, he said 'Welcome …', when they passed by Mūsā, Mūsā said: 'Welcome …', when they passed by ʿĪsā …, Ibrāhīm …, etc.

Zuhrī—Abū Bakr b. Muḥammad b. ʿAmr b. Ḥazm—Ibn ʿAbbās and Abū Ḥabba al-Anṣārī—Prophet: 'Then he ascended with me until I reached a level where I heard the scratching of the pens[1]. … God imposed upon my community fifty *ṣalāt*s (per day). I went back with that order until I passed by Mūsā again. Mūsā asked: 'What did your Lord impose upon your community?' 'Fifty *ṣalāt*s,' I answered. 'Go back to your Lord,' Mūsā said, 'your community does not have the strength thereto.' So I went back to my Lord and He reduced it to half[2]. When I passed by Mūsā again and told him, Mūsā said: 'Go back to your Lord, your community lacks the strength thereto.' So I went back again to my Lord, who said[3]: 'It is five and (at the same time) it is fifty, what I have imposed is not transmuted[4].' I went to Mūsā again who said: 'Go back to your Lord …', but I said: 'I am ashamed to face Him again.' Then Jibrīl took me with him until we came to the *sidrat al-muntahā*, 'the lote tree on the boundary[5]'. It was covered in I do not know how many colours. Finally I was led into Paradise, there were pearly cupolas and its earth was musk",

cf. Mz., I, no. **1556**, IX, no. 11901 (*kh*, 8/1, *m*, I, pp. 148 f, *s*, *q*, confirmed ʿAzq., V, p. 328). In the *Sīra* various versions of the *isrāʾ* / *miʿrāj* episode are brought together, allegedly transmitted by several companions and successors (cf. II, pp. 44-50). The commentators do not agree on whether the events described happened to the Prophet in the course of one or more nights, while he was asleep or awake, but they agree on situating them shortly before the Prophet embarked upon the Hijra. Parts of the story have functioned differently against various backdrops. Thus the opening of the chest scene is attached to a different story line in other versions, and the imposition of the fifty *ṣalāt*s, eventually reduced to just five, is lacking in some others. Zuhrī is the (S)CL and, as chronicler par excellence, probably responsible for the salient features of this famous *khabar*. The strands listed in *kh* and *m*, supporting different versions of the story, all have Anas in the slot of the companion (with or without the insertion of Abū Dharr), but the transmission spreading forth from him also runs along SSs in which Zuhrī does not figure, nor other (S)CLs or SCLs. The texts supported by these SSs contain quite a mixture of narrative embellishments and topoi not found in the Zuhrī complex. Thus the story about the riding animal of the Prophet during his journey is found in an Anas SS via Ḥammād b. Salama / Thābit al-Bunānī. This animal was allegedly called Burāq, it was white and taller on its legs than a donkey but less so than a mule (cf. *m*, I, p. 145). Upon his arrival in Jerusalem the Prophet performed two *rakʿa*s in the mosque, after which Jibrīl came and presented him with two vessels from which he had to choose, one filled with wine, the other with milk. When the Prophet had chosen the milk, Jibrīl is reported to have said: 'You have opted for the *fiṭra*', in this particular context interpreted as simply referring to Islam. Unlike in the tradition translated above, the heavens with their respective inhabitants are sometimes indicated by number: in the second heaven, apart from ʿĪsā b. Maryam, the Prophet met Yaḥyā b. Zakariyyāʾ, who is to be identified with John the Baptist, cf. *EI* 2, s.n. (Rippin). In the third heaven he is reported to have set eyes on Yūsuf, i.e. Joseph, son of Jacob,

of Jewish, Greek, and Christian figures. Next to being dubbed 'the prophet among the philosophers', he is credited with the invention of a host of useful arts and crafts like writing and sowing garments. For a survey, see *EI* 2, s.n. (G. Vajda).

1. The angels busily scribbling down God's decrees, His revelations and everything they copied from the *lawḥ maḥfūẓ*, the celestial tablet.

2. In the different versions the reduction is depicted via various decreases: half/half again etc.; fifty/forty-five/forty etc. In one commentary (IḤj.) we read the ingenious interpretation that the number five is to be equated with the number of *ṣalāt*s to be performed daily and the number fifty equals the reward from God for the performance of those daily five. In Arabic: *khamsun ʿadadan bi-ʿtibār al-fiʿl wa-khamsūna iʿtidādan bi-ʿtibār ath-thawāb*, cf. IḤj., *Fatḥ*, II, p. 8 (penult.), apud *ṣalāt* 1.

3. These words constitute in fact a *qudsī* which is not identified as such in W. Graham's monograph.

4. Cf. Q. L: 29.

5. For this eschatological feature, cf. *EI* 2, s.v. (Rippin).

the recipient of half the world's beauty, in the fourth it was Idrīs, in the fifth Hārūn, the brother of Mūsā, in the sixth Mūsā himself, and in the seventh heaven he met Ibrāhīm. The 'lote tree' is described as having leaves as big as an elephant's ears and fruits as big as earthenware pots in which one can empty the contents of nine water skins.

N.B. When *isnād* strands supporting (historical) *akhbār* seem to converge in Zuhrī, although in a technical, *isnād*-analytical sense he is only their SCL, this convergence is enough to list these *akhbār* in the first instance under Zuhrī (cf. below the nos. 4850, 5134, 5843, 5845, etc). The same applies to the *isrāʾ* story with the strand: Saʿīd b. al-Musayyab / Abū Hurayra which seems to occur so often that Zuhrī might be thought to be the chronicler of its salient features.

With a strand on the authority of Ḥarām (b. Saʿd) b. Muḥayyiṣa al-Anṣārī (— his (grand)father Muḥayyiṣa):

- "Al-Barāʾ b. ʿĀzib had a freely roaming camel that had entered an enclosure and damaged[1] the crops therein. The Prophet was questioned about this and he decided that guarding enclosures (against freely roaming animals) in the daytime was incumbent upon their owners whereas guarding them by night was the duty of the owner of the animals, who had to compensate for the damage caused by them at night[2]",

cf. Mz., II, no. **1753**, VIII, no. 11239 (*ʿAwn al-maʿbūd*, IX p. 350, *s*, *q*, confirmed in Mālik°, II, pp. 747 f, ʿAzq., X, p. 82#, IḤ., V, pp. 435 f#, Bay., VIII, p. 341#). Zuhrī may be the CL of the gist, while it is also transmitted by him with an as yet incomplete *isnād* strand in ʿAzq., *Tafsīr*, II, p. 24. This tradition constitutes the Prophetic confirmation of a rule, which derives in fact from ancient usage (*ʿurf*) on *ḥifẓ*, i.e. guarding crops and animals. For some legal casuistry concerning the owner of the animal(s) being present or not when the damage is done, see *ʿAwn al-maʿbūd*, ibidem. Dealing with this tradition Zurqānī, IV, p. 37, gives a clear reference to Q. XXI: 78, a verse alluding to the contradictory decisions in respect of a comparable problem issued by the Jewish kings-cum-ancient prophets Dāwūd and Sulaymān[3], decisions which are reflected in this tradition. For information on the verse which links it to the tradition, Ṭabarī's *Tafsīr*, XVII, pp. 51-4, is indispensable.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—Jābir b. ʿAbd Allāh, who related that the Prophet said:

- "Anyone who has been given a donation (*ʿumrā*) for himself and for his offspring, that donation will remain his property; it can never be returned to the donor, because it was donated as a gift upon which (the law of) inheritance (is applicable)",

cf. Mz., II, no. **3148** (*m*, III, p. 1245, *d*, *t*, *s*, *q*, confirmed in Mālik*, II, p. 756, Ṭay., no. 1689, ʿAzq., IX, p. 190, IASh., VII, p. 143, IḤ., III, pp. 294, 304, 393). Zuhrī may be the CL of the gist of this tradition and Mālik is probably responsible for its wording, which is suggested by several diving strands copying him: Layth, ʿAzq. via Ibn Jurayj and Maʿmar, Ibn Abī Dhiʾb, Awzāʿī (cf. Mz., II, no. 2395), and a number of SSs, cf. Zurqānī, IV, p. 49. Sufyān b. ʿUyayna is CL in a bundle supporting a digest of this tradition, cf. Mz., II, no. 2458. The bundle contains another CL, Yaḥyā b. Abī Kathīr who, as is the case on other occasions, seems to be in competition with Zuhrī through his own, different wording (*kh*, 51/32, *m*, *d*, *s*, confirmed in Ṭay., no. 1687, IḤ., III, pp. 304, 393). The issue is ancient: several senior *fuqahāʾ* are listed with similar rulings (cf. ʿAzq. and IASh.).

With the same strand the Prophet's account of how he received the first verses of *sūra* LXXIV from Jibrīl (paraphrase):

- "After a period during which no revelations had come to me (*fatrat al-waḥy*) I had withdrawn to Ḥirāʾ. As I was walking there I heard a voice coming from heaven. Raising my head I saw that it was an angel who had come to Ḥirāʾ. He was seated on a throne between heaven and earth.

1. Or destroyed, explained as trampling or eating.
2. Curiously, Arabic has two verbs describing the activities of these unguarded animals: when they trample and eat crops at night it is called *nafasha*, and when they do this in daytime, it is called *hamala*, cf. Zurqānī, IV, p. 37, Ibn al-Athīr, *Nihāya*, V, p. 97, also Lane, p. 3045, middle column.
3. For its Old Testament origins as quoted in Paret, *Kommentar*, p. 344, see H. Speyer, *Die biblischen Erzählungen im Qoran*, Gräfenhainichen 1931, pp. 377 f, and D. Sidersky, *Les origines des légendes musulmanes dans le Coran et dans les vies des prophètes*, Paris 1933, pp. 112 f.

I was utterly terrified and I rushed home and said: 'Wrap me up, wrap me up.' So they covered me up. Then the verses were revealed (LXXIV: 1-5): 'O you who are covered, stand up and warn, glorify your Lord, cleanse your clothes, and shun filth (i.e. the worship of idols)". Then after that the revelations came to me again on a regular basis",

cf. Mz., II, no. **3152** (*kh*, 65/74/4, *m*, I, p. 143, *t*, *s*, confirmed in Ṭay., no. 1688, IḤ., III, pp. 325, 377, Ṭabarī, *Tafsīr*, XXXIX, p. 143). Zuhrī is the CL of the wording. Superimposed upon this bundle in Mz. we see another one with an alternative CL, Yaḥyā b. Abī Kathīr. At first sight the wording of Zuhrī's tradition differs considerably from that for which Yaḥyā can be held responsible. But upon closer scrutiny Yaḥyā's version contains a clearly polemical preamble which may contain a hint at his motive for bringing it into circulation. This preamble deserves to be given here in full; Yaḥyā said:

- "I asked Abū Salama b. ʿAbd ar-Raḥmān: 'What part of the Qurʾān was revealed first?' 'O you who are covered,' he said. 'But what about 'Recite (in the name of your Lord, XCVI: 1 ff)?' Abū Salama answered: 'I asked Jābir b. ʿAbd Allāh: 'What part of the Qurʾān was revealed first?' 'O you who are covered,' Jābir said. 'But what about 'Recite (in the name of your Lord)?', Abū Salama went on. Jābir said: 'I relate to you what the Prophet related to me. He told us: 'I went on retreat in Ḥirāʾ for a month and when I had completed my religious meditation, I descended (from the cave) and went down to the bottom of the riverbed. Then someone called out to me. I looked around me but did not see anyone. I was called again, but did not see anyone. Addressed for a third time I raised my head and there I saw Jibrīl on a throne in heaven. Greatly agitated I hurried to Khadīja and cried: 'Cover me up, cover me up.' Then they poured water over me, whereupon God revealed: 'O you who are covered, stand up and warn etc.'",

From this wording it may have become plain that Yaḥyā wanted to drive the point home that it was not XCVI: 1-5 but LXXIV: 1-5 which were the first Qurʾānic verses revealed to Muḥammad, whereby he went against the story of the revelation of XCVI promulgated in the wording of Zuhrī, see below under Mz., XII, no. 16706 (*m*, I, pp. 139-42). Why Yaḥyā had this obvious preference for LXXIV rather than XCVI cannot be distilled from what we know about him, but one fact sticks out: Yaḥyā can be observed on a number of other occasions apparently *rivaling* his Medinan contemporary Zuhrī. Zuhrī's version containing the crucial addition about the temporary suspension of revelation (*fatra*) can therefore be considered as his defense of XCVI and also as his counterattack on Yaḥyā's attempt at promoting LXXIV[1].

With the same strand:

- "The Prophet instituted (the right of) preemption (*shufʿa*) in every undivided property, but when boundaries and pathways are fixed and demarcated, then there is no (right of) preemption[2]",

cf. Mz., II, no. **3153** (*kh*, 34/97, *Fatḥ*, V, p. 342, *d*, *t*, *q*, confirmed in *mursal* traditions in Mālik°, II, p. 713, and IASh., VII, p. 171, and furthermore in Ṭay., no. 1691, ʿAzq., VIII, pp. 79 f, IḤ., III, pp. 296, 372, cf. also a spider with Mālik, no. 15249). The issue of *shufʿa* gave rise to a very large MC in which it is on the whole difficult to determine what CLs were responsible for which (of its) facet(s). For a convenient survey of *shufʿa* casuistry, see ʿAzq., VIII, pp. 77-89, and IASh., VII, pp. 163-76. Virtually all the early *fuqahāʾ*, including Zuhrī's predecessors, have expressed one or more opinions on it and it is therefore feasible that Zuhrī is the CL of the bundle under scrutiny; he is in any case its SCL (cf. also Mz., II, nos. 2736 and 2806). Besides, Yaḥyā b. Abī Kathīr copied Zuhrī's *matn* supporting it with a diving strand onto Abū Salama, for which he used the technical term *mutābaʿatan*, cf. IḤj., *Fatḥ*, V, p. 343, 16. For the *shufʿa* issue in general, see Schacht, *Introduction*, p. 142.

With a strand on the authority of Saʿīd b. al-

1. This important bundle, no. 3152, constitutes, in other words, the wholly entangled competition between two ḥadīth aces as expressed in their respective *isnād* strands. For a complete analysis of the bundle illustrated by a diagram of Zuhrī's and Yaḥyā's respective *isnād* strands, see *Muséon* (I), pp. 167-71.
2. This means that neighbours and/or suchlike business associates, who otherwise do have a claim to preemption because of partnership, have their shares in the property staked out by such roads and boundaries, so the right to preemption no longer applies.

Musayyab—Jubayr b. Muṭʿim, a scion of the Nawfal clan:

- "When after the conquest of Khaybar the booty was distributed among the relatives (*dhawū 'l-qurbā*), ʿUthmān and I went to the Prophet and I said: 'Why have you given (some of the booty) to the Banū 'l-Muṭṭalib (and the Banū Hāshim) and nothing to us, whereas we hold the same position (sc. within ʿAbd Manāf[1])?'",

cf. Mz., II, no. **3185** (*kh*, 57/17, *d*, *s*, *q*, confirmed in IḤ., IV, p. 81, Fākihī, IV, no. 2406). This bundle is probably no more than a few superimposed spiders, so Zuhrī can only be considered its SCL.

For no. **3703**, see no. 3729 below.

With a strand on the authority of ʿAbd al-Malik b. Abī Bakr—Khārija b. Zayd—his father Zayd b. Thābit, who heard the Prophet say:

- "The *wuḍūʾ* is obligatory (after eating) cooked food (*mimmā massat an-nār*)",

cf. Mz., III, no. **3704** (*m*, I, p. 272, *s*, Dārimī, I, p. 200). Zuhrī is only its SCL, the target of an array of SSs, but he plays a more substantial role in the MC conveying the idea that eating cooked food does *not* necessitate a *wuḍūʾ* before one can perform a *ṣalāt*. For this MC see further down under Mz., VIII, no. 10700, where Zuhrī's role in disseminating the various conflicting opinions is tentatively reconstructed.

With a strand on the authority of ʿUbayd b. as-Sabbāq—Zayd b. Thābit[2]:

- "Abū Bakr sent (someone) to me with the news of the people killed in the (battle of ʿAqrabāʾ in the) Yamāma[3] (and ordered me to present myself to him). ʿUmar b. al-Khaṭṭāb was with him. Abū Bakr said to me: ''Umar just came to me and told me: 'The death toll in the battle of al-Yamāma has been particularly high among the Qurʾān reciters and I fear that the death toll among them may increase in other battles as well, so that a large part of the Qurʾān may be lost. That is why I think you should issue an order that the Qurʾān (-ic fragments) be collected.' I (i.e. Abū Bakr) said to ʿUmar: 'How would you[4] go about undertaking something that the Prophet never tackled?[5]' 'But this, by God, is (for the) benefit (of all people)', ʿUmar answered, and he never let up, until God opened my breast and I adopted his point of view[6].' Then Abū Bakr said to me: 'You are a young and intelligent person, whom we do not suspect of being unreliable. You used to record the revelation for the Messenger of God, so now you must start tracing the Qurʾānic fragments and collect them.' (Zayd went on:) If they had ordered me to move a mountain, that would not have weighed as heavily upon me as this order to collect the Qurʾān. Then I ventured: 'How would you set to work on something that the Prophet himself never tackled?' 'By God,' Abū Bakr answered, 'this is (for the) benefit (of mankind),' and he never ceased trying to persuade me, until God opened my breast to that for which He had opened the breasts of Abū Bakr and ʿUmar. So I began tracing the fragments and I collected them from rags, pieces of leather and parchment, stripped palm-branches, flat shards of white lime stone (*likhāf*), ribs, shoulder blades, camel saddles made of wood (*aqtāb*), as well as the breasts of man[7]. Finally, I chanced

1. Cf. Caskel, vol. I, charts nos. 4 and 16.
2. On Zayd's purported upbringing in Jewish circles, see M. Lecker's paper in *JNES*, LVI, 1997, pp. 259-73.
3. That is a battle fought in the *ridda* wars at which the false prophet Musaylima and his followers were defeated.
4. In variants: 'How should we …' or 'How should I go about something …'
5. In IḤj., *Fatḥ*, X, p. 386, 8 ff, the ḥadīth scholar Khaṭṭābī (d. 388/998) is quoted who offered the explanation for the fact that the Prophet indeed never gave the order to have the Qurʾān definitively collected and compiled into *sūra*s in a certain order, because he wanted to wait and see whether he would receive some more revelations that might abrogate the legal implications, or repeal the recitation, of already revealed verses.
6. In a variant there is the addition: 'And all the while ʿUmar sat there, not uttering a word.' In another variant his posture is described as erect but, at the same time, ill at ease.
7. In this enumeration the various writing materials were cited as found in most of the variants. In IḤj., *Fatḥ*, X, p. 388, a seemingly complete list of all these materials with extensive comments is given, cf. also Suyūṭī, *Itqān*, I, p. 168. In Ibn Abī Dawūd, *Kitāb al-maṣāḥif*, ed. A. Jeffery, p. 7, line 1, also sheets of parchment or papyrus (*ṣuḥuf*) are mentioned. Ibn Abī Dāwūd's assorted *isnād* strands,

> upon the last verses of *sūrat at-tawba* in the possession of the Anṣārī Abū Khuzayma[1], which I had not found with anyone else: '… a messenger from among you has come to you upon whom what you have to endure weighs heavily[2] (IX: 128)', until the end of that *sūra*. The sheets on which the Qurʾān was written down remained in the possession of Abū Bakr, until God called him. After that they remained with ʿUmar all his life, and after that with his daughter Ḥafṣa",

cf. Mz., III, no. **3729** (*kh*, 65/20, *Fatḥ*, X, pp. 384-90, *t*, *s*, confirmed in Ṭay., no. 3, ʿAzq., *Tafsīr*, I, p. 59, IḤ., I, pp. 10, 13, V, pp. 188 f, Abū Yaʿlā, I, pp. 66 f, 72 f, 91 f; diagram below). The report centring in Abū Bakr's effort as the first to have the scattered revelations of the Qurʾān assembled and brought together in an orderly fashion presents a host of textual variants. With its numerous (and on the whole futile) diving strands supporting these—mostly insignificant—variants, the bundle is difficult to analyse. The *isnād* strand from Zuhrī down to Zayd lists the totally obscure figure ʿUbayd b. as-Sabbāq, a man who rarely appears in *isnād*s and who might very well be fictitious. For example, *kh* has him only in the above-mentioned tradition[3]. There is preserved a clear *awāʾil* report that has ʿAlī b. Abī Ṭālib praising Abū Bakr for having been the first to collect the Qurʾān between two *lawḥāni* (boards), cf. IASh., X, p. 544. And the above-mentioned bundle may at the first glance point to Zuhrī as SCL. But the position as PCL of Zuhrī's distant kinsman[4] Ibrāhīm b. Saʿd is very well attested, especially since he appears as undeniable PCL in bundles supporting a similar report related to the Qurʾān's first gathering also figuring Abū Bakr, Zayd and Zuhrī, cf. Mz., III, no. 3703, V, no. 6594, while another one points to Ibrāhīm b. Saʿd as CL in a version of the Qurʾān gathering report converging in ʿUthmān, for which see Ibrāhīm's *tarjama* under VII, no. 9783. All the data given here allow us to consider Zuhrī as the originator of the (proto)wording of the report translated above, and if he was not, surely his kinsman Ibrāhīm b. Saʿd has the highest claims to be considered its CL instead.

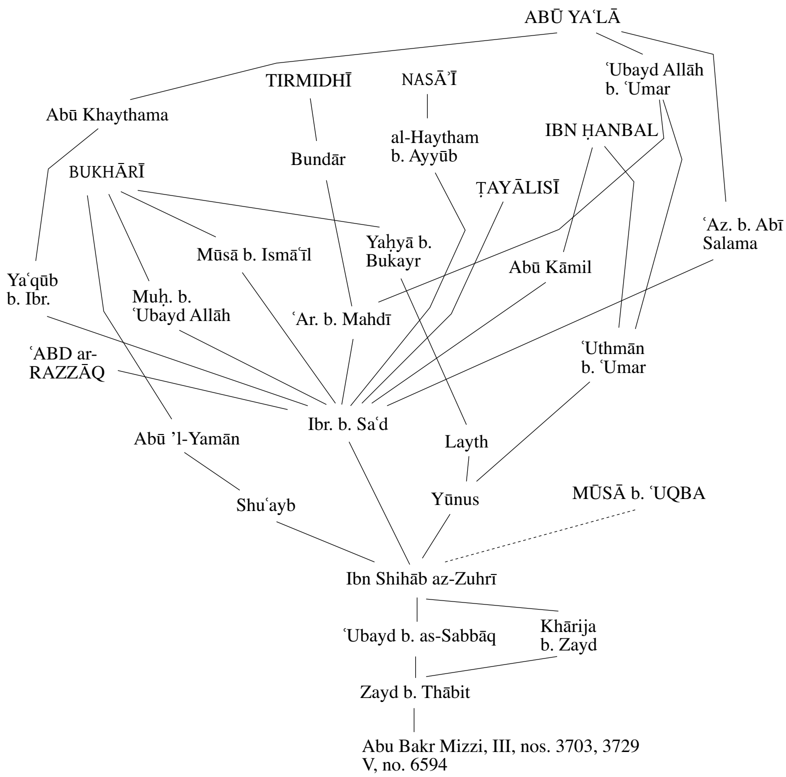
What speaks in favour, however, of dealing with this report here in Zuhrī's *tarjama* rather than in that of Ibrāhīm b. Saʿd is the fact that in *Fatḥ*, X, p. 390, lines 8 ff, IḤj. cites from the *maghāzī* book attributed to the early historian Mūsā b. ʿUqba (d. 141/758) a private statement of Zuhrī, which is *without* an *isnād* strand and therefore probably older and, on the basis of the well-known criterion formulated by Schacht, historically more readily acceptable than the Zuhrī report with the strand featuring the nondescript ʿUbayd b. as-Sabbāq. This statement runs:

"When the Muslims suffered casualties in al-Yamāma, Abū Bakr was alarmed and he feared that a number (*ṭāʾifa*) of *qurrāʾ* (Qurʾān reciters)[5] would perish (variant: that a portion (*ṭāʾifa*) of the Qurʾān would be lost[6]). So the people came forward with everything they had memorized and preserved (in writing[7]). Thus (the Qurʾān) was collected in the lifetime of Abū Bakr in writing (*fī 'l-waraq*) and so he was the first to collect the Qurʾān on sheets (*ṣuḥuf*)."

IḤj. then adds a significant comment. He says that everything contained in this report is much more to the point (*aṣaḥḥu*) than what ʿUmāra b. Ghaziyya[8] transmitted from Zuhrī, namely that Zayd himself noted the fragments down on pieces of leather, broken off chunks of shoulder blades and stripped palm branches and that, after Abū Bakr's death when ʿUmar ruled, Zayd wrote it all down on one *ṣaḥīfa*[9]. In other words, we learn here

mostly unconvincing SSs onto Zuhrī, were not incorporated in the diagram below.

1. In variants this man is identified as one Khuzayma (b. Thābit).
2. In Arabic *ʿazīzun ʿalayhi mā ʿanittum*; another interpretation of these words is 'upon whom your misdemeanours weigh heavily', cf. Lane, s.v.
3. For one other tradition in whose *isnād* bundle he figures, see the *tarjama* of Muḥammad b. Isḥāq under no. 4664. Finally, he occurs in two SS-supported traditions, Mz., V, no. 5870, and XII, no. 18075.
4. Cf. the pedigrees in *MT*, pp. 150, 152 and 154.
5. This is the usual rendering of the term, but see *EI* 2, s.v. *ḳurrāʾ* (T. Nagel) for a different interpretation.
6. Cf. Suyūṭī, *Itqān*, I, p. 169. Taken literally, this points to a text in which the important association of those Muslims killed with a noun denoting 'reciters' is missing. But it could of course be seen as a simple misprint for *qurrāʾ al-qurʾān* or *al-qurrāʾ*.
7. The Arabic says *fa-aqbala 'n-nāsu bimā kāna maʿahum wa-ʿindahum*.
8. A relatively nondescript transmitter, labelled *ṣāliḥ*, *ṣadūq*, *laysa bihi baʾs*, who is said to have died in 140/757. He sits in an unconvincing diving strand onto Zuhrī, cf. Ṭabarī, *Tafsīr*, ed. A.M. Shākir, I, pp. 59 f.
9. Do we find in this version the singular *ṣaḥīfa* used in the connotation *muṣḥaf*? Or can a multitude of loose *ṣuḥuf* affixed to one another and rolled into one single



how IḤj.'s private views on the history of the collection of the Qurʾān differ in detail from the classical view that can be distilled from the canonical collections. The variant on the authority of ʿUmāra b. Ghaziyya *ʿan* Zuhrī (the strand is not included in the diagram) comprises, by the way, one of the more fanciful wordings among the numerous versions: it is replete with narrative trimmings and topical additions betraying its relatively late date of origin, easily some hundred years after Zuhrī in any case. Besides, it combines the Abū Bakr angle in one continuous narrative with the ʿUthmān angle, which by then had come into existence.

With a strand on the authority of ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Zayd b. Khālid (somewhat shortened):

- "Two nomads applied to the Prophet for a decision … Said the one: 'My son who is employed by this man has fornicated with his wife. Since I was told that stoning is the punishment for fornication, I sought to ransom my son in exchange for one hundred sheep and a slave girl. I consulted some people who are experts in these matters; they informed me that my son was to be given one hundred lashes and to be banished for one year and that the wife of this man was to be stoned.' The Prophet said: '… I shall decide in your case with the Book of God: the sheep and the slave girl are to be returned, your son will be

bundle be called a *ṣaḥīfa*? In *Fatḥ*, X, p. 393, IḤj. seems to have tried to disentangle the precise connotations of both terms: *ṣaḥīfa* / *ṣuḥuf* vis-à-vis *muṣḥaf*. He set off the plural *ṣuḥuf*, which he calls loose sheets (*awrāq mujarrada*), against the singular *muṣḥaf*, whereby the *ṣuḥuf*, as compiled under Abū Bakr, contained all the *sūra*s, with the contents of each in the proper verse order, but the *sūra*s themselves not yet in the proper order, whereas ʿUthmān's *muṣḥaf* contained all these *sūra*s properly arranged the one after the other. Whatever the correct interpretation may be, just visualizing the dimensions of a purportedly complete Qurʾān, or a sizeable portion thereof, written out on sheets of parchment in ancient Kūfic calligraphy, as we have become acquainted with in the world's earliest Qurʾān mss collections, is something a few dispassionate codicologists find a well-nigh impossible task. The 'camel loads of *ṣuḥuf* 'occasionally referred to in related, ancient contexts, seem, upon second thought, perhaps not as far-fetched as one may have been inclined to think at first …

punished with one hundred lashes and one year's banishment … and if the woman confesses, she must be stoned …'",

cf. Mz., III, no. **3755** (the Six, *kh*, 86/38, *m*, III, pp. 1324 f, confirmed in Mālik*, II, p. 822, Ṭay., no. 953, ʿAzq., VII, pp. 310 f, Ḥum., no. 811, IḤ., IV, p. 115). Zuhrī has beside a number of the usual SSs three PCLs, so he may be held responsible for this report's gist and Mālik for its wording, which was copied by six colleagues with diving strands (cf. Zurqānī, IV, p. 143). And what corroborates this assessment is the observation that Zuhrī was very much concerned with the issue of *zinā* and its punishment as is witnessed in his CL position in the bundles supporting a number of *zinā*-related reports figuring the well-known Māʿiz b. Mālik.

With the same strand:

- "Asked about an unmarried slave girl who fornicated, the Prophet said: 'Flog her, when she does it again, flog her, when she does it again, flog her and then sell her, be it only for a piece of string'",

cf. Mz., III, no. **3756**, X, no. 14107[1] (the Six, *kh*, 34/66, 2, *m*, III, p. 1329, confirmed in Mālik*, II, p. 826, Ṭay., no. 952, Ḥum., no. 812, ʿAzq., VII, p. 393, IḤ., IV, p. 116, Dārimī, II, p. 236). With Mālik responsible for its wording (cf. Zurqānī, p. 149, -4), Zuhrī is that probably for the gist of this tradition with his three PCLs and a string of SSs, and there is one spider launched by IḤ. and Nasāʾī supporting the same text with a different strand back to the Prophet, cf. Mz., VI, no. 9158, *s*, IḤ., IV, p. 343. A simplified version is supported by a spider with Layth b. Saʿd as key figure, cf. Mz., X, 14311 (*kh*, *m*, *s*).

With a strand on the authority of ʿAbd Allāh b. ʿAbbās—Abū Ṭalḥa Zayd b. Khālid, who related the Prophet's words:

- "The angels will not enter a house in which there is a dog or an effigy[2]",

cf. Mz., III, no. **3779** (*kh*, 59/7, 2, *m*, III, p. 1665, *t*, *s*, *q*, confirmed in Ṭay., no. 1228, Ḥum., no. 431, ʿAzq., X, pp. 397 f, IASh., V, p. 410, VIII, p. 290, IḤ., IV, pp. 28-30). This is a version within a large, well-known MC, one of several dealing with the Islamic *bilderverbot*. Zuhrī is its (S)CL. Various transmitters later than Zuhrī who have expressed opinions on the issue will be dealt with in their own *tarjama*s. Although Zuhrī is not its clear-cut CL, the reason why this one version of the MC is listed here under Zuhrī and not under one of his alleged PCLs (such as Sufyān b. ʿUyayna) lies in the fact that the beginning of the debate on the *bilderverbot* issue centring in the angels' angle seems to date back to a time coinciding with Zuhrī's lifetime. Various contemporary *fuqahāʾ* have adduced *mursalāt* and *aqwāl* in this vein, cf. ʿAzq., X, pp. 399 ff, and IASh., VIII, pp. 293 f. For the earliest Iraqi bundle supporting another text from this MC, see Aʿmash under no. 9575.

With a strand on the authority of Saʿīd b. al-Musayyab—Saʿd b. Abī Waqqāṣ:

- "The Prophet rejected ʿUthmān b. Maẓʿūn's (penchant for) celibacy; if he had permitted it, we would have castrated ourselves[3]",

cf. Mz., III, no. **3856** (*kh*, 67/8, *m*, II, p. 1020, *t*, *s*, *q*, confirmed in Ṭay., no. 219, IS, III 1, p. 287, ʿAzq., VI, p. 168, IASh., IV, p. 126, IḤ., I, pp. 175, 176, 183, Dārimī, II, p. 178, cf. also Fasawī, I, pp. 272 f). This ʿUthmān b. Maẓʿūn was allegedly a very early convert who, shortly after Badr, was the first Muhājir to die in Medina and the first to be buried in al-Baqīʿ. His name is mentioned among those twelve companions who received the special honorific of *ḥawāriyyūn*, cf. Fasawī, II, pp. 535 f, and *EI* 2, s.v. (Wensinck). Whether or not the story about his supposed asceticism has any solid base in history is hard to assess. There is in any case also the story about his wife, Khawla bt. Ḥakīm, who complained to among others ʿĀʾisha about her husband's apparent lack of interest in her, spending his night in prayer, and fasting in the daytime, cf. IS, III 1, pp. 287 f, IḤ., VI, pp. 106, 226, 268, all *matn*s being supported by SSs in which Zuhrī turns

1. With Abū Hurayra taking the place of Zayd b. Khālid.
2. As Lane defines the Arabic word *ṣūra* in this *bilderverbot* context: an effigy; an image or a statue; a picture; anything that is formed, fashioned, figured, or shaped, after the likeness of any of God's creatures, animate or inanimate.
3. This radical reaction receives various interpretations at the hands of commentators. Nawawī (IX, p. 177) says that with these words is implied that they would have castrated themselves to ward off the desire for women in order to observe a celibate life, this being correlated with their individually formulated idea that castration is permissible. But, says Nawawī, this is not the case: castration of humans is never allowed, whether old or young. Qasṭallānī (VIII, p. 12) says that castration is used here in a hyperbolic sense for leading an abstemious life *to the point of* self-castration.

up as well. So although Zuhrī, beside several SSs, has only two PCLs, Maʿmar and Ibrāhīm b. Saʿd, it is conceivable that he is responsible for this story's wording, apart from its gist.

With a strand on the authority of ʿĀmir b. Saʿd—his father Saʿd b. Abī Waqqāṣ:

- "When he was in Mecca for the farewell pilgrimage, the Prophet came to visit me at the time I was suffering from an ailment which made me think my end was near. I said: 'Messenger of God, you see how ill I am. If I die, I have only one daughter who inherits from me; shall I give two thirds of my wealth away in alms?' 'No'. 'Half then?' 'No,' the Prophet said, '(when you make a will, bequeath only) one third, (in legacies) for one third is a lot. It is better to leave your heirs well-off than so destitute that they have to beg. Any expenses you go to with which you seek to please God will always be rewarded, even the morsel of food you put in the mouth of your wife.' I said: 'Messenger of God, shall I be left behind (here in Mecca) after my companions (have gone[1])?' 'During the years that are left to you' he replied, 'you will only perform pious deeds with which you will increase your status and rank. Perhaps you will live so long that people are going to benefit from you whereas others will be harmed at your hands[2]. O God, fulfil the *hijra*[3] of my companions and do not drive them back to where they came from. The truly unfortunate person is Saʿd b. Khawla[4]'",

cf. Mz., III, no. **3890** (the Six, *kh*, 64/77, 15, *m*, III, pp. 1250 f, confirmed in Mālik*, II, p. 763, Ṭay., no. 197, ʿAzq., IX, p. 64, Wāqidī, III, pp. 1115 f, Saʿīd b. Manṣūr, I, pp. 105 f, Ḥum., no. 66, IḤ., I, pp. 176, 179). This tradition is the final precept with a topically defined chronology (sc. the farewell pilgrimage) as to the maximum percentage someone is allowed to bequeath, set aside from the bulk of his estate destined for his Qurʾānic heirs and agnates. Zuhrī's position is that of (S)CL with, apart from the usual SSs, his three usual PCLs, Mālik, his kinsman Ibrāhīm b. Saʿd and Sufyān b. ʿUyayna. The wording is that of Mālik, and Zuhrī is probably responsible for the gist. This is clearly substantiated in Zurqānī, IV, p. 66[5]. Zuhrī is also associated with the fraction one third on the basis of a personal opinion, cf. IASh., XI, p. 188. Besides, there is an alternative, Iraqi-based bundle, featuring the 'Iraqi' Zuhrī Saʿd b. Ibrāhīm, with Thawrī as (S)CL supporting a similar *matn*, cf. Mz., III, no. 3880. The issue concerning what portion of one's wealth can be bequeathed in a will is probably much older than Zuhrī, since a number of first/seventh century *fuqahāʾ* aired many conflicting opinions on it: from one fifth, to one fourth, to one third, cf. ʿAzq., IX, pp. 66 ff, IASh., XI, pp. 169 f[6].

With a strand on the authority of ʿĀmir b. Saʿd—his father Saʿd b. Abī Waqqāṣ (paraphrase):

- "While I was sitting among them, the Prophet handed out gifts to some people. One of those people, whom I held in high

1. In this translation one of the comments Nawawī presents in respect of this passage was followed, cf. XI, p. 78. Another interpretation offered there runs: 'Will I outlast my companions?' This latter interpretation seems to have had Wellhausen's preference, cf. his translation of Wāqidī, p. 433. These various interpretations are all based on the ambiguity of the passive verb *khullifa*. Qāḍī ʿIyāḍ adds that the issue of dying in the place from where one has made one's *hijra*, thus not fulfilling one's *hijra* obligation completely, ties in with the prescript that the *hijra* obligation was found to be no longer incumbent upon people after the conquest of Mecca, laid down in the maxim *lā hijrata baʿda ʾl-fatḥ*.

2. This last statement is recognized as one of the miraculous predictions of the Prophet: later in life Saʿd was involved in the conquest of Iraq, which resulted in a lot of booty for the Muslim fighters as well as many casualties among the conquered people.

3. I.e. make them stay permanently in the place to which they made the *hijra*, i.e. Medina. Related versions of this tradition make it plain that it was generally regretted when someone died in the place *from which* he had undertaken the *hijra* rather than in the place *to which* he had made the *hijra*, cf. IḤ., *Fatḥ*, VI, p. 293.

4. This person, also called Saʿd b. ʿAfrāʾ, who is said to have participated in the battle of Badr, did indeed die later in Mecca *from* where he had made the *hijra*. The rather sudden appearance in this tradition on the authority of Saʿd b. Abī Waqqāṣ of a second person called Saʿd is described by IḤj. as a case of association (… *kamā yudhkaru ʻsh-shayʾ bi ʻsh-shay*ʾ), cf. *Fatḥ*, VI, p. 294, line 11.

5. With Mālik referred to in the first suffix *hu* there it says literally: *tābaʿahu jamāʿatun wa-tābaʿa shaykhahu az-Zuhriyya jamāʿatun fī ʻṣ-Ṣaḥīḥayn wa-ghayrihimā wa-ṭuruquhā kathīratun*.

6. For a juridical analysis of this tradition, see a paper by D.S. Powers in *SI*, LVIII, 1983, pp. 33-53.

esteem, was passed over. I whispered to the Prophet: 'Messenger of God, why did you not include so-and-so? By God, I think that he is a believer (*muʾmin*).' 'Better call him a muslim', the Prophet said. So I fell silent. After repeating the same question a few times and receiving the same answer, the Prophet finally said: 'I may hand out a gift to a person although I may prefer others to him. I do this lest he is thrown down on his face in Hellfire'",

cf. Mz., III, no. **3891** (*kh*, 2/19, *Fatḥ*, I, pp. 86 ff, *m*, I, pp. 132 f, II, pp. 732 f, *d*, *s*, confirmed in Ḥum., no. 68, IḤ., I, pp. 176, 182). This important tradition is dealt with here in Zuhrī's *tarjama* for the sake of convenience. It is impossible to say whether the gist can be attributed to him, because the variants in the wordings are numerous and among the transmitters who are assessed as to whether they are believable PCLs there is no one who fits the bill. Attributing it therefore to anybody else is equally dubious. The bundle is full of key figures with various strands sprouting forth from each, but not one can be viewed as (S)CL, let alone CL. In the course of its transmission the tradition was subjected to so many changes, embellishments, abbreviations, narrative trimmings and the like, that any analysis of its *isnād* bundle has, of necessity, to remain tentative.

The theological difference between a muslim, whose openly embracing Islam may be known to everybody, and a believer, whose depth of faith is only known to God, is here set off against a seemingly historical backdrop, namely the aftermath of the battle of Ḥunayn. It is closely associated with the controversial issue of the *muʾallafa qulūbuhum*, 'those whose hearts had to be appeased'. They constituted a group of people in early Islam who had to be extra stimulated by gifts from the war booty not to abandon the faith to which they had committed themselves by word of mouth but, it was feared, not wholeheartedly. The person who was deliberately passed over is said to have been identified with one Juʿayl b. Surāqa aḍ-Ḍamrī, cf. IḤj., ibidem, p. 86, who alludes to a passage from Wāqidī, III, p. 948. Cf. also *Sīra*, IV, p. 139, where the remark of Saʿd is attributed to someone anonymous. In other words, Muḥammad is here described as *protecting* people whose faith was weak from ending up in Hell. Furthermore, IḤ. points out that this tradition can be seen, among a host of different interpretations, as constituting a rebuttal of Murjiʾite zealots who were satisfied with someone's single, verbal assertion that he had converted to Islam. It also contains permission for the Islamic leader to use public funds for persuasion purposes, i.e. spending money for political reasons, even if that is not immediately obvious to everyone.

With a strand on the authority of ʿĀmir b. Saʿd—his father Saʿd b. Abī Waqqāṣ, who related the Prophet's words:

- "As far as Muslims are concerned, that person commits the gravest offence who asks advice about something which is not forbidden but which, on account of his asking, is eventually forbidden",

cf. Mz., III, no. **3892** (*kh*, 96/3, *Fatḥ*, XVII, pp. 26 ff, *m*, IV, p. 1831, *d*, confirmed in Ḥum., no. 67, IḤ., I, pp. 176, 179, Abū Yaʿlā, II, pp. 104 ff). Zuhrī is no more than the SCL of this bundle. It is impossible to say who can be held responsible for this tradition. Sufyān b. ʿUyayna looks like a feasible candidate, but that is no more than a guess. Judging by its tenor, the only thing it is safe to say is that it is probably late. In *ʿAwn al-maʿbūd*, XII, pp. 236 f, we find the comment that, when some important matter concerning the religion is in need of clarification, it is indeed permissible to make enquiries, even when that leads to a general prohibition. For example, *after* ʿUmar and other companions had asked about drinking wine, which was at the time not yet forbidden, it was definitively banned. But their queries were justified, because the community simply had to know. And, commenting on *liʿān* traditions in *Fatḥ*, XI, p. 372, -4, IḤj. states that the Qurʾānic verses XXIII: 6-7 dealing with *liʿān* were only revealed because of the many questions the people had been asking concerning suspected but unprovable infidelity cases. However, making enquiries about matters out of a desire to sow confusion[1], and not because circumstances demanded this, may result in the prohibition of something which was hitherto not yet banned.

It is reported that asking questions about the religion and its rituals allegedly became a matter of the Prophet's concern. The companions were time and again described as having been made wary not to ask (too) many questions, which might lead to

1. The Arabic verb used is *taʿannata*, which Lane defines as 'asking a person about a thing in a manner that might involve him in confusion or doubt'. Another term mentioned by commentators used for asking on the whole unnecessary questions is *takalluf*, 'affectation, artificiality, hypocrisy'.

unintended aggravation of certain rules. A narrative device, topically added to a number of traditions, describes how an ignorant bedouin (*rajul ghāfil min ahl al-bādiya*) asks questions about certain matters which the companions who stood around and just listened no longer dared raise themselves. A classic example of asking inapposite questions is the several times repeated one: is the pilgrimage incumbent upon us every year? Then follows the curt answer: 'No, and do not ask such questions; if the *ḥajj* had been an annual obligation, you would have had a duty imposed upon you which you would find particularly difficult to comply with. So leave me alone, as long as I leave you alone. Just comply with what I command and refrain from doing what I forbid.' One finds a resonance of these matters in the *tafsīr* of Q. V: 101: '... do not ask about things which, if revealed to you, would cause you hardship', cf. Muqātil, *Tafsīr*, I, p. 508, Ṭabarī, *Tafsīr*, VII, pp. 79-85.

With a strand on the authority of Ḥumayd b. ʿAbd ar-Raḥmān az-Zuhrī—Abū Saʿīd al-Khudrī:

- "The Prophet saw a phlegm on the wall of the *qibla* of the mosque; he scraped it off with a pebble and said: 'Man should not expectorate to his right or in front of himself but rather to the left or under his left foot'",

cf. Mz., III, no. **3997** (*kh*, 8/36, 2, *m*, I, p. 389, *s*, *q*, confirmed in ʿAzq., I, p. 430, IASh., II, p. 364, Ḥum., no. 728, IḤ., III, pp. 6, 58, 88, 93). Expectorating in the mosque was frowned upon and eventually gave rise to a large MC in which several clear CLs are discernible supporting its various *matn* versions. Since the issue was first raised in Iraq by Ibrāhīm, Ḥasan and Ibn Sīrīn (cf. ʿAzq. and IASh.) and since it was in the Ḥijāz only Meccan *fuqahā*ʾ who formulated opinions about it, Zuhrī is no more than the (S)CL of the wording of this particular version. Mālik probably modeled his versions upon this one, cf. VI, no. 8366°, with a Nāfiʿ / Ibn ʿUmar strand swamped by the usual alternative CL Layth and various spiders, and XII, no. 17155°. For an Iraqi CL, see Shuʿba under no. 1251.

For a tradition on coitus interruptus (*ʿazl*) of which he may be one of the CLs, see Rabīʿa b. Abī ʿAbd ar-Raḥmān ar-Raʾy under Mz., III, no. **4111**. It constitutes at the same time a case of rivalry between him and Yaḥyā b. Abī Kathīr, see the latter's *tarjama* under no. 2587.

With a strand on the authority of ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Abū Saʿīd al-Khudrī:

- "The Prophet forbade to fold (the mouths of) water skins (outward in order to drink from them)",

cf. Mz., III, no. **4138** (*kh*, 74/23, *m*, III, p. 1600, *d*, *t*, *q*, confirmed in ʿAzq., X, p. 429, IASh., VIII, p. 19, IḤ., III, pp. 6, 67, 69, 93, Dārimī, II, p. 160). Zuhrī's alleged PCLs in this bundle fail to convince but, all the same, he may be the (S)CL of this tradition.

With a strand on the authority of ʿAṭāʾ b. Yazīd—Abū Saʿīd al-Khudrī:

- "A bedouin came to the Prophet and asked: 'Who is the most excellent of all people?' 'He who offers his life and his wealth fighting in the path of God,' the Prophet answered. 'And who is the best man after that?', the man asked. 'The believer who, entirely on his own[1], serves God as His lord and shields others from his faults",

cf. Mz., III, no. **4151** (the Six, *kh*, 56/2, *m*, III, p. 1503, confirmed in IḤ., III, pp. 16, 37, 56, 88[#]). Zuhrī is the (S)CL of this tradition, but with complex bundles like this one it is always difficult to decide whether we have here a bunch of superimposed spiders rather than a bundle with a proper CL.

With a strand on the authority of the young companion Sahl b. Saʿd[2], who reported that a certain man, one ʿUwaymir, gathered up his courage and addressed the Prophet with the following question:

- "... 'What about a man who finds someone with his wife, may he kill the intruder whereupon he is himself killed by you (sc. because of manslaughter), or what should he do?' The Prophet replied: 'There is a divine revelation concerning you and your spouse, so go now and bring her here.' Sahl went on: Then (after the wife had been brought to the scene) they uttered the *liʿān* formula in front of the Prophet with me and the people listening. When they had finished, ʿUwaymir said: 'Messenger of God, if I keep her with me, I have uttered

1. Literally: in the seclusion of a deserted mountain path.
2. Zuhrī alleged that this man was fifteen years old when the Prophet died. He lived to the 'convenient' old age of ninety-six or one hundred, cf. IḤj., *Tahdhīb*, IV, pp. 252 f. As he was reportedly the last companion to die in Medina, this fact constitutes one of that small category of *awākhir*, the opposite of *awāʾil*.

a falsehood concerning her,' and forthwith he repudiated her three times before the Prophet had given an order thereto. Zuhrī added that that was the procedure followed in case of a *liʿān*. The woman was not aware that she was pregnant. The son she bore was named after her and it became the general practice that they inherited from one another according to the rules laid down by God",

cf. Mz., IV, no. **4805** (*kh*, 68/4, 1, *m*, II, pp. 1129 f, *d*, *s*, *q*, confirmed in Mālik*, II, pp. 566 f, ʿAzq., VII, pp. 115 f, IASh., IV, p. 351[1], Saʿīd b. Manṣūr, I, p. 359, IḤ., V, pp. 330, 334-7, Ṭabarī, *Tafsīr*, XVIII, p. 85). This tradition follows an elaborate topical preamble on the fear[2] of companions to ask the Prophet outright for a decision. The couple in this tradition pressed to utter the *liʿān* formula are a certain ʿUwaymir al-ʿAjlānī[3], and the name of his wife is Khawla bt. ʿĀṣim or bt. Qays[4]. The Qurʾānic passage referred to runs: 'And those who accuse their wives of adultery without being able to procure witnesses except themselves will have to swear four times by God that they speak the truth and a fifth time that the curse of God be upon them if they have been lying (XXIV: 6-7).' This is a tradition from the large MC on the so-called *liʿān* procedure in which the versions are variously dressed up as *akhbār*. As the Qurʾānic verses indicate, the *liʿān* is a mutual curse between a husband and wife, the husband swearing four times by God that his wife has committed adultery for which he, however, has no witnesses or other proof and a fifth time invoking God's curse upon himself, if he was lying[5], and the wife swearing four times by God that she is innocent and invoking after that God's curse upon herself, if she was lying. For a more comprehensive definition, see J. Schacht, *Introduction*, pp. 165, 179. For a survey of the MC dealing with *liʿān*, see *m*, II, pp. 1129-38. As far as this particular version is concerned, because of five PCLs, Mālik, Sufyān b. ʿUyayna[6], Ibn Jurayj, Awzāʿī and Ibrāhīm b. Saʿd, as well as several assorted SSs, Zuhrī may be considered as the CL of the gist, but its wording, which is translated above, is surely Mālik's, as is pointed out in so many words by Zurqānī, III, p. 190. Moreover, in *Fatḥ*, XI, p. 374, lines 7 and -5, IḤj. mentions that Ibn Isḥāq also transmitted the ʿUwaymir version on Zuhrī's authority, but no trace of it could be located in the *Sīra*. Zuhrī's position is, furthermore, corroborated through several concise *aqwāl* attributed to him containing opinions on the *liʿān* issue, cf. ʿAzq., VII, pp. 107, 109 ff, 113, 121, etc., and IASh., IV, p. 352, IX, p. 563. Other persons mentioned in connection with the *liʿān* procedure are further identified in the analyses of the bundles supporting other versions with other CLs: Ayyūb as-Sakhtiyānī under no. 7050, Mālik under no. 8322*, and Sufyān b. ʿUyayna under no. 7051. A particularly wordy version from the *liʿān* MC, replete with narrative embellishments, is supported by a spider in which ʿAbd al-Malik b. Abī Sulaymān (d. 145/763) is the key figure but, for lack of plausible PCLs, considering him as the CL of its bundle is hazardous, cf. Mz.,V, no. 7058 (*m*, II, pp. 1130 f, *t*, *s*, IḤ., II, pp. 12, 19, Dārimī, II, p. 202, Ṭabarī, *Tafsīr*, XVIII, p. 84). *Liʿān* is not altogether equated with charging a woman in a roundabout manner (*taṣrīḥ*) with infidelity but it is rather defined as an oblique way of accusing her (*taʿrīḍ*). For example, saying: 'My wife has given birth to a black baby whereas I am white' is *taʿrīḍ*; saying: 'She has committed adultery' equals *taṣrīḥ*, cf. IḤj., *Fatḥ*, XI, p. 365, 4, 22.

The wisdom behind the *liʿān* procedure is believed to be lying in the fact that, in an at first sight unsoluble case of unprovable adultery, and the ensuing uncertainty as to paternity, resorting to

1. It is striking that, contrary to his fellow-tradition collectors, IASh. does not list all his *liʿān*-related traditions under one chapter heading, but has them scattered all over his *nikāḥ*, *ṭalāq*, and *ḥudūd* chapters. The tradition scrutinized here is, furthermore, abridged by IASh. to the point that it is hardly recognizable. Its full version covers more than a page in Muslim (II, pp. 1129 f), whereas IASh. excerpts just two lines from it.

2. This is reflected in a tradition which says that the most serious offence a Muslim can commit is seeking to obtain legal or other advice pertaining to a situation which is not associated with a prohibition but which, as a result of his question, is eventually so associated, cf. above under no. 3892.

3. An obscure companion who is not to be confused with the well-known Abū Dharr who bears the same name, cf. IḤj., *Iṣāba*, IV, p. 746 f.

4. Cf. IḤj., *Fatḥ*, XI, p. 370, -2, and Muqātil b. Sulaymān, *Tafsīr*, III, p. 186.

5. The Arabic verb *kadhaba* for 'lying' also means 'to say something that proves to be erroneous', 'unintentionally uttering a falsehood'.

6. This is another one of those relatively rare cases that Ibn ʿUyayna's position in an *isnād* bundle is well attested whereas the supported *matn* could not be located in Ḥumaydī.

the *liʿān* formula protects all parties concerned: it safeguards the husband against the accusation of having committed the offence of *qadhf*, i.e. casting unsubstantiated aspersions on a woman's fidelity. Moreover, after a baby is born which the father refuses to acknowledge as his, while the parenthood expert (*qāʾif*) as well as the layman's eye presume that it was fathered by a 'stranger' (*ajnabī*), uttering the *liʿān* formula protects the wife from the *ḥadd* punishment for adultery (*zinā*). And, thirdly, the entire Muslim community is spared the ugly situation of mutual but unsubstantiated suspicions among two spouses, in which only one thing is certain: either the husband or the wife is lying. It was felt in any case that punishment for this falsehood would be meted out by God in the Hereafter, whereby the warning was implied that punishment after death was infinitely more harsh than punishment on earth. But a husband is not permitted to disown a child, when his suspicion is roused because of a mere colour difference between himself and the baby, cf. *Fatḥ*, XI, p. 366, -6 f. The quadruple reiteration of the oath in the *liʿān* formula is to be seen as reflecting the testimony of four witnesses in an ordinary case of adultery, witnesses who are in a *liʿān* case absent and who are otherwise almost impossible to procure at any rate, cf. *Fatḥ*, XI, p. 367, -2[1]. The commentaries make clear that the instantaneous and no longer revocable separation of the two spouses, without entailing any further demands by the wife for upkeep and housing, has been a matter of dispute in various juridical circles: did it ensue automatically upon the utterance of the *liʿān*, or did it have to be specifically expressed by the husband in a triple repudiation formula, with or without the arbiter present giving the order thereto? For all these considerations and many more, cf. the particularly extensive and on the whole interesting comments of IḤj. in *Fatḥ*, XI, pp. 380-3.

With a strand on the authority of ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Ibn ʿAbbās—Abū Sufyān b. Ḥarb:

- "After a truce had been concluded between me and the Prophet (sc. after Ḥudaybiya), I went to Syria at the time that a letter from the Prophet for Hiraql was delivered by Diḥya b. Khalīfa al-Kalbī to the governor of Buṣrā … (follows a lengthy *khabar* about Hiraql's conversation with Abū Sufyān and the alleged text of the letter)",

cf. Mz., IV, no. **4850** (*kh*, 56/102, 1, *m*, III, pp. 1393 ff, *d*, *t*, *s*, confirmed in ʿAzq., V, pp. 344-7, IḤ., I, pp. 262 f, Ṭabarī, *Annales*, I, pp. 1561-5). Hiraql is the Arabic name for the Byzantine emperor Heraklitus. Zuhrī has only one direct PCL, Ibn Isḥāq. It is however *not* recorded in Ibn Hishām's or Yūnus b. Bukayr's *Sīra* versions, only in Ṭabarī, but that seems enough evidence to tentatively associate Zuhrī with its (proto)wording. Three other transmitters of Zuhrī, seeming PCLs, namely Ibrāhīm b. Saʿd, ʿAzq. and Ibn al-Mubārak, are twice removed. Had it not been for Ṭabarī's recording of Ibn Isḥāq, determining the authorship of the text of this *khabar* would have been a matter of speculation between these last three persons mentioned. Whether or not the event described is historical is a different matter and is difficult to assess. Wāqidī (cf. Ṭabarī, ibidem, p. 1559) confirms in any case Diḥya's role as Muḥammad's messenger. There is, furthermore, a similar report supported by a spider, cf. Mz., V, no. 5846 (*kh*, 56/102, *s*, confirmed in IḤ., I, pp. 262, 263), which also has Zuhrī as SCL and his kinsman Ibrāhīm b. Saʿd as CL.

With a strand on the authority of ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—ʿAbd Allāh b. ʿAbbās:

- "When the Prophet was at al-Abwāʾ (or Waddān[2]), the companion aṣ-Ṣaʿb b. Jaththāma presented him with (some meat of) a wild ass, but the Prophet refused to accept it from him. When he saw the disappointment in the other's face, he said: 'The only reason why we do not accept your gift is because we are in a state of consecration'",

cf. Mz., IV, no. **4940** (*kh*, 51/6, *m*, II, p. 850, *t*, *s*, *q*, confirmed in Mālik*, I, p. 353, Ṭay., no. 1229, ʿAzq., IV, p. 426, Ḥum., no. 783, IḤ., IV, pp. 37, 38, 71-73#, Dārimī, II, pp. 60 f). Zuhrī is probably responsible for the gist and Mālik for the wording of this tradition, cf. Zurqānī, II, p. 281. It plays a role in the ancient debate whether or not pilgrims are allowed to eat meat of animals killed in the *ḥaram*, or just outside it, by someone who is himself not about to embark on a pilgrimage. There are numerous *mawqūfāt* and *mursalāt* that address the issue. The casuistry surrounding this debate is extensively

1. The difficulty of procuring the prescribed witnesses is also reflected in a statement found in Zurqānī, IV, p. 136, lines 14 ff.

2. Both are localities between Mecca and Medina.

dealt with by IḤj. in *Fatḥ*, IV, pp. 402-5.

For Zuhrī's position in a *ḥimā* tradition, see Sufyān b. ʿUyayna under no. **4941**.

With a strand on the authority of Kathīr b. al-ʿAbbās—his father al-ʿAbbās b. ʿAbd al-Muṭṭalib (paraphrased):

- "On the day of (the battle of) Ḥunayn, I and Abū Sufyān b. al-Ḥārith stayed close to the Prophet who rode his white mule … When the Muslims and the unbelievers came face to face, the Muslims drew back. Then the Prophet spurred his mule towards them and yelled: 'Where are you heading?' But they did not heed his words. 'Abbās,' the Prophet said to me, 'shout as loud as you can: 'Hey you Helpers, hey you people of the (oath under the) gum tree (sc. of Ḥudaybiya[1]).' Thus I did. Immediately the men returned and joined up with the Messenger of God again …",

cf. Mz., IV, no. **5134** (*m*, III, p. 1398, *s*, confirmed in *Sīra*, IV, p. 87, Wāqidī, III, p. 898, ʿAzq., V, pp. 379 f, IS, IV 1, p. 11, IḤ., I, p. 207). Zuhrī is the unmistakable CL of this *khabar* and may therefore be held responsible for its salient features. Whether or not the details of this *khabar* are factual or perhaps (partly) the fruit of Zuhrī's or some anonymous storyteller's imagination cannot be ascertained.

Zuhrī is most probably the originator of a tradition about the introduction of the call to prayer, the *adhān*, but for convenience's sake it has been dealt with in the *tarjama* of Muḥammad b. Isḥāq under no. **5319**.

With a strand on the authority of ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Ibn ʿAbbās:

- "Once the Prophet drank milk, then he called for water, rinsed his mouth and said: 'Milk contains fat (*dasam*)'",

cf. Mz., V, no. **5833** (the Six, *kh*, 4/52, *m*, I, p. 274, confirmed in IḤ., I, pp. 223, 227, 329, Abū Yaʿlā, IV, p. 307). This enigmatic bundle which has Zuhrī as SCL appeared hard to analyse. Zuhrī could not simply be considered its CL because of his scarcely convincing PCLs, Awzāʿī being the only one who has himself various pupils. High up in the bundle, in other words in a relatively late tier, we find Qutayba b. Saʿīd (d. 240/854) as convincing ICL who is confirmed in all Six. So labelling him as the CL of this tradition would be a safe conclusion, but Awzāʿī's position is too firmly attested to dismiss it in favour of Qutayba's. So for convenience's sake the tradition is mentioned here in the *tarjama* of Zuhrī, who is also recorded in a *mursal* supporting the same tradition in ʿAzq., I, p. 176.

With a strand on the authority of ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Ibn ʿAbbās:

- "Saʿd b. ʿUbāda sought the Prophet's advice on a pledge (*nadhr*) his mother had made, but she died before she could redeem it. 'You should fulfil it on her behalf', the Prophet said",

cf. Mz., V, no. **5835** (the Six, *kh*, 55/19, 2, *m*, III, p. 1260, confirmed in Mālik*, II, p. 472, Ṭay., no. 2717, ʿAzq., VIII, p. 458, IASh., III, p. 387, Ḥum., no. 522, IḤ., I, pp. 219, 329, 370). Zuhrī is the probable CL for the gist, and Mālik, flanked by several dives, may be the originator of this wording, cf. IḤj., *Fatḥ*, VI, p. 319, Zurqānī, III, p. 56, *both* commentators using the significant technical term *tābaʿahu*.

For a tradition on parting the hair, in which Zuhrī is only SCL and his kinsman Ibrāhīm b. Saʿd is the CL, cf. Ibrāhīm's *tarjama* at Mz., V, no. **5836**.

With the same strand from Ibn ʿAbbās:

- "The Prophet chanced upon a sheep that had been given as alms to a *mawlāt* of Maymūna; it had subsequently died without having been slaughtered ritually (i.e. it was *mayta*). He said: 'Are you not going to make use of its hide by tanning it?' 'But it is *mayta*,' those present said, whereupon the Prophet retorted: 'Only eating thereof is forbidden'",

cf. Mz., V, no. **5839** (*kh*, 24/61, *m*, I, p. 276, *d*, *s*, confirmed in Mālik*, II, p. 498, ʿAzq., I, p. 62, Ḥum., no. 315, IASh., VIII, p. 191, IḤ., I, pp. 261, 329). Tanning the hides of *mayta* animals, a process to make them fit for human use, was an ancient custom which is evidenced by certain *aqwāl* and *mursalāt* attributed to Ḥasan, Ibrāhīm, Shaʿbī and others, cf. ʿAzq., I, nos. 193-8, IASh., VIII, nos. 4828, -36. Zuhrī is the CL of the gist, but Mālik is probably responsible for this wording, which was copied by several colleague traditionists, cf. Zurqānī, III, p. 94. Zuhrī has also a personal opinion on the matter ascribed to him which is preserved in

1. For the events that occurred in 6/628 in the locality of this name, see *EI* 2, s.n. (W.M. Watt).

ʿAzq., I, no. 185, Ḥum., no. 315, IḤ., I, p. 365. The issue gave rise to a large MC with various other CLs (e.g. Sufyān b. ʿUyayna in Mz., V, 5947, *m*, *s*) responsible for comparable traditions, who are dealt with separately, cf. Zayd b. Aslam under no. 5822.

With the same strand:

- "When his (final) illness became grave, the Prophet began covering his face with a *khamīṣa*[1] and when this became uncomfortable, he would uncover it again. While in this state he said: 'God's curse be upon the Jews and the Christians who use the graves of their prophets as prayer sites,' (implying) that this be a warning (for his people) not to do likewise",

cf. Mz., V, no. **5842** (*kh*, 8/55, *m*, I, p. 377, *s*, confirmed in ʿAzq., I, p. 406, V, p. 431, Dārimī, I, 380, IḤ., VI, pp. 229, 275). This *matn*, which is decked with a topical introduction derived from the deathbed backdrop, is one within a MC on the Islamic aversion for the veneration of grave sites. Strictly speaking the bundle supporting this *matn* is a late spider without a clear CL. It has Zuhrī only as SCL, and this because the transmitters in this bundle, who look as if they deserve the qualification of PCL, are all twice or three times removed from him. The reason for nonetheless including this tradition here lies in Zuhrī's otherwise widely attested authorship of reports dealing with various scenes depicting the Prophet's final hours. For a survey of these Zuhrī reports, see *Sīra*, IV, pp. 292, 298-305, ʿAzq., V, pp. 428-39, Dārimī, I, pp. 49-56. A related tradition banning the veneration of graves has ʿAbd ar-Raḥmān b. Yazīd b. Jābir, a Syrian *faqīh* (d. 153-6/770-3), as SCL, cf. Mz., no. 11169.

With the same strand:

- "In Ramaḍān of the year of the conquest of Mecca, the Prophet marched out while fasting until he reached al-Kadīd[2] where he broke his fast. His companions likewise broke their fast, thus adopting his latest course of action as binding",

cf. Mz., V, no. **5843** (*kh*, 30/34, *m*, II, p. 784, *s*, confirmed in the *Sīra*, IV, p. 42, Mālik*, I, p. 294, Ṭay., no. 2718, Ḥum., no. 514, ʿAzq., IV, p. 269, IASh., III, p. 19, XIV, p. 500, IḤ., I, pp. 219, 266). Zuhrī is the (S)CL in this *khabar* and responsible for the gist, but the wording is surely that of his PCL Mālik, as confirmed in Zurqānī, II, p. 167, which was assigned an important place in the debate on whether or not someone travelling during Ramaḍān was permitted to give up fasting. Any fasting during a voyage, whether voluntary or otherwise, was a hotly debated issue.

With the same strand:

- "The Messenger of God sent a man with a letter and ordered him to hand it to the ruler (*ʿaẓīm*) of Baḥrayn, who was to forward it to Kisrā. When the latter had read it, he tore it up … whereupon the Messenger of God called God's curse down upon them (i.e. Kisrā and his followers) praying that they be completely torn to pieces",

cf. Mz., V, no. **5845** (*kh*, 3/7, *s*, confirmed in IS, IV 1, p. 139, IḤ., I, pp. 243, 305; cf Q. XXXIV: 7). It is hard to decide who is ultimately responsible for the wording of this *khabar*. In the *Sīra* the Prophet's sending a letter to Kisrā is attested and the envoy is duly identified as ʿAbd Allāh b. Ḥudhāfa, but it is not Ibn Isḥāq who records this but only Ibn Hishām (IV, p. 254)[3]. However, in the same context (p. 255) Ibn Isḥāq does allege that he heard from the Egyptian historian Yazīd b. Abī Ḥabīb (d. 128/745) that he had found these envoys mentioned in a *kitāb*. Yazīd said he sent this *kitāb* to Zuhrī, who allegedly acknowledged it as his (*fa-ʿarifahu*). (Then follows a report from this *kitāb* describing the Prophet relating to his companions how ʿIsā b. Maryam had had to cope with recalcitrance of his disciples.) And it is Ibn Isḥāq who is cited in another mention, namely in Ṭabarī (*Annales*, I, p. 1572, 10 ff) with a strand via ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr to Zuhrī on the authority of his older kinsman Abū Salama. He reports how ʿAbd Allāh b. Ḥudhāfa was sent with a letter to Kisrā who tore it up after having read it, whereupon the Prophet cursed him with a curse similar to the one mentioned above. The wording in Ṭabarī differs somewhat from that of no. 5845 analysed here, but shows enough verbal overlap to allow the surmise that we have here two versions of the same report. And although Zuhrī is only a SCL in 5845

1. A kind of shoulder wrap; for its definition, see Lane, s.v.
2. A well with running water somewhere between Medina and Mecca whose exact location is variously given, cf. the editor's remarks in *m*.
3. It is not mentioned in the Yūnus b. Bukayr version either.

with, beside some SSs, Ibrāhīm b. Saʿd as twice removed PCL, Zuhrī may be reckoned to have been instrumental in transmitting a story of Prophetic envoys to various monarchs outside the peninsula. Wāqidī's *Maghāzī* is silent about the story, but it is in the first instance a report allegedly going back to Wāqidī that Ṭabarī transmits, when he addresses himself to the question of envoys, cf. I, pp. 1559 f. Cf. also Mz., no. 4850 above.

With a strand on the authority of Kathīr, a son of ʿAbbās b. al-Muṭṭalib,—his brother ʿAbd Allāh b. ʿAbbās:

- "Sometime during the Prophet's lifetime the sun was darkened by an eclipse, so the Prophet went out to the mosque and performed a *ṣalāt* … (follows an elaborate description of the ritual). Then he addressed the congregation saying: 'Sun and moon belong to the signs of God, they are not darkened by an eclipse to mark someone's birth or death …' (then there follows an account of several visions the Prophet allegedly had during the ritual:) 'I saw myself about to pick a fruit from Paradise, and I saw a part of Hell crushing another part[1], and, dragging his guts[2], I saw Ibn Luḥayy in it, the man who let animals roam free[3]",

cf. Mz., V, no. **6335** (*kh*, 16/4, *m*, II, p. 620, *d*, *s*). An eclipse (*kusūf* or *khusūf*[4]) of the sun probably prompted superstitious reactions that Islam sought to regulate through acceptable ritual. Zuhrī is not the CL of this bundle, at most its SCL, but he is also SCL in other bundles supporting different *matn*s dealing with eclipses (cf. al-Walīd b. Muslim under no. 16528 and ʿAbd Allāh b. Wahb under no. 16692). That is the reason why they are listed together here: eclipse-related *akhbār* may originally have been due to Zuhrī. The tenable CLs of the various (clusters of) *matn*s will be dealt with within their respective chapters.

Eclipses and the rituals they gave rise to generated an extensive MC which contains the following elements added to the respective *matn*s:

(1) descriptions of the ritual to be observed during the *ṣalat* which is announced immediately after an eclipse is spotted; an overall characteristic of these rituals is the inordinate protracting of the various *ṣalāt* positions;

(2) the dictum: sun and moon are signs (*āyāt*) of God, they are not phenomena heralding someone's death or birth;

(3) the death of the Prophet's son Ibrāhīm never prompted an eclipse;

(4) the visions which Muḥammad had during the ritual.

These elements are individually treated in the various bundle analyses of *kusūf* traditions. For a survey of those traditions with their respective CLs, (S)CLs and SCLs, see Yaḥyā b. Saʿīd al-Anṣārī under no. 17936.

N.B. Ibrāhīm was the short-lived son of Muḥammad and Māriya the Copt, a slave girl presented to the Prophet by the Muqawqis, the Christian ruler of Alexandria (cf. IS, I 2, p. 17); she is recorded to have died in 16/637 (cf. Ṭabarī, *Annales*, III, p. 2310). Reports linking an eclipse of the sun with Ibrāhīm's death are probably very late. In *Fatḥ*, III, p. 180, lines 6 and 22, IḤj. seems to identify this narrative element in *kusūf* traditions with ʿAbd al-Wārith b. Saʿīd (d. 180/796). Curiously, Ibrāhīm is *not* mentioned in the *Sīra* by Ibn Isḥāq—and by Ibn Hishām only in passing—and *not* in the *Maghāzī* of Wāqidī, nor are there any references in those sources to a solar eclipse, a seemingly significant argument in favour of the chronology of such traditions linking Ibrāhīm with an eclipse being rather late.

1. For this obscure expression, see Lane, s.v. *ḥaṭima*. Nawawī (III, p. 26) interprets the verb as 'breaking', or (VI, p. 203) 'like the waves of the sea crushing upon one another'; Qasṭallānī (II, p. 89) opts for the slightly more manageable interpretation 'consuming'.

2. This is a topos; several people are said to have been seen in Hell, dragging their guts, cf. *Conc.*, s.v. *quṣbahu*.

3. This ʿAmr ibn Luḥayy was a famous pre-Islamic tribesman, the ancestor of Khuzāʿa (cf. Caskel, I, chart 196). He is credited with having been the first to institute certain customs as laid down in a series of *awāʾil* reports, cf. Abū Hilāl al-ʿAskarī, *Awāʾil*, ed. Muḥammad al-Miṣrī and Walīd Qaṣṣāb, Damascus 1975, I, pp. 75-8; cf. also T. Fahd, *La divination arabe*, index s.n.; Azraqī, ed. Wüstenfeld, p. 58; cf. Lane, s.v. *baḥīra*, and Ibn Isḥāq, *Sīra*, I, p. 78 f. As for the animals which Ibn Luḥayy let roam free, it became a custom that someone would pledge to set a camel free, if he was cured from an illness, or if he safely reached his destination after a difficult journey; henceforth the camel was not ridden anymore, it was no longer required to carry loads or have any more pregnancies, and it was permitted to pasture and drink wherever it found itself. The Qurʾān forbade this and related practices (V: 103).

4. For similarities of, and differences between, both terms, see Lane, s.v. *khusūf*.

With a strand on the authority of ʿUrwa b. az-Zubayr—ʿĀʾisha:

- "Fāṭima (in a variant: and Ibn ʿAbbās) came to ask Abū Bakr for a share in the estate from the Messenger of God … Said Abū Bakr: 'I heard the Messenger of God say: 'We (i.e. prophets) do not leave a heritage, whatever we leave must be (distributed as) alms …' Six months after that Fāṭima died. (Then follows a lengthy account of how ʿAlī eventually pledged allegiance to Abū Bakr)",

cf.Mz., V, no. **6630**, XII, nos. 16407, 16592, cf. VIII, nos. 10632, 10633 (*kh*, 62/12, *m*, III, pp. 1379 f, *d*, *t*, *s*, confirmed in Mālik°, II, p. 993, ʿAzq., V, pp. 469, 472 f, IḤ., VI, pp. 145, 262, Ṭabarī, *Annales*, I, pp. 1825 f). With his many PCLs Zuhrī is the probable CL in these bundles and the gist, if not also partly the overall wording, of the story is his. Besides, in the text there is an *idrāj* (additional remark) attributed to Zuhrī himself (e.g. ʿAzq., p. 472, lines 13 f). But what details of the *khabar* are his or due to one or more of these PCLs is difficult to ascertain. The dictum: 'Prophets do not leave a heritage etc.' (*lā nūrathu mā taraknā ṣadaqa*) may be younger than Zuhrī, for its conciseness may be taken to point to a somewhat later date of origin. However, the Prophet's alleged ruling that none of his relatives was to inherit from his estate accumulated over the years may conceivably go back to the time of Abū Bakr's rule, if not even to the lifetime of Muḥammad himself. The listed *isnād* bundles which support a rich variety of versions of this story all have Zuhrī in common, with the strands down to Abū Bakr also being peopled by different transmitters. Especially in one bundle (no. 10632°), supporting an elaborate and widely differing version with Mālik as Zuhrī's best-attested PCL, there is listed a fair number of SSs featuring different companions between Zuhrī and the Prophet, seven in all. The obscure Mālik b. Aws, a probably fictitious *muʿammar*[1], sits as the sole intermediary between Zuhrī and the said companions. One may be inclined to tentatively attribute this man's persona to Mālik b. Anas, for he only occurs in bundles in which Mālik is CL, eventually copied by Sufyān b. ʿUyayna, cf. there under no. 10631. But he could also be an invention of Zuhrī, it is hard to tell. In any case, in the currently available redactions of Mālik's *Muwaṭṭāʾ* this long version could not be located; for this text, see e.g. Muslim, III, pp. 1380 ff. No. 10633 supports a background story for the dictum that is different again and for which Mālik can be held responsible too. Mālik composed also an alternative tradition with a strand ending in Abū Hurayra, cf. Mālik under no. 13805°.

With a strand on the authority of Sālim—his father ʿAbd Allāh b. ʿUmar:

- "When the Prophet began the *ṣalāt*, (he said *Allāhu akbar* and) he raised his hands up to his shoulders. (When he bowed, he said *Allāhu akbar* and raised his hands and) when he lifted his head from the bow, he raised his hands in the same manner, but he did not raise his hands (between the prostrations or) in the prostration",

cf. Mz., V, nos. **6816**, 6841, 6875, 6891, 6915, 6928, 6962, 6979 (the Six, *kh*, 10/85, *m*, I, 292, confirmed in Mālik°, I, p. 75, ʿAzq., II, pp. 67 f#, IASh., I, pp. 234 f#, Ḥum., no. 614, IḤ., II, pp. 8, 18, Dārimī, I, p. 316). Zuhrī is (S)CL of the gist of this Prophetic tradition which, with many textual variants some of which are incorporated here, is part of a MC. This is one more example of a tradition which is labelled *mutawātir*, although its numerous SS-supported versions do not deserve that label any more so than any other so-called *mutawātir* traditions. There are also several versions supported by *mawqūf* and *mursal* strands, see ʿAzq. and IASh. Early on in the development of the *ṣalāt* ritual, raising the hands during the performance of certain elements apparently became a lively debated issue. 'Raising the hands in the *ṣalāt*' can rightfully be considered as a *mutawātir* phenomenon but not one that is laid down in a tradition transmitted *mutawātiran*.

With the same strand:

- "I saw the Prophet as well as Abū Bakr and ʿUmar walk in front of a funeral procession (i.e. rather than follow it)",

cf. Mz., V, no. **6820** (*d*, *ʿAwn al-maʿbūd*, VIII, p. 322, *t*, *s*, *q*, confirmed in Ṭay., no. 1817, Ḥum., no. 607, IASh., III, p. 277, IḤ., II, p. 8, Dāraquṭnī, II, p. 70). Although Sufyān b. ʿUyayna is the seemingly unassailable CL in this bundle, several comments attributed to collectors (cf. especially *t*, III, p. 330, IḤ., ed. Shākir, VI, pp. 247 f) converge on Zuhrī as its CL. It is difficult to decide whether Zuhrī's alleged role in the transmission of the precept is just a back-projection onto him on the part of a later authority, or whether the report constituted in the first

1. He is said to have died in 92/711 at the age of ninety-four, cf. Suyūṭī, *Isʿāf*, p. 931.

instance a *mursal* of Zuhrī, transmitted as such by Mālik° (I, p. 225) and ʿAzq. (III, pp. 444 f), in due course copied by Sufyān b. ʿUyayna who remodeled the *isnād* strand into a *marfūʿ*, cf. Zurqānī, II, p. 55. The long series of *mawqūfāt* reports of the same tenor in IASh. (pp. 277 f) may point to the likelihood of the latter proposition, i.e. that Zuhrī is CL. In the controversy the sides taken by Kūfa and the Ḥijāz are diametrically opposed.

Zuhrī is probably in a general way to be identified with traditions on the killing of snakes, cf. Mz., V, nos. **6821**, 6860, 6910, 6926, 6938, 6985. See Sufyān b. ʿUyayna under no. 12147, for a specific tradition on the killing of certain species.

With a strand on the authority of Sālim—his father ʿAbd Allāh b. ʿUmar:

- "In the time the Prophet was still alive, people used to be flogged for selling foodstuffs on the spot where they had purchased them without properly weighing or measuring them before they carried them off to their own homesteads",

cf. Mz., V, nos. **6933** and 6993 (*kh*, 86/42, 5, *m*, III, p. 1161, *d*, *s*, confirmed in ʿAzq., VIII, pp. 130 f, IḤ., II, pp. 7, 40, 53). Zuhrī is in any case SCL. The issue is an ancient one and is closely related to the MC on the prohibition of selling goods before one has taken properly possession of them. For more on this issue, see Ibn ʿAbbās under no. 5704.

With a strand on the authority of ʿĪsā b. Ṭalḥa b. ʿUbayd Allāh—ʿAbd Allāh b. ʿAmr b. al-ʿĀṣ:

- "On the occasion of the farewell pilgrimage the Prophet stopped at Minā in order to enable the people to ask him questions (about the ritual). A man came to him and said: 'Messenger of God, without realizing it, I had my head shaved before I sacrificed.' The Prophet said: 'Go and sacrifice, there is no harm done.' Another man came and asked: 'Without realizing it, I sacrificed before I threw the pebbles.' The Prophet said: 'Go and throw the pebbles, there is no harm done'",

cf. Mz., VI, no. **8906** (the Six, *kh*, 3/23, *m*, II, p. 948, confirmed in Mālik*, I, p. 421, Ḥum., no. 580, IASh., XIV, p. 177, IḤ., II, pp. 159, 192, 202, 210, 217, Dārimī, II, pp. 89 f). Because of a fair number of strands blossoming forth from him, Zuhrī can in any case be viewed as the (S)CL in this bundle and he can be considered to have been responsible for transmitting the gist. However, the wording translated here is that of Mālik, who may be seen in fact as its CL. In due course he was imitated by Ibn Jurayj, Sufyān b. ʿUyayna, ʿAbd Allāh b. Wahb and a number of others, cf. Zurqānī, II, p. 392. The order in which the final rituals of the pilgrimage had to be observed had in the course of time become somewhat flexible, as the above tradition, which is part of a MC on the subject, reflects. In *Fatḥ*, IV, p. 319, 4 f, IḤj. summarizes this flexibility under four headings: having the head shaved before sacrificing, having it shaved before pebble throwing, sacrificing before pebble throwing, and the rush back to Mecca (*ifāḍa*) before pebble throwing. This fourth flexibility is foreshadowed in the custom to perform a last circumambulation around the Kaʿba before returning to Minā in order to spend there the three so-called *tashrīq* days during which there is again a pebble throwing ceremony scheduled. The flexibility is also alluded to in traditions from this MC supported by bundles with slightly later (S)CLs, see Khālid al-Ḥadhdhāʾ under no. 6047, and Wuhayb b. Khālid under no. 5713.

With a strand on the authority of ʿAbd ar-Raḥmān b. Hurmuz al-Aʿraj—ʿAbd Allāh b. Mālik, known as the son of Bujayna, who was his mother:

- "The Messenger of God prayed with us two *rakʿa*s, then he stood up without sitting down, so the people got up likewise. When he had finished his *ṣalāt* and we were waiting for him to formulate the final greeting, he said *Allāhu akbar* and performed two prostrations while in a sitting position; only then did he utter the final greeting",

cf. Mz., VI, no. **9154** (the Six, *kh*, 22/5, 2, *m*, I, p. 399, confirmed in Mālik°, I, pp. 96 f, ʿAzq., II, pp. 300 f, IASh. II, pp. 30, 35, Ḥum., no. 903-4, IḤ., V, pp 345 f, Dārimī, I, p. 421). This version is one of many texts all related to forgetfulness or inattentiveness (*sahw*) in the *ṣalāt*. Mz.'s no. 9154 constitutes in reality two superimposed bundles, one with Zuhrī as (S)CL and one with Yaḥyā b. Saʿīd al-Anṣārī as CL who, bypassing Zuhrī, dives for Aʿraj who is Zuhrī's alleged informant. The wording translated here is that of the *Muwaṭṭaʾ*. To Zuhrī are also ascribed various *aqwāl* on *sahw* (cf. ʿAzq., II, no. 3475, IASh., II, p. 30) and that is why this *sahw* version is mentioned here centring in him. Other versions of traditions within the MC are listed separately under Zuhrī's other PCLs, Layth and Sufyān b. ʿUyayna, see there under no. 9154. For some

Iraqi *sahw* texts, see Ibrāhīm an-Nakhaʿī under no. 9451, and Shuʿba under no. 9411.

With a strand on the authority of ʿAbd al-Ḥamīd b. ʿAbd ar-Raḥmān b. Zayd b. al-Khaṭṭāb—ʿAbd Allāh b. ʿAbd Allāh b. al-Ḥārith b. Nawfal—Ibn ʿAbbās:

- "When ʿUmar marched upon Syria and had arrived at Sargh[1], the commanders of the army, Abū ʿUbayda b. al-Jarrāḥ and his fellow-officers, came to meet him and they informed him that a plague had broken out in Syria …

(Then follows an account of the discussions ʿUmar supposedly had with various groups of his warriors on how to proceed, discussions which ended with the arrival on the scene of ʿAbd ar-Raḥmān b. ʿAwf who told the people assembled there that he had heard the Messenger of God say:)

"'When you hear that the plague has broken out in a region, do not march on it, and when it breaks out when you are actually in it, do not flee from that region.' When ʿUmar had heard this, he praised God and left",

cf. Mz., VII, no. **9721** (*kh*, 76/30, 2, *m*, IV, pp. 1740 f, *d*, *s*, confirmed in Ṭabarī, *Annales*, I, pp. 2511 f, citing an *isnād* strand with Ibn Isḥāq from Zuhrī, furthermore Mālik*, II, pp. 894 ff, ʿAzq., XI, p. 147). Zuhrī is found here as the chronicler of an important event of 17 or 18/638-9, whose gist is historically tenable. The saying allegedly transmitted by ʿAbd ar-Raḥmān b. ʿAwf, remodeled here in the form of a Prophetic utterance, constitutes perhaps an ancient, conceivably pre-Islamic, course of action in case of an epidemic. The plague referred to is known as that of ʿAmawās and is widely assumed to be historical[2]. A similar, shortened version with more emphasis on the Prophet's alleged saying and supported by an alternative *isnād* strand also via Zuhrī has Mālik as undeniable CL, cf. Mz., I, no. 92*, confirmed in IḤ., I, p. 194. For another CL within this MC, see Shuʿba under no. 84.

With a strand on the authority of ʿAṭāʾ b. Yazīd—Ḥumrān b. Abān, a *mawlā* of ʿUthmān b. ʿAffān:

- "ʿUthmān b. ʿAffān ordered washing water to be brought and performed a *wuḍūʾ*. First he washed his hands three times, then he rinsed his mouth and cleaned his nose by snuffing up some water (*istinthār*). Next he washed his face three times. Then he washed his right arm up to the elbow three times and likewise his left arm. Then he wiped his head. He washed his right foot up to the ankle three times and likewise his left foot and then he said: 'I saw the Prophet perform a *wuḍūʾ* in the same manner as I have just done, and then he said: 'He who performs the *wuḍūʾ* like I have just performed it and then performs two *rakʿa*s, during which he does not think of other things, he will be pardoned for his previous mistakes''",

cf. Mz., VII, no. **9794** (*kh*, 4/24, *m*, I, pp. 204 f, *d*, *s*, confirmed in ʿAzq., I, pp. 44 f#, IḤ., I, p. 59). With his three PCLs as well as a number of SSs and spiders converging in him, Zuhrī is (S)CL, while the pre-canonical collections have preserved several *wuḍūʾ*-related *aqwāl* ascribed to him. This description of the Prophet's *wuḍūʾ* is perhaps the oldest extant in the canonical collections, other such descriptions having CLs who are later. One crucial feature in this description is the number of times a certain act is to be repeated, in this case three times. In other descriptions we find a repeat factor of two times while there are also those in which there is no repeating at all. For a (S)CL later than Zuhrī with a related *wuḍūʾ* tradition, see Zayd b. Aslam under no. 5978, Thawrī under no. 5976 and Mālik under no. 5308°.

With a strand which is integrated in the following (paraphrased) *matn*:

- "(One time) ʿUmar b. ʿAbd al-ʿAzīz delayed somewhat the performance of the (*ʿaṣr*) *ṣalāt*, whereupon ʿUrwa b. az-Zubayr told him: 'One day in Kūfa, when Mughīra b. Shuʿba[3] delayed the *ṣalāt* somewhat, Abū Masʿūd ʿUqba b. ʿAmr came to him and said: 'What is this, Mughīra? Don't you

1. This is a settlement right on the border where the Ḥijāz is said to begin and Syria is said to end on the road travelled by pilgrims on their way to Mecca, cf. Yāqūt, *Buldān*, III, p. 77.

2. For comments and references to various studies concerning this plague, cf. the English translation of Ṭabarī's *Annales*, XIII, pp. 92-6.

3. Here is presumably implied that, in his function of governor of the city, Mughīra also had to lead the people in their prayers.

know that Jibrīl descended (from heaven) and performed a *ṣalāt*, with the Messenger of God following his example, and another one … and another one … (five times) and that the Prophet then said: 'In this way I have been instructed?' Then ʿUmar b. ʿAbd al-ʿAzīz said to ʿUrwa: 'Are you sure of what you relate to me?' So ʿUrwa said: 'Bashīr b. Abī Masʿūd ʿUqba b. ʿAmr had it from his father Abū Masʿūd that the Prophet said: 'Jibrīl descended (from heaven) and instructed me'",

cf. Mz., VII, no. **9977** (*kh*, 9/1, *m*, I, p. 425, *d*, *s*, *q*, confirmed in Mālik°, I, p. 3, ʿAzq., I, nos. 2044-5, IASh., I, p. 319, Ḥum., no. 451, IḤ., IV, p. 120, V, p. 274, Dārimī, I, pp. 284 f). It is hard to decide whether Zuhrī is (S)CL or just SCL, but the number of his alleged pupils and the way in which their transmission from him is attested seems sufficient to deal with the tradition here in his *tarjama*. Strangely enough, two of his PCLs, Layth b. Saʿd and Sufyān b. ʿUyayna, omit to mention the alleged role of Mughīra in this, but Mālik, the Abū 'l-Yamān / Shuʿayb strand in *kh* and two strands in ʿAzq. include it. It is as if Layth and Sufyān b. ʿUyayna disassociate themselves from a *mawāqīt*-related precept that is linked to Kūfa, whereas Mālik apparently saw no harm in it. In any case, the *mawāqīt* issue gave rise to a large MC which wellnigh defies chronological analysis of the bundles supporting its constituent texts as well as proper identification of their respective (S)CLs. The discussion probably started before the date that can be distilled from the tradition studied here; if the exchange between ʿUrwa and ʿUmar II is historical, it must have taken place during the latter's governorship of Medina before ʿUrwa's year of death which was in 94/713.

With a strand on the authority of Abū Bakr b. ʿAbd ar-Raḥmān b. al-Ḥārith b. Hishām—Abū Masʿūd ʿUqba b. ʿAmr:

- "The Prophet forbade asking a price for a dog, receiving earnings of a slave girl put up for prostitution, and offering a soothsayer a remuneration",

cf. Mz., VII, no. **10010** (the Six, *kh*, 34/112, *Fatḥ*, V, p. 331, *m*, III, pp. 1198 f, confirmed in Mālik*, II, p. 656, Ḥum., no. 450, IASh., IV, p. 375, VI, p. 243, VII, p. 391, IḤ., IV, pp. 118 ff, Dārimī, II, p. 332). Zuhrī is (S)CL. It is part of a MC, a variously combined composite MC in fact. Zuhrī, if it was indeed he who is responsible for (parts of) this tradition, seems to bracket the three prohibitions together as representing instances of ill-gotten profits. But with his widely attested penchant for composites Mālik may be its most likely originator, in due course copied by Layth and Sufyān b. ʿUyayna, as attested in Zurqānī, III, p. 305, -6. Among Zuhrī's personal opinions there is one dealing with dogs, but that only concerns hunting dogs (cf. ʿAzq., VI, p. 124). Composite *matn*s such as this one are hard to disentangle: the order in which the three elements came to be combined is difficult to reconstruct. Suffice it to say here that IASh. chose to give various combinations of the prohibitions depending on the context in which he cited them. Another element, that of the reprehensibility of a cupper's wages, emerges in a similar composite with another (S)CL: Yaḥyā b. Abī Kathīr, see there under Mz., III, no. 3555 (*m*, *d*, *t*, *s*), and also Mālik under no. 735*. Zuhrī's and Yaḥyā's bundles may constitute together another example of the Zuhrī / Yaḥyā rivalry. A third peculiarity of this composite is that ʿAzq. is quoted several times in Mz. as also listing it with his usual Maʿmar / Zuhrī strand (cf. IḤ., IV, p. 120), whereas any version in whatever wording is conspicuously lacking in the currently available editions of his *Muṣannaf*.

The use of dogs in the hunt and as guard of sowing fields and animal herds was widespread in early Arabian society, so the selling of those dogs became a controversial issue. Some people were of the opinion that, on the one hand, the dog's usefulness had to be expressed in a price, on the other hand, dogs were considered unclean, and that may have lain at the basis of the prohibition to ask a price for them. Furthermore, all a slave girl was permitted to earn for her master was wages for spinning and plucking wool. Giving a soothsayer a gratuity was frowned upon since that would enhance his status in society, which Islam sought to stamp out.

Mz., VII, nos. **10358** and **10363** have Zuhrī for (S)CL, cf. *Muséon* (I), p. 184; Mālik is solely responsible for the wording in his *Muwaṭṭaʾ*, but perhaps not the idea of pasting the story of ʿĀʾisha's lost necklace upon the *tayammum* revelation backdrop. For this and other details, see Mālik b. Anas under no. 17519°.

With a strand on the authority of Bukayr b. ʿAbd Allāh b. al-Ashajj—Busr b. Saʿīd—ʿAbd Allāh b. as-Saʿdī (or as-Sāʿidī):

- "I was appointed alms collector by ʿUmar b. al-Khaṭṭāb. When I had terminated my duties and I handed in the alms, he assigned a collector's fee to me. I said: 'I did

it solely for God, my reward is for God.' Then ʿUmar answered: 'Take what you have been given; once the Prophet gave me my wages whereupon I said something like you just said. But he said: 'When you have been given something without you having asked for it, accept it and spend it on charity'",

cf. Mz., VIII, no. **10487** (*m*, II, pp. 723 f, *d*, *s*, confirmed in IḤ., I, p. 52, Dārimī, I, p. 475). This is one version of a MC on the alms collector's right to wages. Layth is (S)CL of this one but, with different strands on the authority of ʿAmr b. al-Ḥārith / Bukayr or Zuhrī and Yūnus b. Yazīd al-Aylī / Zuhrī / Sālim, ʿAbd Allāh b. Wahb is also (S)CL of slightly different and more elaborate versions, cf. Mz., VIII, no. 10520 (*m*, II, p. 723, *s*, IḤ., I, p. 21). In spite of other SSs the bundles do not amount to sufficient evidence to allow us to view Zuhrī's position in them as more than their SCL. An alternative strand back to ʿUmar supporting a similar *matn* is Bukayr b. al-Ashajj / Busr b. Saʿīd / Ibn as-Sāʿidī (or ʿAbd Allāh b. as-Saʿdī).

With a strand on the authority of ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—Ibn ʿAbbās a lengthy *khabar* which is left untranslated here, since it is already available in the translation of Alfred Guillaume, the so-called *Saqīfa* (lit. awning) of the Banū Sāʿida story[1]. It deals with the installation of Abū Bakr as successor (*khalīfa*) of the Prophet and it also comprises a *khuṭba* of ʿUmar.

cf. Mz., VIII, no. **10508** (the Six, confirmed in *Sīra*, IV, pp. 307-10, ʿAzq., V, pp. 439 ff, IASh., XIV, pp. 563-7, IḤ., I, pp. 55 f). If the historicity of the *Ṣaqīfa* report is perhaps not entirely clear-cut, especially in many details which look like narrative embellishments added later at the hands of transmitters, the wording in outline is in any case that of Zuhrī in his capacity of one of early Islam's great chroniclers. Mālik° lists only ʿUmar's statement from his *khuṭba* on the verse concerning the stoning of adulterers[2], cf. II. p. 823, likewise Ḥum., nos. 25-6.

1. Cf. *The Life of Muhammad. A Translation of Ibn Isḥāq's* Sīrat Rasūl Allāh, Oxford 1955, pp. 683 ff.
2. Mālik's text runs: "Stoning is truly (mentioned) in the Book of God (as a punishment) for that person, man or woman, who commits adultery, when that person has experienced marriage, when proof is produced or in case of a pregnancy or a confession." Zurqānī (IV, p. 143) comments on *ḥaqq*, rendered here as 'truly (mentioned)', with the words *thābit al-ḥukm mansūkh al-lafẓ*, i.e. confirmed as to ruling but abrogated as to wording.

With a strand on the authority of Sālim b. ʿAbd Allāh b. ʿUmar—his father—his grandfather:

- "I heard the Prophet say: 'God has forbidden you to swear by your forefathers', and since I heard that prohibition, I never swore by them again, I did not, nor did I hear others do it",

cf. Mz., VIII, no. **10518** (*kh*, 83/4, 2, *m*, III, p. 1266, *d*, *s*, *q*, confirmed in ʿAzq., VIII, p. 466, IASh., new ed., III, 80, Ḥum., no. 624, IḤ., II, pp. 7, 8). Zuhrī is (S)CL, but the issue surely dates back to an earlier time and gave rise to a MC. See also Awzāʿī under no. 12276, where his spokesman Zuhrī mentions a different strand through Ḥumayd b. ʿAbd ar-Raḥmān to Abū Hurayra in support of a similar text. The issue is found supported by numerous SSs and late spiders through Nāfiʿ among which there is one with Mālik as (S)CL and also featuring ʿUmar b. al-Khaṭṭāb, cf. Mz., VI, no. 8387° (*kh*, confirmed in Mālik, II, p. 480, Dārimī, II, p. 242, Ibn Ḥibbān, VI, p. 278). He was imitated by Yaḥyā b. Saʿīd al-Qaṭṭān, cf. no. 8182 (*m, s*, IḤ., II, p. 17). For other versions from within this MC, see Sufyān b. ʿUyayna under no. 10518. In *Fatḥ*, XIV, pp. 335 ff, IḤj. points out that the swearing by anyone, whether pre-Islamic deities or illustrious forefathers, presupposes that they are glorified, and that might ultimately result in polytheism (*shirk*). Quoting al-Māwardī, IḤj. adds that a governor or judge who requires someone to swear by his forefathers should be deposed because of ignorance.

With a strand on the authority of Abū ʿUbayd, the *mawlā* of Ibn Azhar (paraphrase):

- "I was present on the day the fast of Ramaḍān was broken. ʿUmar (in a variant: ʿAlī b. Abī Ṭālib) performed first two *rakʿa*s before delivering the sermon and then he said: 'The Messenger of God has forbidden us to fast on these two days: as for the day of breaking the fast (*yawm al-fiṭr*), that is meant that you bring your fast to an end on it, and as for the day of sacrifice (*yawm al-aḍḥā*), on that day you may eat from the meat of your sacrificial animals, but not longer than three days'",

cf. Mz., VIII, no. **10663** (the Six, *kh*, 30/66, *m*, II, p. 799, confirmed in Mālik*, I, p. 178, ʿAzq., III, p. 281, IASh., III, pp. 103 f, Ḥum., no. 8, IḤ., I, pp. 24, 34, 40). Apart from his four PCLs, Zuhrī is found also in a *qawl* dealing with the *ṣalāt*s on feast

days (ʿAzq., III, p. 272), so his CL-ship of the gist of this tradition may be considered as firmly established. The actual wording and its variants may be due to Mālik, who was copied by ʿAzq. / Maʿmar, Yūnus b. Yazīd and Sufyān b. ʿUyayna, cf. Zurqānī, I, p. 364, ult. A shortened version of this tradition also has Mālik as CL, cf. Mz., X, no. 13967° (*m*, II, p. 799, *s*, Mālik, I, p. 300, IḤ., II, p. 511). The prohibition gave rise to a case of abrogation (*naskh*), cf. Mālik under no. 17901°.

With a strand on the authority of Jaʿfar b. ʿAmr b. Umayya—his father ʿAmr b. Umayya:

- "He saw how the Prophet cut a piece from a shoulder of mutton which he held in his hand. Then the *ṣalāt* was announced. He threw down his knife and performed the *ṣalāt* without having performed an ablution",

cf. Mz., VIII, no. **10700** (*kh*, 56/92, *m*, I, p. 274, *t*, *s*, *q*, confirmed in Ṭay., no. 1255, Ḥum., no. 898, ʿAzq., I, pp. 163 f, IASh., I, p. 48, IḤ., IV, pp. 139, 179, V, p. 288, Dārimī, I, p. 200, cf. Mz., V, no. 6289, *m*, *q*). The issue whether or not eating food prepared on fire (*mimmā massat an-nār*, i.e. lit. from what is touched by fire) necessitates a *wuḍūʾ* before a *ṣalāt* must have occupied the Muslim community from very early on. This is reflected in the conflicting opinions on the issue allegedly voiced by the first *fuqahāʾ*. The resulting debate eventually gave rise to a clear-cut controversy between pro and con. Those *rejecting* the ablution formulated their stance with the concise directive *al-wuḍūʾ mimmā kharaja wa-laysa mimmā dakhala*, which means: a *wuḍūʾ* is determined by what is voided by the human body, not by what enters it in the way of food[1]. Zuhrī is the relatively unproblematical CL in the bundle mentioned above, but it is also the same Zuhrī who figures as SCL in traditions which rather enjoin the *wuḍūʾ* after eating cooked food, in support of which the spidery bundle in Mz., III, no. 3704 (*m*, *s*), and various late SSs came into existence. That Zuhrī cannot be held responsible for the latter is obvious. However, that he was eventually sought out to function as SCL in these can be assumed to have been prompted by the general confusion as to his supposed position in the matter, a confusion mirrored in a remark of Sufyān b. ʿUyayna preserved in Ḥumaydī. There Ibn ʿUyayna says: 'Zuhrī transmitted traditions on (the *wuḍūʾ* in respect of) cooked food, some of which made the *wuḍūʾ* obligatory, while some others did not, all this to the point that I became confused … but', concludes Ibn ʿUyayna his remark, 'Zuhrī did perform the *wuḍūʾ* after having eaten cooked food' (Ḥum., II, pp. 398 f). The traditions pro and con resulted in MCs which *m* in his redaction of them surveys in a clear manner: first the ones stipulating the *wuḍūʾ*, I, pp. 272 f, supported by *isnād*s which are spidery and late, and then the more lenient ones declaring the *wuḍūʾ* not obligatory (pp. 273 ff). In both MCs Zuhrī figures often in the *isnād*s, but the various *matn*s with their respective strands are too convoluted to allow a more precise chronological assessment of what versions may have come into existence first. Judging the MCs as a whole, one is perhaps entitled to consider the lenient ones to have originated earlier, but ascertaining what CL preceded his fellow-CLs in what version seems no longer feasible. The identifiable CLs supporting versions within this MC are dealt with in their own *tarjama*s.

With a strand on the authority of ʿUrwa b. az-Zubayr—al-Miswar b. Makhrama—ʿAmr b. ʿAwf:

- "The Prophet had sent Abū ʿUbayda b. al-Jarrāḥ to Baḥrayn to collect the alms tax. He had concluded a peace treaty with its people and he had nominated al-ʿAlāʾ b. al-Ḥaḍramī over them. When the Anṣār heard that Abū ʿUbayda had returned, they showed up for the daybreak *ṣalāt* with the Prophet. When he was about to leave, they confronted him. The Messenger of God smiled … and said: 'I assume you have heard that Abū ʿUbayda has brought something … (follows a warning against riches and the envy it generates among people)'",

cf. Mz., VIII, no. **10784** (*kh*, 81/7, *m*, IV, p. 2273 f, *t*, *s*, *q*, confirmed in IḤ., IV, p. 137). If it had not been for the confirmation of this *khabar* in Mūsā b. ʿUqba, p. 465[2], it would not have been included here in Zuhrī's *tarjama*, for his position in its *isnād* bundle looked no more than that of SCL, while it did not find a place in the *Sīra* or Wāqidī.

With a strand on the authority of ʿAbd ar-Raḥmān b. ʿAbd Allāh b. Kaʿb—his father ʿAbd Allāh b. Kaʿb b. Mālik—his father Kaʿb b. Mālik:

1. Cf. *ʿAwn al-maʿbūd*, I, p. 219.

2. I.e. E. Sachau, Das Berliner Fragment des Mūsā ibn ʿUḳba, etc., in *SB Pr Ak. W.*, XI, 1904, pp. 445-70.

- "With the exception of the campaign of Badr I was never left behind when the Prophet marched out on a campaign except when he left for Tabūk ..."

(follows a lengthy story about how Kaʿb could not make up his mind to equip himself for the journey and how, upon the Prophet's return, he was incapable of formulating an acceptable excuse, something which resulted in a general boycott of the people who ostracized him so long that it almost drove him out of his mind; finally a Qurʾānic revelation announced that he and the others who had stayed behind were pardoned by God, cf. Q. IX: 117 ff),

cf. Mz., VIII, no. **11131** (*kh*, 56/103, *m*, IV, pp. 2120 ff, *d*, *s*, confirmed in ʿAzq., V, pp. 397-405, IASh., XIV, pp. 540-5, IḤ., III, pp. 454 ff). Zuhrī is the chronicler of the main features of this *khabar*, as is testified also in Ṭabarī, *Annales*, I, pp. 1692-1705, with, among others, an Ibn Isḥāq / Zuhrī *isnād*, but the elaborate narrative in the collections is due to various late CLs who remodelled Zuhrī's (proto)text, embellished it and enlarged upon it in various ways. These late CLs are all twice removed from Zuhrī: Layth, Mūsā b. Aʿyan (d. 177/793) and ʿAbd Allāh b. Wahb. There do not seem to be cogent arguments for doubting the historicity in outline of Kaʿb's plight.

For Zuhrī's position in Mz., VIII, no. **11239**, see no. 1753 above.

With a strand on the authority of ʿUrwa b. az-Zubayr—Miswar b. Makhrama and Marwān b. al-Ḥakam:

- "In the year of Ḥudaybiya the Prophet left (Medina) with seven hundred[1] companions, not in order to do battle but wanting to visit the House (of God), with for every ten men one sacrificial camel. When they had arrived at Dhū 'l-Ḥulayfa[2], he adorned his animal with the ceremonial necklace, marked it (by slitting its skin[3]) and he assumed the state of consecration for the lesser pilgrimage (*ʿumra*)."

(Then follows a report describing the protracted negotiations of the Prophet with Quraysh resulting in the so-called Ḥudaybiya treaty),

cf. Mz., VIII, nos. **11250**, 11252 (*kh*, 54/15, *d*, *s*, confirmed in *Sīra*, III, p. 322, ʿAzq., V, pp. 330-42, IASh., XIV, p. 440, IḤ., IV, p. 323-32). In his role of chronicler of early Islam Zuhrī is the CL in the bundle that supports this *khabar*, but a long version of the story is due to ʿAzq. Which additions and/or embellishments are due to whom may be gleaned from a careful collation of the versions. That will not be attempted here. Strangely enough, Sufyān b. ʿUyayna's version does not seem to be listed in Ḥum. For an exhaustive analysis of the Ḥudaybiya episode, see A. Görke's paper in *Der Islam*, LXXIV, 1997, pp. 193-237.

With the same strand:

- "When a delegation of the Banū Hawāzin who had embraced Islam had come to the Prophet, they asked him to return their possessions to them. He said ...: 'Choose between two: you can have either your possessions back or your relatives who were captured' ... They said: 'We choose our relatives'..."

cf. Mz., VIII, no. **11251** (*kh*, 40/7, *d*, *s*, partly confirmed in Mūsā b. ʿUqba, p. 466, with another strand from Zuhrī down in IS, II 1, p. 112, and yet another one in *Sīra*, IV, p. 131, and Ṭabarī, *Annales*, I, pp. 1674 ff). Zuhrī is the clear CL of the salient features of this *khabar*.

The same strand supports a *khabar*, Mz., VIII, no. **11253**, which is in actual fact a fragment of the lengthy *khabar* of no. 11251 above.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—Muʿāwiya b. al-Ḥakam; and with another strand without Zuhrī in which the key figure is Yaḥyā b. Abī Kathīr who transmitted on the authority of Hilāl b. Abī Maymūna—ʿAṭāʾ b. Yasār—Muʿāwiya b. al-Ḥakam a composite *matn* whose different elements are numbered here to distinguish them from one another:

- "While I was performing a *ṣalāt* with the Prophet, a man from the congregation suddenly sneezed, so I said: *yarḥamuka 'llāh*[4]

1. According to another account this number was fourteen hundred.
2. A village six or seven miles from Medina, the spot where people coming from Medina and wanting to make a pilgrimage were supposed to assume the state of consecration (=*iḥrām*), cf. Yāqūt, *Buldān*, II, p. 324.
3. See Lane s.v. *ashʿara* for this custom which is part of the *ḥajj* ritual.

4. In his commentary on this tradition Nawawī points out that if he had said *yarḥamuhu 'llāh* or something similar, he would not have spoiled his *ṣalāt*, because in that case it would not have constituted human dialogue. The most appropriate course of action would have been for

(may God pardon you), whereupon people around me cast angry glances at me. 'My mother has lost her son[1]!' I exclaimed, 'what are you glaring at me for?' Then they all began to beat with their hands on their thighs …, but the Prophet said: 'In the *ṣalāt* no ordinary human speech whatsoever is appropriate, only glorification (*tasbīḥ*) and exaltation (*takbīr*) of God and Qurʾān recitation.' (1) I said: 'But, Messenger of God, I only recently abandoned the Jāhiliyya … there are still men among us who visit soothsayers.' 'Do not do that,' he said. (2) 'And there are people among us who study the movements of birds[2]', I went on. 'That is something people cannot help doing, but it should not prevent them (from going about their business properly),' he said. (3) 'Moreover, there are people among us who draw lines (in the sand for divining purposes),' I added. But he said: 'Even prophets used to practise that; someone who approves of this kind of auguring is free to do so[3].' (4) Then I said: 'I once had a slave girl who tended my sheep near Uḥud and al-Jawwāniyya[4]. I learned one day that a wolf had carried off an animal from her flock. I was sad about this as anybody would be but, being only human, I slapped her face in anger[5]. Then I went to the Messenger of God with a heavy conscience. 'Should I not set her free?', I asked. 'Bring her to me,' he ordered. Then he asked the girl: 'Where is God?' 'In heaven.' 'Who am I?' 'You are God's Messenger.' Then he spoke: 'Set her free, for she is a believer' (5)",

the sneezer to say something in the same vein under his breath, cf. V, p.21.

1. An interjection conveying sorrow.

2. In order to obtain an omen.

3. With this seems to be implied that no one, through this practice, will ever attain to the exact truth of what is going to happen, cf. Nawawī, V, p. 23.

4. Uḥud is the name of a famous hill near Medina, described as lacking a real summit (cf. Yāqūt, *Buldān*, I, p. 144), and al-Jawwāniyya is the name of a hamlet nearby.

5. According to the commentaries both grief and rage are implied in the verb used here which is *asifa-yaʾsafu*.

cf. Mz., VIII, no. **11378** (*m*, I, pp. 381 f, IV, pp. 1748 f, *d*, *s*). Mālik°, II, pp. 776 f, confirms no. (5); Ṭay., no. 1104, confirms nos. (3) and (2), and Ṭay., no. 1105, confirms (1), (5), (4), (3) and (2) in that order; ʿAzq., X, p. 402, confirms nos. (3) and (2); IASh., VII, p. 391, confirms no. (2), and XI, p. 19, no. (5); IḤ., III, p. 443, V, pp. 447 ff, confirms nos. (1) to (5), sometimes all in a row in various order, at other times in various combinations and with alternating strands. This bundle constitutes, namely, another example of what looks like the ongoing rivalry between Zuhrī and Yaḥyā b. Abī Kathīr. Zuhrī is most probably the CL of the elements (2) and (3). And Yaḥyā seems to have copied him, adding some elements of his own: (1), (4) and (5), and supporting them with an *isnād* strand of his own listing the nondescript transmitter Hilāl b. Abī Maymūna (cf. IḤj., *Tahdhīb*, XI, p. 82). The reason why Zuhrī may not be a SCL but rather the CL, and in his wake also Yaḥyā, lies in the fact that, judging by the interest bestowed upon the issues raised in these five elements by Zuhrī's peers among early *fuqahāʾ*, they allow the conclusion that they are all hailing from the first/seventh century. The report still bespeaks a more or less lenient point of view concerning the issues broached in (2), (3) and (4) which Islam, in later times, was to exchange for a somewhat more severe stance which, in turn, gave rise for example to the composite maxim *lā ʿadwā wa-lā ṭiyara* etc. For slapping a woman in the face, see a tradition in the *tarjama* of Shuʿba under no. 4811.

For Zuhrī's position in a complex bundle supporting a version from the debate on the *masḥ ʿalā ʾl-khuffayn* issue, see Shaʿbī under no. **11541**.

With a strand on the authority of ʿAṭāʾ b. Yazīd—ʿUbayd Allāh b. ʿAdī—al-Miqdād b. al-Aswad (or b. ʿAmr)[6]:

- "Asking the Prophet for his decision I said: 'If I meet an unbeliever who picks a fight with me and strikes off one of my hands with his sword, whereupon he seeks refuge in a tree saying: 'I surrender to God', may I kill him after these words?' The Prophet said: 'No, do not kill him.' 'But he struck off my hand,' I protested, 'he said it after he had struck off my hand, may I not kill him?' 'No,' the Prophet said, 'you may not. If you kill him, (you have to realize that)

6. For information on this colourful companion, see our lemma in *EI* 2, s.n.

he occupies a certain position vis-à-vis you before you killed him, and you occupy a certain position vis-à-vis him before he said what he said'",

cf. Mz., VIII, no. **11547** (*kh*, 87/1, 5, *m*, I, pp. 95 f, *d*, *ʿAwn al-maʿbūd*, VII, pp. 217 f, *s*, confirmed in ʿAzq., X, p. 173, IASh., X, pp. 125 f, IḤ., VI, pp. 3, 4, 5, 6). Zuhrī is conceivably the CL of this tradition. If he was not its CL but only its SCL, and we must choose the real CL from among his four PCLs, Ibn Jurayj, Layth, Awzāʿī and Sufyān b. ʿUyayna, the choice is a difficult one; anyone of those may fit the bill.

The tradition gave rise to lengthy, detailed comments. The solutions offered by the commentators through the ages are varied, intricate, as well as partly contradictory. It is impossible to decide which solution is the best, the commentators, as is their wont, simply juxtapose them. Put simply, there is a shift from killing an enemy combatant in self defense to a situation where the law of retaliation, the ius talionis (*qiṣāṣ*) applies. The numerous considerations collected by IḤj. in *Fatḥ*, XV, pp. 206 ff, are especially intriguing.

A tradition on the reprehensibility of favouritism vis-à-vis one's children, cf. Mz., IX, no. **11617** (*kh*, 51/12, *m*, III, pp. 1241 f, *t*, *s*, *q*, Mālik°, II, pp. 751 f, Ḥum., no. 922, IḤ., IV, pp. 268, 270), has Zuhrī as SCL, with Mālik and Sufyān b. ʿUyayna as his PCLs next to some nondescript SSs. Supporting a similar tradition Shaʿbī is CL as confirmed by his many PCLs, cf. his *tarjama* under no. 11625. It is conceivable that Mālik, and in his wake Sufyān b. ʿUyayna, copied the names of Bashīr and his son Nuʿmān from Shaʿbī's Iraqi-based strand. In an attempt to make their strand appear 'Ḥijāzī', they inserted their 'main source' Zuhrī. In other words, this looks like a case of Ḥijāzī appropriation of a precept that has its origin in Iraq. But this analysis is tentative.

With a strand on the authority of Abū Idrīs ʿĀ'idh Allāh al-Khawlānī—Abū Thaʿlaba al-Khushanī:

- "Eating (the meat of) any wild animal with eye teeth is forbidden",

cf. Mz., IX, no. **11874** (the Six, *kh*, 72/29, *m*, III, p. 1533, confirmed in Mālik*, II, p. 496, ʿAzq., IV, pp. 519 f, IASh., V, p. 398, Ḥum., no. 875, IḤ., IV, pp. 193-4#). The ruling may go back to the well-known *qāḍī* Abū Idrīs or may be even older. Zuhrī is in any case the CL of the gist of this tradition, which seems clinched by a personal remark of his added by several PCLs: 'We had not heard about this ruling in the Ḥijāz until I came to Syria where I heard Abū Idrīs air this opinion and he was one of the *fuqahā'* of Syria', cf. *m*, ibidem. The wording above is that of Mālik, who was copied according to Bukhārī, cf. IḤj., *Fatḥ*, XII, p. 78, Zurqānī, III, p. 90, by several ḥadīth colleagues. Mālik is also CL in the bundle supporting the same *matn* with another strand via Abū Hurayra down to the Prophet, cf. Mz., X, no. 14132° (*m*, III, p. 1534, *s*, *q*, Mālik, ibidem). Attempts at creating Iraqi counterparts to this Syrian/Medinan tradition resulted in a few little successful spiders and SSs. For a survey, see *m*, ibidem. The commentators add extensive and interesting specifications of the animals referred to, differentiating between carnivorous animals that use their eye teeth to kill other animals, such as the lion, leopard, and cheetah, and those that don't, as they say, like the hyena, wolf, fox, and the wild, as well as the domestic cat, cf. Zurqānī, III, p. 91.

With a strand on the authority of Ḥumayd b. ʿAbd ar-Raḥmān az-Zuhrī—Abū Hurayra:

- "A bedouin came to the Prophet and said: 'Woe me!' The Prophet said: 'May God have mercy on you, what have you done?' The man answered: 'I had intercourse with my wife in Ramaḍān[1].' Then the Prophet said: 'Do you own a slave whom you can set free?' 'No.' 'Can you fast for two consecutive months?' 'No, I cannot.' 'Have you got the means to feed sixty poor people?' 'No,' was the answer. Then the Prophet ordered a basket filled with dates to be brought and said: 'Distribute this as alms.' But the man spoke: 'To people even poorer than my family? Between these two stony tracts[2] (i.e. Medina) there is no family more destitute than mine!' The Prophet laughed broadly and said: 'Alright, go and feed them with this'",

cf. Mz., IX, no. **12275** (the Six, *kh*, 78/68, 4, *m*, II, pp. 781 f, confirmed in Mālik*, I, pp. 296 f, ʿAzq., IV, p. 194, Ḥum., no. 1008, Dārimī, II, pp. 19 f, IASh., III, p. 106, IḤ., pp. 241, 281, 516, Dāraquṭnī, II, pp. 190, 209). This is Mālik's word-

1. With this is implied 'during the day'. In a textual variant of this report the statement is toned down by means of the simple euphemism *afṭara fī ramaḍān*, 'he broke the fast in Ramaḍān'.

2. *Lābatāni* or *ḥarratāni,* tracts covered in black and crumbly stones; 'between the *lābatāni*' is a common designation of Medina, cf. Lane, s.vv.

ing, which is corroborated in Zurqānī, II, p. 172, but Zuhrī is most probably the CL of the gist of this tradition, not only because of the number of PCLs transmitting this from him, but also on the basis of a remark attributed directly to Zuhrī preserved in *d*, II, p. 313; there it is mentioned that he added: 'This constituted a special *rukhṣa*[1] for that man; if someone does something like this nowadays, he cannot get around an atonement.' There is a parallel of this tradition traced back to ʿĀ'isha with Yaḥyā b. Saʿīd al-Anṣārī as CL, cf. his *tarjama* under no. 16176.

With a strand on the authority of Saʿīd b. al-Musayyab—Abū Hurayra, who related the Prophet's prescription:

- "A wound inflicted by an animal[2] does not entail (sc. for the victim the right to) retaliation (from), or punishment (of the owner of the animal); (a mishap suffered by someone working inside) a well does not entitle (him) to (exact) retaliation or punishment (from that well's owner); the same applies (when the accident happens in) a mine; submitting (to the treasury) one fifth of a hidden treasure is incumbent (upon the finder)",

cf. Mz., X, no. **13128**, 13236 (the Six, *kh*, 24/66, *m*, III, p. 1334, confirmed in Mālik*, II, pp. 868 f, ʿAzq., X, pp. 65 f, Ḥum., no. 1079, IASh., IX, pp. 271 f). Judging by numerous preserved opinions of the earliest *fuqahā'*, this very important rule exempting owners of unruly animals or unsafe wells or mines from liability for mishaps incurred by bystanders or someone in the employ of those owners, has been a much debated issue. The strand back to Muḥammad and the concise wording of this tradition which is a composite one, combining three, sometimes all four, elements, is probably due to one of Zuhrī's PCLs, among whom Mālik is the most likely candidate, cf. Mz., X, no. 13236* and also 15246*. Another PCL is Layth, cf. no. 13227, and Shuʿba is (S)CL in a spidery bundle, cf. X, no. 14387 (*kh*, 87/29, *m*, III, p. 1335, Bagh., I, p. 329). But the reason for including the tradition in Zuhrī's *tarjama* was dictated by the occurrence in the sources of a *mursal* and a *qawl* of his to the same effect: ʿAzq., X, no. 18377, and IASh., IX, no. 7429. For the Arabic legal terms used in this rule, see Lane s.vv. *jubār* and *hadar*.

For Zuhrī's position on a ʿĪsā b. Maryam tradition, Mz., X, no. **13135**, see Sufyān b. ʿUyayna under that number.

With a strand on the authority of Saʿīd b. al-Musayyab and/or Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra, who related the Prophet's words:

- "When the second *ṣalāt* announcement (i.e. the *iqāma*) has been called (and you are still at some distance from the prayer site), do not start running but walk to it calmly. You may perform (that part of the *ṣalāt* for which you were not too late) and you should make up (later) for the part you missed",

cf. Mz., X, nos. **13137**, 15128, 15323, etc. in numerous SSs and spiders (*m*, I, pp. 420 f, *d*, *t*, *s*, *q* confirmed with a totally different strand in Mālik*, I, pp. 68 f, and furthermore ʿAzq., II, p. 288, Ḥum., no. 935, IASh., II, p. 358). Zuhrī is in any case the (S)CL. The tangle of *isnād* strands, also often featuring key figures other than Zuhrī[3], supporting this tradition, grew ever more complex with time.

With a strand on the authority of Saʿīd b. al-Musayyab (and Abū Salama b. ʿAbd ar-Raḥmān)—Abū Hurayra (paraphrase):

- "On the day the Najāshī[4] died the Prophet announced his death. He went with his companions to the prayer site[5] and exclaimed four times 'God is great' and ordered the congregation to ask God's forgiveness for him",

cf. Mz., X, nos. **13176**, 13211, 13232, 13267 (*kh*, 63/38, 4, *m*, II, pp. 656 f, *d*, *s*, *q*, confirmed in Mālik°, I, pp. 226 f, ʿAzq., III, p. 479, Ḥum., no. 1023, IASh., III, pp. 362 f, IḤ., II, pp. 230, 281, 348, 438, 439, 479, 529). Zuhrī is the undeniable CL of this tradition, something which is in so many words implied in Zurqānī, II, p. 59. It shows up a number of textual variants and it constitutes a topos in the

1. For the technical term *rukhṣa* in a ḥadīth context, meaning literally 'ordinance of indulgence', see Kister's paper in *Studies on the first century of Islamic society*.
2. Variants mostly mention the camel stallion as example of such animals. The term also used to indicate such an animal is *ʿajmā'*, the feminine of an adjective meaning 'dumb', 'speechless'.
3. Such as Ibrāhīm b. Saʿd in no. 13103.
4. His name is transmitted in six different ways, e.g. Aṣmaḥa b. Abḥar. It was Jibrīl who told Muḥammad about his death, cf. Zurqānī, II, p. 58.
5. The spot made ready for a funeral prayer in Baqīʿ al-Gharqad, the field where early Medinan Muslims buried their dead.

narrative cluster around the figure of the Najāshī, the ruler of Abyssinia (cf. Zurqānī, II, p. 58). Curiously enough, this *ṣalāt* did not find mention in Ibn Hishām's redaction of Ibn Isḥāq's *Sīra*, Wāqidī's *Maghāzī* or IS, and in Ṭabarī, *Annales*, I, p. 1720, we only find the year of death recorded as 9/630. But in the Yūnus b. Bukayr redaction of the *Sīra* it is duly listed, cf. ed. Muḥammad Ḥamīd Allāh, Rabat 1976, nos. 290 f. It is recorded in the commentaries that this was allegedly the only time that the Prophet prayed for a dead person who was not actually buried there and then. The date given is the month of Rajab of the year 9/October-November 630. The Najāshī is said to have embraced Islam during the Prophet's lifetime, but he never made the Hijra, cf. Zurqānī, II, pp. 57 ff. Q. III: 199 is mentioned as having been revealed in connection with the death of the Najāshī, cf. Wāhidī, p. 80. In Mz., VIII, nos. 10886 and 10889 we find two spiders with Ibn ʿUlayya and Bishr b. al-Mufaḍḍal supporting similar traditions from the Najāshī-linked MC.

Zuhrī is the target of some dives in SSs and spiders such as nos. **13180**, 14859, 15192 and 15296 supporting a tradition on a man well-known for his huge hands, Dhū 'l-Yadayn, and *sahw*, i.e. inadvertently omitting certain elements from one's performance of the *ṣalāt*. For these see Khālid al-Ḥadhdhāʾ under no. 10882.

With a strand on the authority of Saʿīd b. al-Musayyab—Abū Hurayra; and a strand with ʿUmar ʿAbd al-ʿAzīz—Ibrāhīm b. ʿAbd Allāh b. Qāriẓ (or ʿAbd Allāh b. Ibrāhīm b. Qāriẓ)—Abū Hurayra, who related the Prophet's words:

- "When on Friday the *imām* is preaching and you say to someone next to you: 'Listen,' you talk nonsense[1]",

cf. Mz., X, nos. **13206**, 12181, 13200, 13240, 13253, 13552 (*kh*, 11/36, *m*, II, p. 583, *t*, *s*, confirmed in ʿAzq., III, pp. 222-223#, IḤ., II, pp. 280, 485, 532, Ibn Ḥibbān, IV, p. 200, cf. with a strand through Abū 'z-Zinād / al-Aʿraj / Abū Hurayra, cf. Mālik°, I, p. 103, Dārimī, I, pp. 437 f, cf. also Abū Yaʿlā, X, pp. 223-6, for a large number of other loci and an extensive exposé on the confusion in the name of the second strand). On the whole it is safe to ascribe the tradition to Zuhrī. The tradition was popular and gave rise to hordes of SSs, some forming into spiders, virtually all with Zuhrī but also a few others with different key figures.

With a strand on the authority of Saʿīd b. al-Musayyab—Abū Hurayra, and a strand on the authority of ʿAbd ar-Raḥmān al-Aʿraj—Abū Hurayra, who related the Prophet's words (paraphrase):

- "He who is present at a funeral (v.l. follows a funeral procession) until the *ṣalāt* is performed over it, will be rewarded with one *qīrāṭ*, and he who stays on until the corpse is buried will receive two *qīrāṭ*s",

cf. Mz., X, nos. **13266**, 13958 (*kh*, 23/58, 2, *m*, II, pp. 652 f, *s*, *q*, confirmed in IḤ., II, p. 401). A *qīrāṭ* is normally one twentieth or one twenty-fourth part of a dīnār. Here, however, the *qīrāṭ* is equated with the weight of mount Uḥud. The *qīrāṭ*-linked funeral traditions constitute a subdivision within the general MC on funeral etiquette. This well-known tradition is mentioned here in the *tarjama* of Zuhrī, but it is impossible to say more than that he is the SCL. The debate on funeral etiquette is ancient and the number of key figures in bundles supporting one or more of the numerous versions from the huge MC dealing with it is such that the persons responsible for the (wording of the) earliest versions cannot be pinpointed with certainty. Joining a funeral procession gave rise to a remarkably controversial issue: does one precede the bier to the grave or should one follow it. This issue is also addressed in a wordy report in ʿAzq., III, pp. 447 ff, for which ʿAzq. himself may be held responsible and which is obviously meant to settle the matter once and for all. It tells the story of how ʿAlī's opinion was sought by Abū Saʿīd al-Khudrī on preceding vis-à-vis following the procession. Herein ʿAlī is recorded to have replied that following the bier is more meritorious than walking ahead of it, comparable with the performance of an obligatory *ṣalāt* as set off against the performance of a supererogatory one. That Abū Bakr and ʿUmar were seen to walk ahead of a funeral procession was justified by ʿAlī who pointed out that the two eminent companions had indeed heard the Prophet's ruling on the matter, but they just went ahead in order to make way for all the other mourners accompanying the bier. For closely related funeral traditions, see above no. 6820 and Yaḥyā b. Saʿīd al-Anṣārī under no. 10276.

1. The message being: you should keep your mouth shut. The imperative *anṣit* = 'listen' is explained in Zurqānī (I, p. 215) as our ssh, as if it is an onomatopoeic interjection, in Arabic *ṣah*. The oft repeated rule is that he who shuts someone else up during the *jumʿa ṣalāt* has invalidated his own *ṣalāt*.

With a strand on the authority of al-Aʿraj—Abū Hurayra:

- "How contemptible is food presented at a banquet to which the rich are invited while the poor are left out. He who does not accept an invitation (sc. to a wedding banquet), rebels against God and His Messenger",

cf. Mz., X, no. **13955** (*kh*, 67/72, *m*, II, p. 1054, *d*, confirmed in Mālik*, II, p. 546, ʿAzq., X, pp. 447 f, IḤ., II, pp. 241, 267). The gist of this tradition is likely due to Zuhrī, but Mālik is CL of this wording, cf. Zurqānī, III, pp. 162 f. Mālik was copied by Sufyān b. ʿUyayna (cf. Ḥum., no. 1171). The tradition is closely linked to another one of Mālik; see his *tarjama* under no. 8339*.

With a strand on the authority of ʿAṭāʾ b. Yazīd—Abū Hurayra:

- "The Prophet was asked about the children of the unbelievers. He said: 'God knows best what they will do'",

cf. Mz., X, no. **14212** (*kh*, 23/92, 2, *m*, IV, p. 2049, *s*, confirmed in Ṭay., no. 2382, IḤ., II, pp. 259, 268, 393, 518). Zuhrī is at most the SCL of this tradition. It is part of an extensive MC. In several versions, mostly supported by late spiders or SSs, we find a statement preceding it: 'Every child is born *ʿalā 'l-fiṭra* (an expression which Lane, p. 2416, renders as follows: … in a state of conformity to the natural constitution with which he is created in his mother's womb, … either prosperous or unprosperous[1]); its parents will determine whether it will grow up as a Jew, a Christian, or a polytheist[2].' It seems likely that this slogan grew out of a discussion as reflected in the tradition on the fortune of small children that die before they are old enough to adopt a religion or those that are not yet born. Aʿmash is the oldest SCL discernible in a number of SSs supporting the slogan, see his *tarjama* under no. 12406, but whether or not he is to be credited with the wording of the slogan is unclear: the SSs and spiders put into circulation in support of the slogan have effectively buried its earliest origin. Mālik is the key figure in a spider, cf. Mz., X, no. 13857° (*d*, Mālik, I, p. 241), that supports a slightly more elaborate version of this tradition. For another such tradition, see Mz., X, no. 14709, with ʿAzq. as CL.

With a strand on the authority of ʿAmr (or ʿUmar) b. Abī Sufyān—Abū Hurayra:

- "The Prophet dispatched a party of ten (or six) men on a mission to spy for him (sc. on Quraysh) and he appointed ʿĀṣim b. Thābit over them as their commander …",

(then follows a *khabar* on what became known as the Day of ar-Rajīʿ during which ʿĀṣim and some others were treacherously killed and Khubayb b. ʿAdī and two others were captured and later put to death. Khubayb is described as having beseeched his executioners to let him perform a *ṣalāt* for the last time, thus being the first one in Islam to whom this was granted. After completing his prayer he is reported to have said: 'Had it not been for my suspicion that you would have said that I was terrified because of my immanent death, I would have protracted my prayer by taking much more time over it.'),

cf. Mz., X, no. **14271** (*kh*, 56/170, *d*, *s*, Ṭay., no. 2597, ʿAzq, V, pp. 353 ff, IS, II 1, pp. 39 f, IḤ., II, pp. 294 f, 310 f). With some convincing PCLs[3], Zuhrī is doubtless the chronicler of this *khabar*. The story is confirmed in *Sīra*, III, pp. 178-82, Wāqidī, I, pp. 354-9. On the other hand, the strand down to Abū Hurayra is in all likelihood not his, but an 'improvement' due to someone later in the bundle. The controversy about the exact name, ʿUmar or ʿAmr, of Zuhrī's alleged authority is extensively dealt with by Shākir in his Ibn Ḥanbal edition, XV, pp. 57-62, but the only tentative conclusion—surely not the one intended by Shākir—which is to be drawn from his exposé is that this person is probably wholly fictitious and added to what may be assumed to have been an original *mursal* strand of Zuhrī.

Mz., X, no. **14861**, supports a Prophetic tradition that stipulates that a creditor who finds his own goods in the house of someone who has not compensated him for them and who has gone bankrupt, is more entitled to take possession of them than that bankrupt's other creditors. The bundle contains references to a *qawl* and a *mursal* tradition attributed to Zuhrī, who may have instructed Yaḥyā b. Saʿīd

1. Two other interpretations for *fiṭra* from Lane (ibidem): 'the faculty of knowing God with which He has created mankind', 'the natural constitution … whereby he is capable of accepting the religion of truth'.
2. In his translation of Wāqidī's *Maghāzī*, p. 361 (cf. *Maghāzī*, III, p. 905) Wellhausen translates *ʿalā 'l-fiṭra* 'wie es Gott geschaffen hat'.
3. Abū Hilāl al-Askarī, *Awāʾil*, Damascus 1975, I, pp. 301 ff, mentions one PCL, Mūsā b. ʿUqba, as one of Zuhrī's transmitters but, unfortunately, the *khabar* is not listed in the Sachau fragment attributed to him.

al-Anṣārī in this precept, cf. Yaḥyā's *tarjama* under this number.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—Abū Hurayra:

- "In Minā on the morning of the sacrifice the Prophet said: 'Tomorrow we will go to the region of the Banū Kināna where the unbelievers swore to one another that they would remain faithful to their beliefs'",

cf. Mz., XI, nos. **15130**, 15172, 15199, 15226, 15318 (*kh*, 25/45, 2, and 63/39, *m*, II, p. 952, *d*, *s*, confirmed in IḤ., II, pp. 237, 263, 353, 540). Zuhrī is no more than SCL. His best-attested PCL is Awzāʿī.

With the same strand (paraphrase):

- "When the *ṣalāt* was announced, the Prophet came outside as the people had already started forming rows. He took up a position in front of them when, remembering that he was in a state of major ritual pollution, he suddenly gave them a sign to stay in their places. Nobody moved and they stood there waiting until he came outside again with his head dripping with water. Then he said: 'God is great' and he performed the *ṣalāt* with them",

cf. Mz., XI, nos. **15200**, 15193, 15264, 15275, 15309 (*kh*, 10/25, *m*, I, pp. 422 f, *d*, *s*, confirmed in IḤ., II, pp. 237, 283, 518). Zuhrī is SCL. His best-attested PCL is Awzāʿī. It is hard to tell who, if anyone, is responsible for this tradition.

With the same strand the Prophet's words:

- "He who reaches one *rakʿa* of the *ṣalāt*, has reached (i.e. was not too late for) that *ṣalāt*",

cf. Mz., XI, nos. **15243**, 15143, 15201, 15214, 15274, 15337 (*kh*, 9/29, *m*, I, 423, *d*, *s*, *q*, confirmed in ʿAzq., II, p. 281, Ḥum., no. 946, IḤ., II, pp. 260, 270, 376 f). All the commentaries concur in that the believer has to make up later for those elements of the ritual which he has missed, see IḤj., *Fatḥ*, II, pp. 179 f, 197. The editor of ʿAzq. interprets the word *rakʿa* here simply as indicating the first bow (= *rukūʿ*), other commentators exhaust themselves in considerable casuistry concerning the exact point in that *rakʿa* which the believer is supposed to have reached for the whole *ṣalat*—either a *jumʿa ṣalāt* or any congregational one (= *jamāʿa*)—to be valid. The discussion dates back to early times. Zuhrī is (S)CL of the gist of this tradition. A *qawl* of his on the issue is also recorded, cf. IASh., II, p. 130, Zurqānī, I, p. 27, -5. For a slightly more elaborate *matn* in this cluster, see Mālik under no. 12206°.

With a strand on the authority of ʿAlī b. al-Ḥusayn—Ibn ʿAbbās—an anonymous Anṣārī:

- "One night, while they were sitting with the Prophet, a falling star lit up (the sky). The Messenger of God asked: 'What did people say in the Jāhiliyya when they saw a falling star?' 'We used to say that that night someone important would be born or someone important would die,' was the answer. Then the Prophet said: 'It is not a sign of someone's death or birth …' (follows an account of how divine messages are transmitted down through the heavens)",

cf. Mz., XI, no. **15612** (*m*, IV, p. 1751, *t*, confirmed in IḤ., I, p. 218, Abū Yaʿlā, IV, p. 476). Although poorly attested, Zuhrī is its (S)CL, with Awzāʿī as the only believable PCL.

With a strand on the authority of Sālim, the son of ʿAbd Allāh b. ʿUmar—his father— Ḥafṣa bt. ʿUmar, who related the Prophet's words:

- "He who does not formulate his intention to fast before daybreak, his fast is null and void",

cf. Mz., XI, no. **15802** (*d*, *ʿAwn al-maʿbūd*, VII, p. 88, *t*, *s*, confirmed in IASh., II, pp. 31 f, IḤ., VI, p. 287). This bundle does not show up a clear CL and Zuhrī is only its SCL. Other figures who seem to occupy SCL positions in it are ʿAbd Allāh b. Abī Bakr b. Ḥazm (d. 135/753) and Yaḥyā b. Ayyūb (d. 168/785). But on the whole the bundle is too spidery to allow the indicating of a better attested originator of this saying. Mālik° mentions the same tradition with a defective strand also featuring Zuhrī (I, p. 288).

With a strand on the authority of ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—his father—ʿUmar b. ʿAbd Allāh b. al-Arqam—Subayʿa bt. al-Ḥārith al-Aslamiyya (paraphrase):

- "She gave birth to a child a short time after her husband had died[1]. When she prepared

1. This husband is called Saʿd b. Khawla. The implication here is that she gave birth long before the end of a widow's waiting period. For a survey of the different periods recorded as having elapsed between her husband's death

to get married again, she was upbraided for not having observed a longer waiting period. Her relatives being absent, she asked the Prophet for a decision, who told her that she was free to marry again, if a suitor presented himself",

cf. Mz., XI, no. **15890** (*kh*, 68/39, 2, *m*, II, p. 1122, *d*, *s*, confirmed in IḤ., VI, p. 432, Ibn Ḥibbān, VI, p. 248). A woman's legally prescribed waiting period after the death of a husband, fixed in Q. II: 234 at four months and ten days, is reported here as having been cut short by the termination of her confinement. Zuhrī is CL and responsible for the wording of what is in essence a *khabar*. Zuhrī's position in this bundle is substantiated by a *qawl* ascribed to him preserved in *m*. The story may have a claim to reflecting an early point of discussion judging by the comments of Mālik° (cf. II, p. 589 f, and also IḤj., *Iṣāba*, VII, pp. 690 f). It is even conceivably factual, for it is alluded to in IS, III 1, p. 297, and Fasawī, II, pp. 618 f. The tradition is found in different words in the *tarjama* of Yaḥyā b. Saʿīd al-Anṣārī, see there under no. 18206. For another, simple version with Hishām b. ʿUrwa as (S)CL, see his *tarjama* under no. 11272.

With a strand on the authority of Saʿīd b. al-Musayyab and three other Medinan *fuqahāʾ* ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba, ʿUrwa b. az-Zubayr and ʿAlqama b. Waqqāṣ—ʿĀʾisha, who related the circumstances allegedly leading up to the slander campaign initiated by the *ahl al-ifk*, i.e. several people who were referred to in Q. XXIV: 11 ff. This famous *khabar* became known as the *ḥadīth al-ifk*. Also because there are already several integral translations of the story available in other publications, here follows now a shortened paraphrase. ʿĀʾisha said:

- "When the Prophet set out on a journey, he drew lots in order to determine who from among his wives was to accompany him[1]. On our way back from one of these journeys, the campaign against the Banū 'l-Muṣṭaliq[2], I left the camp at night to retrieve a necklace I had been wearing which I had lost when I had gone to relieve myself. In the meantime the men who had lifted my litter with me in it onto the camel when we departed came to the litter again, and assuming that I was in it, lifted it onto my mount. Being light they did not notice the difference in weight. They set off with my camel but without me. When I returned to the encampment I found that everybody had gone. Thinking that the men would eventually come back for me, I sat down and dozed off. One man, Ṣafwān b. al-Muʿaṭṭal as-Sulamī, who had spent that night some way behind us, came along after a while and saw a dark figure fast asleep. He recognized me immediately, since he had seen me before we women had been instructed by a Qurʾānic revelation not to speak to strangers except from behind a partition (*ḥijāb*, cf. XXXIII: 53). His exclamation of surprise awakened me and I hastily covered my face with my garment. Without uttering one word he made his camel kneel, I mounted it and he led me off. We caught up with the others who had by then dismounted for a rest.

We were hardly back in Medina, when I fell ill. During the following month a slanderous rumour about me was spread, especially by ʿAbd Allāh b. Ubayy b. Salūl and Misṭaḥ b. Uthātha among others. The people indulged in gossiping about me without me knowing. It reached the Messenger of God as well as my parents, but they did not tell me. What I found disconcerting was that the Prophet did not show me the affection he usually showed when I felt ill. He entered my quarters, greeted me and asked: 'How are you?', but that was all. I finally realized that something was seriously wrong when, after I had recovered somewhat, and when I and Umm Misṭaḥ returned one night from relieving ourselves, she stumbled over her garment and exclaimed: 'Misṭaḥ be damned!' 'How can you say such a thing about a man who

and her confinement, see Zurqānī, III, p. 220.

1. In Wāqidī's version, II, pp. 426 ff, it is mentioned that Umm Salama was the other wife who was brought along. In most other versions ʿĀʾisha was the only wife. Modelling his version probably on that of Ibn Isḥāq who had it from Zuhrī, Wāqidī combines the lost necklace episode from the background story illustrating the revelation of the *tayammum* verse (IV: 43, V: 6) with the lost necklace episode in the *ḥadīth al-ifk*.

2. This campaign became known as that of al-Muraysīʿ.

fought at Badr?', I protested. 'You silly girl,' Umm Misṭaḥ said, 'haven't you heard what he is saying?' Then she told me what the 'people of the lie' (*ahl al-ifk*, cf. XXIV: 11) had been asserting. That made me feel even more miserable. When the Prophet came to me the next time and asked me how I was, I implored him to let me go to my parents, for I wanted to check out the story with them. He agreed. When I was back home in their quarters, I asked my mother what people were saying. 'Take it easy, my child,' she said, 'when a pretty wife enjoys the favours of her husband, his other wives, resenting that most strongly, constantly try to find fault with her.' That night I wept until I had no more tears left.

The Prophet, who had not had a revelation for some time, consulted Usāma b. Zayd and ʿAlī b. Abī Ṭālib, whether he should perhaps divorce his wife, the former advising against it and the latter agreeing. Then he climbed the pulpit and, addressing the congregation, he said: 'Who will accept my excuse for (accusing) this man, ʿAbd Allāh b. Ubayy, (of falsehood in case I am wrong)? He says dreadful things about my wife! By God, I know that she is virtuous, and that that man, Ṣafwān b. al-Muʿaṭṭal[1], is equally virtuous. He never entered my quarters while I was not there.' Thereupon a violent quarrel broke out among members of the Aws and Khazraj tribes over the issue, but the Prophet managed to calm them down[2].

Some time after that the Prophet came to my quarters, where I had been weeping continuously, this to the dismay of my parents. He sat down with me on the bed and said: 'Listen, ʿĀʾisha, I know what they say about you. If you are innocent, God will confirm this and if you did something wrong, God will pardon you, if you ask His forgiveness and be repentant.' 'God knows that I have done nothing wrong,' I cried, 'but even if I say that, you won't believe me.' I knew that I was innocent, but I thought I was too young and insignificant for God to send down a revelation in order to confirm my innocence. But then it happened that the Prophet, who had risen to go, suddenly received a divine revelation. He was beset by the usual paroxysm, sweat dripping down his face. When the fit was over, he said laughing: 'I have good news, ʿĀʾisha, for God has just confirmed your innocence.' God had revealed: 'Those who spread the slander are only few in number … everyone will have to account for it, etc. (XXIV: 11 ff[3])'",

cf. Mz., XI, nos. **16126**, 16311, XII, nos.16576, 17409 (*kh*, 64/34, 65/12, 3, *m*, IV, pp. 2129-37, *d*, *ʿAwn al-maʿbūd*, XIII, p. 44, *s*, *q*, cf. Mz., no. 16678, confirmed in *Sīra*, III, p. 310 ff, ʿAzq., V. pp. 410-20, IḤ., VI, pp. 194 ff, Dārimī, II, p. 194). This paraphrase was based mainly on *kh* and *m*. The full story, as well as various fragments of it scattered over different chapters of the collections, is supported by bundles[4]. Zuhrī is the unmistakable CL in these bundles and he should therefore be held responsible for (the skeleton of) its wording. He is, in other words, the chronicler of this story. Moreover, the historicity of ʿĀʾisha's plight is perhaps tenable and is discussed in *Muséon* (I), pp. 179-85, and also in G. Schoeler, *Charakter und Authentie*, chapter III. In the latter study the multiple textual variants, which for brevity's as well as clarity's sake were omitted from the above rendering, receive due attention. *Ḥadīth* scholars who are of the opinion that the story is nothing but an elaborate legend invented to furnish a quasi-historical background for Q. XXIV: 11 may find in these studies various arguments that can be expected to diffuse somewhat their scepticism. At the time of the incident ʿĀʾisha's age is computed by IḤj. as probably not surpassing fifteen, cf. *Fatḥ*, X, p. 73, -5. Finally, it should be pointed out here in the context of the *ifk* story that Mālik, who left it altogether unmentioned in his *Muwaṭṭaʾ*, did make use of the lost necklace episode (I, p. 53 f, cf. Mz., XII, no. 17519) as backdrop for a tradition describing the revelation of the *tayammum* verse. See also some late versions with a Iraqi Zuhrī strand, cf. Mz., VII,

1. For more information on him, see our lemma in *EI* 2 s.n.
2. Cf. IḤj., *Fatḥ*, X, pp. 87 ff, for extensive background information on the enmity between the two tribes.
3. This passage constitutes the background for the divine ordinance (*ḥadd*) that unjustified calumny (*qadhf*) be punished with eighty lashes.
4. For a diagram of these bundles, cf. *Muséon* (I), p. 180.

nos. 10357, 10363 (*d*, *s*, *q*, Ṭay., no. 673, ʿAzq., I, p. 213, IḤ., IV, pp. 263 f).

With a strand on the authority of ʿUbayd Allāh b. ʿAbd Allāh b. ʿUtba—ʿĀʾisha:

- "When the Prophet fell ill and his pain increased, he asked permission from his wives that he be nursed in my quarters, to which they consented. Supported by two men he came outside, dragging his feet along the ground …",

cf. Mz., XI, no. **16309** (*kh*, 4/45, 4, *m*, I, pp. 312 f, *s*, *q*, confirmed in *Sīra*, IV, p. 298, Ḥum., no. 233, ʿAzq., V, p. 429 f). This is one of several reports describing Muḥammad's final illness. It has various features which are sometimes all, sometimes partly, combined into one narrative, at other times these features emerge separately from one another in other accounts. All reports together form one lengthy *khabar*. Zuhrī occurs in nearly all its bundles and often also in superimposed spiders as well as multiple dives in these bundles. This allows the conclusion that he is the likely chronicler of this story, but it is several of his PCLs who are individually responsible for the omission from, and/or addition to, the story's skeleton of certain features. Where possible, these (S)CLs will be highlighted within their own *tarjama*s, cf. Zāʾida b. Qudāma under XI, no. 16317, Aʿmash under XI, no. 15945, ʿAbd Allāh b. Numayr under XII, no. 16979, and Sufyān b. ʿUyayna under no. 1487.

With the same strand:

- "The Prophet returned from a visit to the cemetery and found me complaining about a headache. 'No ʿĀʾisha,' he said, 'by God, it is I who should say: o my head. Would it be so bad for you, if you were to die before me? Then I would wash you, wrap you in shrouds and perform a *ṣalāt* at your funeral and I would bury you.' 'I can imagine what you mean,' I replied. 'But after you have done all that, you would return to my house and sleep there with one of your wives!' The Prophet smiled. Soon after that he started to suffer from the ailment which led to his death. He still went to visit his wives one after the other, until, when he was in the quarters of Maymūna, his illness became so severe that he called his wives and asked their permission that I nurse him in my quarters. They gave their consent",

cf. Mz., XI, no. **16313** (*s*, *Kubrā*, IV, pp. 252 f, *q*, confirmed in *Sīra*, IV, p. 292, IḤ., VI, p. 228, cf. also the nos. 16364 and 16504). Zuhrī is in any case the SCL of this bundle. If this story, which is part of the cluster of topoi about the final sickbed scene, is not ultimately due to Zuhrī, who is the chronicler par excellence of suchlike events, then Ibn Isḥāq is the author of its wording.

With a strand on the authority of ʿAbd Allāh b. Abī Bakr b. Muḥammad b. ʿAmr b. Ḥazm—ʿUrwa—ʿĀʾisha:

- "A woman with two daughters came to me to beg for food but she found that I had nothing more to offer than one date which I gave her. She took it and divided it between her daughters without eating from it herself. Then she and her daughters stood up and left. When the Prophet entered my house I told him what had happened, whereupon he said: 'He who is afflicted with daughters[1] and treats them well, they will form for him a protective shield against hellfire'",

cf. Mz., XII, no. **16350** (*kh*, 78/18, 2, *m*, IV, p. 2027, *t*, confirmed in ʿAzq., X, pp. 457 f, IḤ., VI, pp. 33, 87, 166, 243, Ibn Ḥibbān, IV, p. 259). Although Zuhrī may not be more that the SCL of this tradition, it is impossible to decide who among his many alleged pupils might be held responsible for it as (S)CL or CL.

With a strand on the authority of ʿUrwa—ʿĀʾisha (paraphrase):

- "One day the Prophet entered my quarters, beaming with happiness, and said: 'Have you heard what Mujazziz al-Mudlijī has said? He passed by Zayd b. al-Ḥāritha and (his son) Usāma b. Zayd lying under a blanket that covered their heads but left their feet bare. He said: 'Their feet are one of a kind'",

cf. Mz., XII, nos. **16402**, 16433, 16529, 16581, 16656, 16738 (*kh*, 85/31, 2, *Fatḥ*, XV, p. 59, *m*, II, pp. 1081 f, *d*, *s*, *q*, confirmed in Ṭay., no. 1461, Wāqidī, III, p. 1126, IS, IV 1, pp. 43 f, Ḥum., no. 240, IḤ., VI, p. 82, Abū Yaʿlā, VII, p. 396, Bay., X,

1. The implication is: rather than blessed with sons.

p. 262##). Zuhrī is (S)CL of this tradition. Usāma was allegedly jet-black while Zayd was whiter than cotton, as it says in IḤj.'s *Fatḥ*, that is why Zayd's fatherhood was doubted. Usāma's mother had been a black Abyssinian woman called Umm Ayman, a maid-servant of ʿAbd Allāh, the Prophet's father. She afterwards became a *mawlāt* in the Prophet's household. Mujazziz[1] b. al-Aʿwar b. Jaʿda of the clan of Mudlij was a physiognomist, a profession for which the members of his clan were famous. By studying various body parts, in particular the soles of the feet, they could establish parentage between people, cf. *EI* 2, s.v. *ḳiyāfa* (Fahd). It is astonishing that the story is not recorded in the *Sīra*.

For a tradition on the Prophet's reluctance to strike women and slaves with Zuhrī as SCL, cf. no. **16418** and various other numbers, see the *tarjama* of Hishām b. ʿUrwa under no. 16848.

With the same strand:

- "ʿUtba b. Abī Waqqāṣ[2] had told his brother Saʿd b. Abī Waqqāṣ: 'It was I who fathered the son of a slave girl of Zamʿa (b. Qays al-ʿĀmirī), therefore you must take care of him.' So in the year Mecca was conquered Saʿd took that son into his family and said: 'He is the son of my brother, he has been entrusted to me.' Thereupon ʿAbd b. Zamʿa went up to Saʿd and said: 'The boy is my brother for he is the son of a slave girl of my father, he was fathered on his bed.' So ʿAbd b. Zamʿa and Saʿd b. Abī Waqqāṣ vied with one another seeking a decision from the Prophet in this matter. Saʿd spoke: 'Messenger of God, this boy is the son of my brother whom he has given in my care.' And ʿAbd b. Zamʿa said: 'He is my brother and the son of a slave girl of my father, fathered on his bed.' Then the Prophet said: 'The boy belongs to you, ʿAbd b. Zamʿa, for the child belongs to the marriage bed and the fornicator will be disappointed.' But then he spoke to Sawda (his wife) who was a daughter of Zamʿa: 'Veil yourself in his presence!', because of a certain resemblance he perceived between the boy and ʿUtba b. Abī Waqqāṣ[3]. And (in fact) ʿAbd b. Zamʿa never saw her, until he met God",

cf. Mz., XII, nos. **16435**, 16584, 16605, 16723 (*kh*, 44/6, and 85/18, *m*, II, p. 1080, *d*, *s*, *q*, confirmed in Mālik*, II, p. 739, ʿAzq., VII, p. 442, Ḥum., no. 238, IḤ., VI, pp. 129, 226, Dārimī, II, pp. 203 f; and with a strand ending in Abū Hurayra instead of ʿĀʾisha the nos. 13134 and 13282). Zuhrī is (S)CL of the gist and a considerable number of SSs and spiders supporting versions of the tradition come together in him. The wording translated here is that of Mālik who, according to Zurqānī, IV, p. 24, was copied by ʿAzq. / Maʿmar, Layth, and Ibn ʿUyayna. The Arabic saying *al-walad li 'l-firāsh wa li 'l-ʿāhir al-ḥajar* constitutes a very important early maxim that is supposed to settle fatherhood claims. Even if the baby was known to have been fathered by someone other than the owner of a slave girl, the fact of that ownership entitled him to claim the child as his own. In pre-Islamic days owners occasionally reaped income from their slave girls who had prostituted themselves, or had been forced to do so. Islam sought to abolish this phenomenon on the basis of this maxim, thus robbing the real father of children born from extramarital relationships with slave girls. Those relationships were equated with adultery and the concluding phrase of the maxim: '... and the fornicator will be disappointed' is an alternative interpretation of the word *ḥajar*, lit. stone, which might be taken to allude to lapidation, cf. Lane, p. 518, left column, supra. For more on the background of the maxim in early times, see a paper of U. Rubin in *SI*, LXXVIII, 1993, pp. 5-26. Cf. also Zurqānī, IV, pp. 19 ff.

With the same strand:

- "The wife of Rifāʿa (b. Samawʾal or Simwāl[4]) al-Quraẓī came to the Prophet and

1. Mujazziz was thus called because he used to cut off (*jazzaza*) the forelock of prisoners he made, after which he let them go, cf. IḤj., *Fatḥ*, ibidem, *Iṣāba*, V, p. 775.
2. This ʿUtba did not embrace Islam before he died. It is mentioned in various sources that it was he who, at the battle of Uḥud, struck the Prophet's face with a stone and broke off one of his canines. Muḥammad invoked God's wrath upon the man and prayed that he would die within a year. This was granted, cf. Ibn Isḥāq, *Sīra*, III, p. 84, and IḤj., *Fatḥ*, XIV, p. 34.
3. This is presumed to indicate that the Prophet did indeed spot a resemblance between the boy and someone who was not a blood relative of Sawda, someone in fact who would therefore not be allowed to be seen in the presence of one of Muḥammad's wives.
4. Cf. IḤj., *Iṣāba*, II, p. 491, note 4, for the different readings of this name, which is derived from the Jewish name Shmuel. According to a report in the *Sīra*, III, p. 255, upon the request of Salmā bt. Qays Umm al-Mundhir, a maternal aunt of Muḥammad, this man's life was spared when, after his tribe, the Banū Qurayẓa, had surrendered

said: 'I was Rifāʿa's wife but he has irrevocably repudiated me. So I got married to ʿAbd ar-Raḥmān b. az-Zabīr. However, he has nothing more to show than the frayed hem of a garment[1].' The Prophet smiled and said: 'Do you perhaps want to return to Rifāʿa? Well, you may not, until you have tasted your (present) husband's 'sweet honey[2]' and he yours.' In the meantime Abū Bakr and Khālid (b. Saʿīd b. al-ʿĀṣ) were waiting at the door to be let in. Khālid exclaimed: 'Abū Bakr, do you hear what this (woman) dares to say aloud in the presence of the Messenger of God!'",

cf. Mz., XII, no. **16436** (*kh*, 52/3, 2, *m*, II, pp. 1055 f, *t*, *s*, *q*, confirmed in ʿAzq., VI, pp. 346 f, Ḥum., no. 226, IASh., IV, p. 274, Saʿīd b. Manṣūr, II, no. 1985, IḤ., VI, pp. 34, 37, 226, Dārimī, II, p. 215). With only two rickety PCLs, Maʿmar (cf. XII, no. 16631) and Sufyān b. ʿUyayna, Zuhrī is only the SCL of this bundle which supports the Ḥijāzī version of a MC on so-called *taḥlīl* marriages. But the reason for including this tradition in his *tarjama* lies in the observation that many older *fuqahāʾ* are on record with opinions on the issue (cf. no. 10034 under Shaʿbī, and ʿAzq., IASh. and Saʿīd b. Manṣūr), so he may conceivably be held responsible for this version's wording. The story made it also to a historical source in a starkly-worded *khabar* (cf. IS, VIII, pp. 335 f), where Mālik's version and his interrupted *isnād* (cf. II, p. 531) are reproduced.

With the same strand a tradition of which Zuhrī is (S)CL but which follows here in a wording abbreviated by Sufyān b. ʿUyayna who supports it with a different strand (see further down):

- "Sahla bt. Suhayl came to the Prophet and said: 'Messenger of God, I noticed how the face of (my husband) Abū Ḥudhayfa clouded over when Sālim, his confederate[3], entered my private quarters.' The Prophet said: 'Suckle him then.' Thereupon Sahla said: 'But how can I suckle a grown man?' The Prophet smiled saying: 'I know that Sālim is a grown man'",

cf. Mz., XII, nos. **16467**, 16421, 16564, 16686, 16740 (*kh*, 67/15, *d*, *ʿAwn al-maʿbūd*, VI, pp. 44 ff, *s*, ʿAzq., VII, pp. 459 ff (3 versions), Ibn Ḥibbān, VI, p. 210). In a number of various spiders and SSs enumerated here, Zuhrī is (S)CL of the gist and he recurs in a version without ʿĀʾisha, in other words a *mursal* strand, for which see Mālik*, II, pp. 605 f. Sufyān b. ʿUyayna is, however, the CL of the wording translated here, which he in all likelihood excerpted from the tradition of Mālik, but he supports his shortened version with a different strand with ʿAbd ar-Raḥmān b. al-Qāsim / his father / ʿĀʾisha, cf. XII, no. 17484 (*m*, II, p. 1076, *s*, *q*, Ḥum., no. 278, IḤ., VI, p. 39). The issue addressed in this tradition has given rise to a number of similar stories, all featuring the same dramatis personae, leading to a MC on the suckling of grown-ups (*riḍāʿ al-kabīr*) in which the numerous spiders and SSs nearly swamp the only *isnād* configuration deserving the label of bundle, that is Ibn ʿUyayna's. In any case, Zuhrī is the oldest authority in the numerous versions whose personal opinion in the matter is indeed referred to, cf. ʿAzq., ibidem.

The tradition is a controversial one and requires some comments. Men wanting to enter a woman's quarters can only do so, if they are so closely related to her, either by blood relationship or foster relationship, that a marriage between the two is out of the question. The 'closeness' of that relationship bars the man and the woman from marrying each other, and that is the criterion for the permissibility of being in each other's presence, even if the woman is in undress. So if a man is the son, brother, or father etc. of a certain woman, or if he was suckled by the same woman as the woman in whose presence he wants to enter, then that is in principle permissible. In this tradition the Prophet suggested to Sahla that she establish an artificial foster relationship with Sālim in order that he could freely enter her quarters, as he apparently had always done

to the Prophet's forces, all his adult fellow tribesmen were put to the sword. Rifāʿa, namely, had promised this aunt that he would embrace Islam.

1. This is an allusion to the second husband's flaccid member.

2. The Arabic expression *dhawq al-ʿusayla*, literally 'tasting little honey' stands for sexual intercourse regardless of whether or not this is concluded by an ejaculation, cf. *m*, II, p. 1056, note 3.

3. *Ḥalīf* is the word for 'confederate', but Sālim is usually referred to as the *mawlā* of Abū Ḥudhayfa, not because he was a real *mawlā* of Abū Ḥudhayfa—he was rather the *mawlā* of an Anṣārī woman—but because he was always in Abū Ḥudhayfa's company. The designation *mawlā Abī Ḥudhayfa* for Sālim is, in other words, figuratively used, as Muslim scholars emphasize. The Anṣārī woman who was Sālim's patron is identified as Laylā or Thubayta bt. Yaʿār b. Zayd, or as Salmā or Fāṭima bt. Yaʿār, cf. Zurqānī, III, p. 244.

while he was still Abū Ḥudhayfa's 'son'. Until Qur'ān XXXIII: 5 was revealed[1] namely, a verse in which adoption in Islam was abolished, Sālim as the adopted 'son' of Abū Ḥudhayfa was used to enter the private quarters of Abū Ḥudhayfa's wife Sahla, a situation which, with the revelation of that verse, was no longer allowed. In a version from this MC Sahla indeed suckled Sālim, and Abū Ḥudhayfa's discomfort appeared to disappear thereby. In the wake of this 'concession' Muslim scholars have exhausted themselves in casuistry how many suckling sessions established this artificial foster relationship—the numbers five or ten are mentioned—, and also whether the grown man could be suckled without seeing and/or touching the woman's breast and how else this relationship could be established. The possibility of achieving this artificial foster relationship with a grown man was also presented to ʿĀʾisha's co-wives, as it says in the commentaries, but they refused to feel themselves bound by it, arguing that Sahla's case constituted a strictly personal 'concession' (*rukhṣa*), only valid in her case vis-à-vis Sālim. For more on the concept of foster relationship, see a thorough study by Mohammed Hocine Benkheira in *SI*, XCII, 2001, pp. 5-52.

With the same strand:

- "The Prophet died when he was sixty-three years old",

cf. Mz., XII, nos. **16532**, 16541, 16570, 16728, 16753 (*kh*, 64/85, 2, *m*, IV, p. 1825, *t*, *s*, confirmed in IḤ., VI, p. 93). Zuhrī is SCL of this poorly established tradition and it is questionable whether it belongs in his *tarjama* at all. The age of the Prophet when he died was a controversial issue. There are also SS-supported traditions with Ibn ʿAbbās as companion which state that he was sixty-five years old when he died. IḤj.'s comments do not help much in that he does not venture a harmonization between the two data. He merely juxtaposes them without expressing a personal preference for the one or the other, cf. *Fatḥ*, IX, pp. 216 f.

With the same strand:

- "The Quraysh were concerned about the case of a woman from the Makhzūm clan who had stolen something (or in a variant: who had 'borrowed' something denying it afterwards). They deliberated among themselves whom they should ask to intervene on her behalf with the Prophet and said: 'Who else but Usāma b. Zayd, the special friend of the Prophet, has the courage thereto?' Thus Usāma spoke to the Prophet about this, whereupon the latter said: 'Do you intercede in (the execution of) one of God's special punishments[2]?' Then he addressed the congregation and said: '… In olden days they used to leave someone of noble descent who had stolen unpunished, but they duly punished the thief of humble origins. I swear by God, even if my daughter Fāṭima had stolen anything, I would have her hand cut off!",

cf. Mz., XII, nos. **16578**, 16643, 16694 (the Six, *kh*, 62/18, 1 f, *m*, III, p. 1315, confirmed in ʿAzq., X, pp. 201 f, IASh., IX, p. 466, IḤ., VI, p. 162, Dārimī, II, p. 227, Ibn Ḥibbān, VI, p. 292). Zuhrī is the (S)CL of these bundles.

With a strand on the authority of ʿUrwa and/or ʿAmra bt. ʿAbd ar-Raḥmān—ʿĀʾisha (paraphrase):

- "When the Prophet spent a period of retreat (*iʿtikāf*) in the mosque[3], he would stretch out his head to me (sitting in the room allocated to me right next to the prayer site) so that I could comb (var. wash) his hair even when I had my period; he would not enter my quarters except in order to relieve himself",

cf. Mz., XII, nos. **16579** (PCL: Layth), 16602°, 17908° (PCL: Mālik), 16641 (PCL: ʿAzq.), the Six, *kh*, 33/3, *m*, I, p. 244), confirmed in Mālik°, I, p. 312, ʿAzq., I, p. 324, IḤ., VI, pp. 81, 181, 231, 234, 247, 262). Zuhrī is the CL of the bundles making up this MC, bundles which are further weighed down under a number of SSs. At any rate, he may be held responsible for transmitting the outline of this scene from Muḥammad's household. Besides, there are a few *aqwāl* ascribed to Zuhrī's fellow-*fuqahā*ʾ based on the same scene, cf. ʿAzq., I, pp. 325 f, nos. 1250-1, IASh., I, p. 202. Hishām

1. Before the verse abolishing adoption in Islam was revealed, adoption of a *mawlā* as son was not an uncommon feature in olden days, as the Prophet's adoption of Zayd b. Ḥāritha bears witness.

2. These divine punishments, in Arabic *ḥadd*, plural *ḥudūd*, are all expressis verbis dealt with in the Qurʾān: adultery, the false accusation thereof, stealing, highway robbery, and wine drinking, cf. *EI* 2, s.v. *ḥadd* (Schacht).

3. For an approximation of the layout of Muḥammad's mosque in Medina and the adjacent quarters of his wives, see Pedersen's lemma *masdjid* in *EI* 2, VI, pp. 645 ff.

b. ʿUrwa is seen to dive for his father bypassing Zuhrī, cf. no. 17154 and others. Not every single *matn* of this cluster has the additional remark that ʿĀʾisha was allegedly menstruating while combing the Prophet's hair. In fact, several ritual and legal issues are broached in this MC[1] sprinkled over the various versions of Zuhrī's PCLs (for an overall survey of these, see their listing in *m*): (1) one does not breach one's *iʿtikāf* when one stretches out one's head, hand or foot outside the prayer site; (2) one does not breach one's *iʿtikāf* even when one leaves the mosque altogether to answer a call of nature; (3) a woman who has her period does not desecrate a prayer site adjacent to her room when she stretches out her hand from that room into the prayer site, for instance in order to tend to her husband's hair or wash his feet; (4) although menstrual blood is believed to be unclean, menstruation is not thought of as affecting the hand of a menstruating woman with impurity; this is laid down in the maxim: *inna ḥayḍataki laysat fī yadiki*, i.e. menstruation is not in your hand (in a range of variant wordings); (5) the permissibility of enlisting one's wife's services—if given willingly—for rinsing a part of one's body or similar care.

One more striking feature of this MC is that a description in one particular version supported by a Walīd / Awzāʿī strand (apparently a SS, see *s*, *Kubrā*, II, p. 268 = no. 16525) allows us to gauge the relatively small dimensions of the thoroughfare and threshold between the wives' quarters and the prayer hall. Even if the historicity of the report is dependent on the amount of credulity one is prepared to award chronicler Zuhrī's wording, this description can be assumed to represent the actual layout as it was when Muḥammad's wives were assigned quarters next to the prayer site: While in retreat in the mosque he would lean against the door jamb of my room so that I (i.e. ʿĀʾisha) could wash his head; I would be in my room and the rest of his body would be in the mosque.

With the same strand:

- "When the Prophet was ill, he used to recite to himself the final three *sūra*s of the Qurʾān, the *muʿawwidhāt*, and to sputter upon his hands in enchantment; when the ailment (from which he was to die) worsened I recited these to him while stroking (his body) with his right hand hoping for its blessing",

cf. Mz., XII, no. **16589** (*kh*, 66/14, 1, *m*, IV, p. 1723, *d*, *s*, *q*, confirmed in Mālik*, II, pp. 942 f, ʿAzq., XI, p. 20, cf. IASh., VII, p. 402, IḤ., VI, pp. 104, 114, 124, 181, 256, 263). This is Mālik's version of a tradition from a MC on the permissibility of blowing some spittle upon one's fingers in enchantment especially when accompanied by Qurʾān recitation. Islam is seen hereby to integrate an ancient custom that probably originated in the Jāhiliyya. Mālik may be the most prominent PCL of this bundle, its clear CL is Zuhrī. This position is further substantiated by a report according to which another PCL (cf. XII, no. 16638) is said to have asked Zuhrī how the Prophet used to blow spittle upon himself. Zuhrī is recorded to have answered that he used to blow it upon his hands with which he then wiped his face[2] (ʿAzq., XI, no. 19785). ʿUqayl b. Khālid, one of Zuhrī's alleged pupils, is key figure in a bundle supporting a similar tradition on blowing on the fingers, rubbing the spittle over the entire body and reciting Q. CXII, when going to bed, cf. Mz., XII, no. 16537 (*kh*, 66/14, 2, *d*, *t*, *s*, *q*, IḤ., VI, pp. 116, 154).

With a strand on the authority of ʿUrwa—ʿĀʾisha (a digest in which various simple variants are incorporated):

- "At night the Prophet used to perform eleven *rakʿa*s, making the number odd with one of these (the *witr*). When he had finished, he would lie down on his right side, until the *muʾadhdhin* came to him and then he would perform two light *rakʿa*s",

cf. Mz., XII, nos. **16593**, 16515, 16568, 16573, 16618, 16652, 16704 (*m*, I, p. 508, *d*, *t*, *s*, confirmed in Mālik°, I, p. 120[3]). Zuhrī is CL of the gist and Mālik is probably responsible for the wording of this tradition which is part of a large MC on the night *ṣalāt*. Sufyān b. ʿUyayna probably copied Mālik's version, cf. no. 17730 (*m*, *s*, Ḥum., no. 173). Zuhrī is surely not the first one to whom a *matn* on the issue can be attributed. His alleged spokesman ʿUrwa may have been such an earlier authority, but the versions transmitted from him show up only one essential overlap in that they all, be it in the most diverse terms, deal with the *ṣalāt al-layl*. For other *matn*s, see Hishām b. ʿUrwa under no. 17150, and Ḥanẓala under no. 17448. Yaḥyā b. Abī Kathīr

1. Cf. Nawawī, III, pp. 208-11, IḤj., *Fatḥ*, V, p. 178.

2. For a more detailed description of this blowing, see Lane, s.v. *nafatha*, and Zurqānī, IV, pp. 327 f.

3. In the Yaḥyā b. Yaḥyā edition the final clause as from the word 'until' is missing.

is SCL in a bundle supporting yet another version which he is said to have transmitted on the authority of Abū Salama b. ʿAbd ar-Raḥmān, cf. no. 17781. The MC is well-nigh smothered under hordes of SSs and spiders, many of which are left unidentified here, inasmuch as they only support minor textual differences.

With a strand on the authority of ʿUrwa—ʿĀʾisha, and a strand on the authority of Sālim—his father ʿAbd Allāh b. ʿUmar, who related the Prophet's words (paraphrase including some insignificant variants):

- "Five 'transgressors' may be killed in the *ḥaram* (sc. of Mecca[1]): the mouse (or rat), the scorpion, the raven (or (hooded) crow), the kite, and the aggressive dog",

cf. Mz., XII, nos. **16629**, 6825, 15804, 16699, 18373 (*kh*, 59/16, *m*, II, p. 857, *d*, *t*, *s*, confirmed in ʿAzq., IV, p. 442, Ḥum., no. 619, IḤ., VI, pp. 33, 164, 259, Dārimī, II, p. 56). Zuhrī is the key figure which these bundles have in common, but he is probably not the first traditionist to have brought a maxim-like saying of this tenor into circulation. The debate on animals that can be killed with impunity in the *ḥaram* is an ancient one, as is attested in numerous *aqwāl* ascribed to early *fuqahāʾ* and may conceivably date back to a time from before the advent of Islam. The word 'transgressors', in Arabic *fawāsiq*, the plural of *fāsiq*, is an important term in theology indicating someone who, by committing offences, deviates from the right path, cf. Gardet in *EI* 2, s.v. *fāsiḳ*. Applied to animals, as in this context, the term is interpreted as indicating that *fāsiq* animals, in being noxious, deviate from the normal path taken by the majority of animals. Also because the lives of all other animals are sacrosanct in the *ḥaram*, the *fawāsiq* are said to 'veer from the path', i.e. constitute exceptions. Killing an animal not included among the *fawāsiq* obliges the killer/hunter to make amends by submitting to the authorities in Mecca another animal considered to represent the same value, or by feeding a number of poor people or fasting a certain number of days. Other, later CLs participating in the circulation of this maxim are Shuʿba (Mz., XI, no. 16122, *m*, II, p. 856, *s*, *q*, confirmed in Ṭay., no. 1521, IḤ., VI, p. 97), and Mālik (VI, no. 8365*, *kh*, 28/7, *m*, *s*, confirmed in Mālik, I, p. 356). For more (S)CLs, see *m*, II, pp. 857 f, no. 68: Ḥammād b. Zayd (Mz., XII, no. 16862, *m*, *s*, confirmed in IḤ., VI, p. 261).

Concerning the animals enumerated here we read in the commentaries the following observations. The raven alternates in the comments with the hooded crow (*ghudāf*), which has some white feathers on its back and belly. Another interpretation for *ghurāb* in this context is 'rook' (*zāgh*). The raven is also called *ghurāb al-bayn*, '… of separation', because that bird did not return to Nūḥ after he had released it from the ark to bring him news about the situation in the land after the flood. In the Jāhiliyya its croaking twice was thought of as a bad omen, its croaking thrice was believed to be a favourable one. Islam has tried to abolish this superstition. The raven and the crow were both carrion eaters and thus considered noxious, in contradistinction to the *ghurāb az-zarʿ* which fed on seeds and was therefore only chased away. The kite is described as snatching away its prey only from the right. The mouse, nicknamed 'the little transgressor' (*fuwaysiq*), was blamed for occasionally gnawing away at the wick of a candle which, when it was lit, caused a fire to break out in the tent. It was also rebuked for chewing through the mooring cables of Nūḥ's ark. With the appellative 'aggressive dog', *al-kalb al-ʿaqūr*, is not meant a particular breed of dog but any aggressive, predatory animal that may attack a human such as the lion, the leopard, the cheetah, the wolf, etc. Smaller predatory animals, such as the cat, the hyena or the fox are not included in this term, cf. Mālik, I, p. 357, Zurqānī, II, p. 287, IḤj., *Fatḥ*, IV, pp. 409 f. Another animal called *fuwaysiq* is the gecko (*wazagh*), see Mālik under no. 16598°, and Ibn ʿUyayna under no. 18329.

With a strand on the authority of ʿUrwa—ʿĀʾisha (paraphrase):

- "The first revelation experience the Prophet[2] had was 'true vision' (*ar-ruʾyā aṣ-ṣādiqa*) which he had in his sleep[3]. He saw it as clearly as in broad daylight. Thereupon he felt the urge to seek solitude. He went to

1. Eventually the sacred territories included those of Medina and Ṭāʾif, cf. E. Gräf, *Jagdbeute*, p. 207.

2. In early Muslim historiography accounts of Muḥammad's life from before the time that he received his divine call often contain references to him as if he had already been burdened with that task. This seemingly anachronistic use of words was not considered unusual.

3. This type of dreams, which Muḥammad is said to have enjoyed for some time, is described in IḤj., *Fatḥ*, X, p. 345, as one in which there are no traces of confusion caused by the devil or otherwise. For several explanatory details concerning the variant *ṣāliḥa* instead of *ṣādiqa*, see IḤj., *Fatḥ*, XVI, p. 6.

a cave in Ḥirāʾ[1] in order to apply himself to acts of devotion (*taḥannuth*) for a certain number of nights[2] before returning to his folk. (As he always did) he took some provisions to sustain him during his stay there. After that he returned to Khadīja to gather some more provisions in order to pursue once more his devotional acts. When he was thus engaged in religious devotion in the cave, he was suddenly set upon by Truth: the angel came to him and said: 'Recite!' 'I cannot recite (variously interpreted as: I do not know what to recite, or: I am not good at reciting),' the Prophet said and then the angel grabbed me[3] by my throat and squeezed it so hard that I thought my end was near[4]. Then he released me and said again: 'Recite!' I said: 'I cannot recite,' whereupon he grabbed me a second time … a third time … Then he let go of me and said[5]: 'Recite in the name of your Lord who has created, created man from a blood clot. Recite: and your Lord is the most noble, who has taught with the pen, who has taught man what he did not know (XCVI: 1-5).' Then the Prophet[6] went home to Khadīja, shaking all over with agitation. When he entered her quarters, he said: 'Wrap me up[7], wrap me up!' So they kept him wrapped up (in his clothes) until the agitation wore off. Then he said to Khadīja: 'O my, I really feared for my life', and he told her everything. 'Absolutely not,' she said, 'rejoice, God would never disgrace you! You honour your relatives in every way, you do not tell lies, you shoulder your burden, you attain what is denied to others[8], you show hospitality to your guest, you help others to face the vicissitudes of fortune.' Then Khadīja brought him to Waraqa b. Nawfal b. Asad b. ʿAbd al-ʿUzzā, a cousin of hers, who had embraced Christianity in the Jāhiliyya[9]. He could write in Hebrew and he had written down as much of the Gospel as God saw fit[10]. He was blind and elderly. Khadīja said to him: 'Cousin[11], listen to what your cousin here[12] has to tell you.' 'Cousin,' Waraqa said to him, 'what have you experienced?' So the Messenger of God told him the whole story. Waraqa then said: 'That was the *nāmūs*, that is Jibrīl, whom God has sent down upon Mūsā. O, I wish I were a young man still, I wish I could be there when your people will bring you to the fore!' 'Will they expose me (to shame)?', the Prophet inquired. 'Yes,' Waraqa answered, 'no one has ever delivered a message like that without rousing enmity and causing harm to himself. If I live to see that

1. A mountain at three miles from Mecca. The wisdom behind this place having been singled out for Muḥammad's religious devotion lies allegedly in its precise position: from there you could plainly see the Kaʿba, as it says in IḤj., *Fatḥ*, XVI, p. 6.
2. In the version preserved in *Sīra*, I, pp. 249 f, these nights are specified as falling in Ramaḍān. Cf. also IḤj., *Fatḥ*, XVI, p. 6, in which it is stated that Quraysh, and especially Muḥammad's grandfather ʿAbd al-Muṭṭalib, used to resort to this practice in the same manner as they used to observe the ʿĀshūrāʾ fast. The reason why Muḥammad had to go back several times during such a Ramaḍān month to stock up on provisions lies in the fact that these consisted of milk and meat which do not keep much longer than a few days, cf. IḤj., ibidem, p. 7.
3. It is here that the narrator of the story is Muḥammad himself. This switching of narrators occurs a few more times in this account.
4. In IḤj., *Fatḥ*, X, p. 347, XVI, p. 9, we read that the wisdom behind this choking lay in the angel's attempt to direct Muḥammad's undivided attention to the weight of the words he was about to be taught.
5. In the variant preserved in *Sīra*, I, p. 252, it is related that the angel showed him a piece of cloth on which there was writing.
6. From here it is again ʿĀʾisha who is the narrator.
7. One may be reminded of the first verse of *sūra* LXXIII which was allegedly revealed a little later: 'O you who are wrapped up'. The commentators interpret it in two ways, either in his own clothes and ready to perform a *ṣalāt* (attributed to Qatāda), or 'wrapped up in prophethood' (ʿIkrima), cf. Ṭabarī, *Tafsīr*, XXIX, p. 124. The first four verses of this *sūra* deal with the length of time to be spent in nocturnal prayer.
8. For this expression, see Lane, p. 36, right column, infra. Another interpretation is found in IḤj., *Fatḥ*, I, p. 27, -2: 'You give people what they will not be able to find with others'.
9. Apparently out of disgust for the pagan worship around him, as it says in IḤj., *Fatḥ*, I, p. 28, he had gone to Syria to ask the people there about their religion.
10. A variant has twice: in Arabic.
11. In a variant: 'uncle' as a sign of respect for his age.
12. With this is implied that all three, Khadīja, Muḥammad, and Waraqa, were distant relations of one another.

day, I shall support you vigorously.' After that not much time elapsed before Waraqa died and, to the regret of the Messenger of God, the revelation was temporarily suspended",

cf. Mz., XII, no. **16706** (*kh*, 65/96, 1, *m*, I, pp. 139-42, confirmed in Ṭay., nos. 1467, 1469, ʿAzq., V, pp. 321 ff, IḤ., VI, pp. 153, 232, cf. *Sīra*, I, pp. 252 ff, with a different *isnād* ending in Mecca's official storyteller ʿUbayd b. ʿUmayr showing up a number of interesting variants and additions[1]). Zuhrī is the CL of the wording and what is more, in *Fatḥ*, XVI, p. 6, line 8, IḤj. identifies him as the *madār* of the tradition of this famous story. For an extensive study of all its *isnād* constellations other than this Zuhrī-centred one, plus a number of concomitant observations on the gist, and the position of the early Islamic storyteller (*qāṣṣ*) in society, see *Muséon* (I), esp. pp. 159-67. In *kh* and *m* this story is followed by a sequel in which the issue of which part of the Qurʾān was revealed first, XCVI: 1-5, or LXXIV: 1-5, is addressed. This sequel is headed by its own *isnād* strand featuring Zuhrī and is therefore duly dealt with above under no. 3152.

With a strand on the authority of Abū Salama b. ʿAbd ar-Raḥmān—ʿĀʾisha:

- "The Prophet was asked about (a wine made from honey called) *bitʿ*. He said: 'Any intoxicating beverage is forbidden'",

cf. Mz. XII, no. **17764** (the Six, *kh*, 74/4, *m*, III, p. 1585, confirmed in Mālik°, II, p. 845, Ṭay., no. 1478, Ḥum., no. 281, ʿAzq., IX, pp. 220 f, IASh, VII, pp. 458 f, IḤ., VI, pp. 96, 190, 226). This is a version within the large MC forbidding intoxicating liquids. Zuhrī is its (S)CL but one of his three seeming PCLs, Mālik, is conceivably responsible for this wording in due course copied by Sufyān b. ʿUyayna and ʿAzq. Although it is hard to put a precise date of origin to the maxim, it probably emerged from an early discussion on the subject which must have occupied the Muslim community ever since the Qurʾān forbade the drinking of such beverages. The question of what exactly fell under the ban may have prompted many a discussant, such as in this case possibly Zuhrī, to come up with refinements, if not exemptions, of the prohibition.

With the same strand:

- "When the Prophet had been ordered (by God) to offer his wives the choice (sc. between this world and the next), he came first to me and said: 'I have a proposition to make to you; you need not hurry to reach a decision, you may even consult your parents first.' (In an aside she added:) He knew of course that my parents would never advise me to obtain a divorce from him. Then the Prophet went on: 'God spoke (to me saying): 'Prophet, say to your wives: If you want the present life and its ornaments, come and I shall give you a parting gift (*mutʿa*) and I shall let you go in an appropriate manner; but if you prefer God, His Messenger and the Afterlife, then He has prepared for those of you who act properly a handsome recompense (= Q. XXXIII, 28-9).' I said: 'On what matter should I consult my parents? I prefer God, His Messenger and the Afterlife!' Then the Prophet's other wives expressed themselves in the same way as I had done[2]",

cf. Mz. XII, no. **17767** and 16632 (*kh*, 65/4, *m*, II, p. 1103, *t*, *s*, *q*, confirmed in IḤ., VI, p. 248). Zuhrī is a credible (S)CL of this *tafsīr* tradition which is also recorded under an Ibn ʿAbbās *isnād* featuring Zuhrī in IS, VIII, p. 133, cf. p. 131, 9. In Ṭabarī's *Tafsīr* (XXI, pp. 156 f) are recorded the circumstances which are believed to have led to the revelation of this Qurʾān verse: ʿĀʾisha is reported to have asked Muḥammad for an increase of her allowance or something else, whereupon he is said to have shunned his wives' company for an entire month. God is then supposed to have put a stop to this by ordering Muḥammad to offer his wives the choice as described in the tradition. Another reason for Muḥammad's temporary sexual abstinence is said to have been the mutual jealousy his wives are described to have suffered from, especially vis-à-vis his Coptic slave girl Māriya, whom the Prophet is said to have denied himself for some time in order to allay his wives' envy. This scene is closely associated with Q. LXVI: 1-4, cf. Ṭabarī, *Tafsīr*,

1. Strictly speaking this strand is defective because it is no more than *mursal*. Even so, this version seemed to enjoy immense popularity, especially when the number of times is counted that an otherwise strict ḥadīth expert such as IḤj. finds it necessary to quote from it in extenso in his *Fatḥ*.

2. Only one bedouin woman is reported to have departed, cf. Ṭabarī, *Tafsīr*, XXI, p. 157, -4; in IS, VIII, p. 138, 18, 21 f, she seems to be identified as al-ʿĀmiriyya.

XXVIII, pp. 155-60, and IS, VIII, pp. 134 ff[1]. With this tradition other ones are associated in a narrative sense: giving your wife the choice to stay married or demand a divorce does not automatically entail *ṭalāq*, cf. Ismāʿīl b. Abī Khālid under no. 17614. For a similar *matn*, see Aʿmash under no. 17634.

ʿAzq. may be responsible for a narrative digression which is found in connection with this Zuhrī *khabar*:

- "When twenty-nine days had elapsed which I counted off, the Prophet entered my quarters and I said: 'Messenger of God, you swore that you would not enter your wives' quarters for a month, but now you entered after twenty-nine days; I counted them.' He replied: 'A month has twenty-nine days'",

cf. Mz., XII, no. 16635 (*m*, II, pp. 763, 1163, *t*, confirmed in ʿAzq., X, p. 401, IḤ., VI, p. 163). ʿAzq. is the (S)CL of the wording of this report, but the background story ties in with Zuhrī's report. With its clearly stated rule concerning the Muslim calendar, the tradition, which is part of a *ṣawm* MC with other CLs as well, is an offshoot of the large conglomerate alluded to above. There is, it should be added in passing, also a SS-supported tradition in *kh* (Mz., I, no. 679), in which it is related that Muḥammad had severely injured or perhaps sprained[2] his foot and that that made him keep aloof from his wives for a month, never leaving the front room of their quarters, cf. IḤj., *Fatḥ*, XI, p. 213. How the narrative strands of Zuhrī's *khabar* fit in with the *tafsīr* elements and how the legal ḥadīths have grown out of this mixture deserve a detailed analysis for which this is not the proper occasion.

With the same strand:

1. One more reason for giving up sexual relations with his wives is listed in IS, VIII, p. 138, ult.: God is described as having ordered His Prophet to abandon them for a month because their boasting of the costly dowers that would be offered them after Muḥammad's death had angered Him. An allusion to this could not be unearthed in the canonical tradition literature.

2. Is that how we have to interpret *'nfakkat rijluhu*, lit. 'his foot had become dislocated'? Cf. Lane, s.v.

- "When the Prophet wanted to go to sleep while he was in a state of major ritual pollution, he performed a *wuḍūʾ* as for the *ṣalāt* before he went to sleep",

cf. Mz., XII, no. **17769** (*m*, I, p. 248, *d*, *s*, *q*, confirmed in ʿAzq., I, p. 281, IASh., I, p. 60, IḤ., VI, pp. 36, 102, 118, 200, 279). Zuhrī is in any case the (S)CL of this *matn*, which is part of a MC on this old issue. For other (S)CLs, see Abū Isḥāq as-Sabīʿī under no. 16018, ʿAbd Allāh b. Dīnār under no. 7224 and Shuʿba under no. 15926.

With a strand on the authority of ʿAmra bt. ʿAbd ar-Raḥmān—ʿĀʾisha, who related the Prophet's precept:

- "Do not cut off the hand of a thief for (the theft of goods worth) less than one quarter of a dīnār", or in a variant "Cut off the hand of a thief for (the theft of goods worth) a quarter of a dīnār or more",

cf. Mz., XII, no. **17920**, 16695 (the Six, *kh*, 86/13, *m*, III, p. 1312, confirmed in Ṭay., no. 1582, ʿAzq., X, p. 235, Ḥum., no. 279, IASh., IX, pp. 468 f, IḤ., VI, pp. 36, 163, etc. plus a variety of diving SSs). With his many PCLs Zuhrī is the (S)CL, or possibly the CL. From early on, the *niṣāb*, the minimum value of stolen goods dictating the cutting off of the thief's hand, has been a matter of debate. In the Qurʾānic verse V: 38: 'The male and the female thief, cut off their right hands …', the *niṣāb* is left unspecified. In line with Zuhrī, other CLs are responsible for their accounts of the debate. Yaḥyā b. Saʿīd al-Anṣārī is (S)CL in a spidery bundle supporting practically the same *matn* as Zuhrī's (Mz., XII, no. 17946, *s*, VIII, p. 79, Mālik°, II, p. 832, Ḥum., no. 280). In Mālik (II, pp. 831 ff) we read the minimum defined first as a shield worth three dirham (Mz., VI, no. 8333* (*kh*, *m*, *d*, *s*); CL = Mālik) and then in another tradition the exchange rate of one dīnār for twelve dirham, which tallies with the quarter of a dīnār as in the above-mentioned Zuhrī *matn*. Mālik calls the three-dirham-*niṣāb* the best-attested definition of the minimum. For an Iraqi contribution to the debate, see Abū Muʿāwiya under no. 12515.

Appendix

List of *abdāl* unearthed mainly from the *rijāl* lexicons

Abbreviations used: *TT* = IḤj., *Tahdhīb at-tahdhīb*
TB = al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*

ʿAbd Allāh b. ʿAwn (*not* the famous one) al-Baghdādī, (d. 232/845), Arab, *TT*, V, 601, *al-kharrāz* = sewer of hides

ʿAbd Allāh b. al-Mubārak al-Marwazī, *mawlā*, (d. 181/797), *TT*, V, no. 657

ʿAbd Allāh b. Sulaymān al-Miṣrī, (d. 136/752), Arab, *TT*, V, no. 426

ʿAbd al-ʿAzīz b. Muslim al-Qasmalī al-Marwazī al-Baṣrī, *mawlā*, (d. 167/782), *TT*, VI, no. 680

ʿAbd al-Malik b. ʿAbd al-ʿAzīz al-Qushayrī an-Nasawī al-Baghdādī, (d. 228/841), Arab, *TT*, VI, no. 856

ʿAbd ar-Razzāq b. ʿUmar ad-Dimashqī al-ʿābid, (*majhūl*?), Arab *TT*, VI, no. 605

Abū Khalaf Mūsā b. Khalaf al-ʿAmmī al-Baṣrī al-ʿābid, (fl. ± 125/741), *TT*, X, no. 602, IḤ., IV, 130

Abū ʾl-Yaqẓān ʿAmmār b. Muḥammad ath-Thawrī al-Kūfī al-Baghdādī, (d. 182/798), Arab, *TT*, VII, no. 659; *TB*, XII, p. 253

Abū Zurʿa ʿUbayd Allāh b. ʿAbd al-Karīm ar-Rāzī, *mawlā*, (d. the last day of 264/877), see under Ibn Ḥanbal

Aḥmad b. Manīʿ, *nazīl Baghdād*, *qāḍī Yamāma* (d. 244/858), Arab(?) *TT*, I, no. 144

ʿAlī b. Abī Bakr b. Sulaymān ar-Rāzī, *mawlā*, (fl. ± 160/775), *TT*, VII, no. 498

ʿAlī b. ʿAyyāsh, (d. 218-9/833-4), from Ḥimṣ, cf. Dhahabī, *Siyar*, X, p. 341.

ʿAnbasa b. ʿAbd al-Wāhid al-Umawī al-Kūfī, (fl. ± 150/767), in *d* (*marāsīl*?) a Prophetic tradition: *abdāl* are from the (class of) *mawālī*, hated by no one except the *munāfiq*, *TT*, VIII, no. 288

Ayyūb b. an-Najjār (d. ?), Arab, *TT*, I, no. 760

Farwa b. Mujāhid al-Filasṭīnī, *mawlā*, (fl. ± 100/718), *TT*, VIII, no. 490

Ḥammād b. Salama al-Baṣrī, *mawlā*, (d. 782), *TT*, III, no. 14

al-Ḥasan b. ʿAlī b. Saʿīd Abū ʿAlī as-Sunbulānī, *Ḥilya* X, p. 407

Ḥassān b. Abī Sinān al-Baṣrī *min al-ʿubbād*, (d. ?), Arab(?) Ibn Abī Dunyā, *Kitāb al-manām*, ed. L. Kinberg, p. 82, § 137, *Ḥilya*, III, p. 114

al-Ḥusayn b. ʿAlī al-Kūfī, *mawlā*, (d. 203-4/818-9), *TT*, II, no. 616

Ibn Ḥanbal (Aḥmad b. Muḥ.), *TB*, X, p. 333: *aʿalimta anna Aḥmad b. Ḥanbal mina ʾl-abdāl? Fa-lammā an māta abdala ʾllāhu makānahu Abā Zurʿa …*

Isḥāq b. Sulaymān ar-Rāzī (d. 199/813), Arab (?) *TT*, I, no. 436

Khaṭṭāb b. ʿUthmān aṭ-Ṭāʾī al-Ḥimṣī (fl. ± 220/835), Arab, *TT*, III, no. 280

Maʿdī b. Sulaymān (fl. ± 145/762), Arab(?), *TT*, X, no. 418

Mālik b. Dīnār al-Baṣrī (d. 123, 127, 130/739-46), *mawlā*, Ibn Abī Dunyā, *Kitāb al-manām*, ed. L. Kinberg, p. 82, § 137

Muḥammad b. ʿAbd ar-Raḥmān al-Awzāʿī, Arab, Ibn Abī Ḥātim, *Taqdimat al-maʿrifa li-kitāb al-jarḥ wa ʿt-taʿdīl*, p. 208, he does seem to be a son of Awzāʿī, the jurist, cf. Dhahabī, *Taʾrīkh al-islām*, IX (141-160), p. 488

Muḥammad b. Ādam al-Maṣṣīṣī, (d. 250/864), Arab, *TT*, IX, no. 41

Muḥammad b. ʿAlī al-Asadī al-Mawṣilī, (d. 222/835), Arab, *TT*, IX, no. 590

Muḥammad b. Wāsiʿ al-Baṣrī (d. 120-127/737-44), Ibn Abī Dunyā, *Kitāb al-manām*, ed. L. Kinberg, p. 82, § 137; in *TT*, IX, no. 820: *min qurrāʾ ar-raḥmān*

Muḥammad b. Yazīd al-Wāsiṭī, *mawlā*, (d. 188-90/802-4), *TT*, IX, no. 864

Mūsā b. Aʿyan al-Jazarī, *mawlā*, (d. 177/793), *TT*, X, no. 585

Mūsā b. Ḥizām at-Tirmidhī al-Balkhī, (fl. ± 251/865), Arab(?), *TT*, X, no. 599

al-Mustamirr b. ar-Rayyān al-Baṣrī al-ʿābid, (fl. ± 130/746), *TT*, X, no. 195

an-Naḍr b. Kathīr as-Saʿdī al-Baṣrī al-ʿābid, (fl. ± 175/791), *TT*, X, no. 807

al-Qāsim b. Yazīd al-Mawṣilī az-zāhid, (d. 193-4/807-8), *TT*, VIII, no. 618

ar-Rabīʿ b. Nāfiʿ al-Ḥalabī aṭ-Ṭarsūsī, (d. 241/855), *TT*, III, no. 481

Saʿīd b. as-Sāʾib ath-Thaqafī aṭ-Ṭāʾifī, (d. 171/787), *TT*, IV, no. 55

ʿUthmān b. Saʿīd b. Dīnār al-Qurashī al-Ḥimṣī, (d. 209/824), *TT*, VII, no. 254

Wahb b. Bayān al-Wāsiṭī al-Miṣrī (d. 246/860), *TT*, XI, no. 271

Wakīʿ b. al-Jarrāḥ (d. 197/811), Arab, Kūfa, *Ḥilya*, VIII, p. 371

Wazīr b. Ṣabīḥ ath-Thaqafī ash-Shāmī (fl. ± 200/814), *TT*, XI, no. 201

Yaḥyā b. Sulaym aṭ-Ṭāʾifī al-Makkī, (d. 193-4/807-8), *TT*, XI, no. 366

Yaḥyā b. ʿUthmān b. Saʿīd al-Ḥimṣī (d. 255/868), *TT*, XI, no. 412

Yaḥyā b. Ziyād ar-Raqqī al-ʿābid, *mawlā*, (d. after 200/815), *TT*, XI, no. 352

Ziyād b. Abī Ziyād al-Madanī, *mawlā*, (d. 135/751), *TT*, III, no. 674

Zuhra b. Maʿbad al-Madanī al-Miṣrī (d. 127/743 or 135/751), *TT*, III, no. 634.

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